

"REGISTERED" M. 91.



THE THEOSOPHIST

A MAGAZINE OF

ORIENTAL PHILOSOPHY, ART, LITERATURE AND OCCULTISM
[Founded October, 1879.]

CONDUCTED BY H. S. OLCOTT.

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THE THEOSOPHIST.

(FOUNDED IN 1879.)

VOL. XXIV., NO. 3. DECEMBER 1902.

“THERE IS NO RELIGION HIGHER THAN TRUTH.”

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

OLD DIARY LEAVES.*

FIFTH SERIES, CHAPTER VIII.

(Year 1894.)

AS already stated, Bankipore is one of the most sympathetic places in India to visit, by reason of the cultivated intelligence and heartfelt earnestness of our local colleagues. Mrs. Besant was quite prepared then, from what I had told her, to anticipate a pleasant and profitable visit at that station, and was not disappointed. The Committee had obtained from the agent of the Maharajah of Durbhanga the use of his local palace, one of a number that he owns in different parts of India; and there we were put up. I took the ladies to the echoing dome described in a previous chapter and they, with their poetical and mystical natures, were much impressed by that never-to-be-forgotten series of reverberations that come after the raising of the voice or the shuffling of a foot on the ground: if ever there was a place to which Tom Hood's famous verse would apply it is this.

“And over all there hung ashade of fear,

A sense of mystery the spirit daunted,

And said, as plain as whisper in the ear,

The place is haunted.”

If any one doubts it let him pay a visit to this deserted grain-bin of Warren Hastings, at night, with a single lamp, and repeat sentences, *sotto voce*, as he tramps around the circumference of the floor.

* 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

At 6-30 p.m. Mrs. Besant lectured in the College Hall to a packed audience. The Principal introduced us and moved the vote of thanks at the close. It always fills my heart with joy to see the enthusiastic way in which the boys of our Indian Colleges receive theosophical lectures: their capacity for emotional manifestations exceeds that of almost any Western audience, certainly more than any Northern one. Engrossed Addresses were presented to us in purple velvet cases richly embroidered in gold. As we were only going to spend two days in the station, the Committee had arranged for Mrs. Besant to give two lectures on the next day, Sunday the 21st, one at 2 and the other at 6-30 p.m.: the subjects were respectively, "The Evidences of Theosophy," and "Theosophy and Hinduism." At a public meeting called for the purpose I formed a Hindu boys' society. There was a *conversazione* in the evening and after that, at 9-30, a visit to Professor James' house. On Monday morning we left Bankipore at 7 a.m. and reached Benares at 12-30, changing trains at Moghalsarai. For one who has known of the intimate friendships between Madame Blavatsky and myself and Mrs. Besant and Upendranath Basu, Gyanendra Nath Chakravarti and some others, it is hard to realise that we were once strangers, but in point of fact I introduced Upendra Babu to Mrs. B. on that morning at the junction named.

On arrival at Benares we were driven to the large house of that generous friend, Babu Kally Kissen Tagore. In the afternoon the Society held a special meeting at which Mrs. Besant was presented with a richly illuminated Address contained in an engraved Benares brass cylinder. In the evening she went with some friends for a sail on the Ganges by moonlight. She, with the Countess Wachtmeister, Bhavani, Upendranath and myself, went to visit H.P.B.'s old acquaintance of 1879, "Majji," the Yogini who lived for many years, and until her death, at an ashram of her own on the bank of the Ganges. We drove to the Ganges bridge and from thence proceeded onward in a house-boat. At 4 p.m. Mrs. Besant lectured to an open-air crowd from the steps of the Town Hall, for the first time on the new subject of "From Atheism to Hinduism:" needless to say, it was an excellent discourse and received with enthusiasm. On the Wednesday morning, early, our whole party, sitting on the roof of a house-boat, were rowed slowly along the Ganges front of the city and saw the multitudes bathing. The magnificence and impressiveness of this sight have been described by me in a previous chapter. At 3 p.m. we met the leading pandits of Benares for discussion. We found that they disapproved of education for Hindu girls in general, especially for the virgin widows, of whom there are so many hundreds of thousands in Indian society; on the other hand, they expressed their unqualified approbation of my Sanskrit libraries and schools and societies for Hindu boys. It was amusing to see the contrast between the appearance and views of Annie Besant, the champion, for so many years, of the

uplifting and education of women, and the hard, stony conservatism of those fossilised pandits who lived in the nineteenth century but thought within the lines of the Aryan doctrines of the earliest centuries of our era.

The lecture at the Town Hall that evening was given under circumstances of greater discomfort than any previous one of this tour. The arrangements for the admission and distribution of the audience were so faulty that, not only the hearers but the speaker, were wedged together in a stifling mass; the space which, by dint of great pushing and crowding was secured for our party on the platform, was not bigger than that occupied by an ordinary writing-table, and Mrs. Besant had to deliver her discourse from a fixed spot at the edge of the topmost step leading to the dais, about as big as the top of a man's hat. Yet, by dint of a stiffening of her body and an occasional friendly clutch by me at her dress to keep her from falling forward, she managed to get through her discourse with great acceptability. But really, this was too much for good nature, and so Upendra Babu, as President of our local Branch, issued, on the next morning, the following handbill: "In consequence of the great crowd we had at Mrs. Besant's lecture last evening, gentlemen are requested to bring with them their invitation cards or procure admission tickets for to-morrow's lecture, from Babu Jadab Chandra Mittra, or at the gate of the Town Hall, between 4 and 5-30 p.m."

On Thursday, the 25th, we drove to Sarnath, the site of the Deer Park where the Buddha gave his first great missionary discourse to the companions of his austerities who had deserted him when he, fainting from exhaustion, had accepted from the herdsman's daughter the gift of fresh milk, because they thought that he had failed in his ascetic training. The *stupa* as it stands there now, a ruin, is yet one of the most interesting places in the world for the student of religion to visit. And surely that was a memorable party which stood under its shadow that morning: Annie Besant, the destined resuscitator of Hindu philosophy in India, and I, who for thirteen years had been working in concert with the Buddhist nations, Ceylon, Burma, Chittagong and Japan, to revive the Arya Dharma of which the Tathâgata had spoken the keynote on this very spot twenty-four centuries ago. Students of psychometry know of the existence in man of the faculty of what is called "conscious clairvoyance," that is, the employment of a more or less developed psychical vision during the waking state. They will understand, therefore, that it would be quite possible for either of us in that group who was endowed with this transcendental perceptive faculty, to have seen, by exercising it, the akasic pictures which were focussed in and about that spot. This actually happened, and one who was present interested me beyond all expression by describing to me a scene in which an orange-robed Bhikshu of saintly appearance was addressing a gathering a little to the north of where the *stupa* now stands. We returned to town

greatly pleased with our excursion. At 2 p.m. we went to the house of my old friend, Mokshada Das, where, from 5-30 to 7 p.m., a delightful question-meeting was held. On the next day we did much letter-writing and received many visitors. In the evening the promised lecture was given on the subject of "Hypnotism and Mesmerism in the Light of Theosophy;" after which I admitted three candidates into membership. This closed our visit to Benares and on the next day we moved on to Allahabad. Several friends accompanied us to Moghalsarai and Upendra Babu went all the way. Mr. E. T. Sturdy and all the other Allahabad theosophists met us at the station, where Professor Chakravarti was introduced to Mrs. Besant and took us to his and the adjacent house, to put up.

Once in twelve years there is an enormous assemblage of pilgrims at Allahabad, the ancient sacred Prayag, who come to encamp themselves on the alluvial plain at the confluence of the two sacred rivers, Jumna and Ganges: they bathe in the streams, recite prayers, make ceremonies and go away in the conviction that their sins have been washed away. Not even the largest European or American cities have seen such gatherings, for we have it from the estimates of the Government itself that provision has to be made for the surveillance, sanitation, policing and feeding of more than two million people; to be accurate, 23 lacs—2,300,000. As we happened to arrive at the very time when this meeting, or as the name is, in the vernacular, this *Magh Mela*, was being held, we were, of course, taken to see it. We visited it on three separate days. One of our active members happening to be detailed for duty in connection with the event, he kindly procured us two elephants to ride upon and accompanied us himself in the capacity of cicerone. A.B., Chakravarti, our friend Suraj Narain, and I, mounted the first elephant, but the Countess positively refused to mount hers; she would give no reasons except that she didn't choose and rather than do it she would return to the house and let the Fair go. It was such a great pity that she should lose this most unique of spectacles that Suraj Narain finally commandeered an *ekka*, a little, two-wheeled, quaint-looking pony-cart, the shafts of which meet together over the horse's saddle and hook into some sort of iron contrivance which holds them in place; the wheels are about as small as those of a modern trotting-sulky; the passenger sits on a little cushioned board, perhaps $2\frac{1}{2}$ feet square and is sheltered from the sun by a canopy supported at the four corners by sticks of bamboo: altogether as quaint a vehicle as can be found in any western Museum. This being arranged, we moved on over the plain, observing and enjoying all the novel sights that could be seen from our elevated position on elephant-back. The sagacious beasts stepped with the greatest precaution through the masses of people who were crowded up to their very legs. It was almost as though they were wading through a stream of human beings. On every side, to great distances, stretched the swarthy

multitude; the river banks were crowded with bathers; streams of people moved hither and thither to visit the camps of notabilities—rajahs and maharajahs, zemindars and talukdars, declaiming teachers of various sects, hatha yogis by the score, making a public show of their austere practices, some smeared with ashes and streaked with saffron caste-marks, some with their long dish-eveled locks, supplemented with chignons of vegetable fibre built up into high dusty cones, like exaggerated rats' nests, on top of their heads, some lying on beds of spikes, some sitting in the different *asans* prescribed by Patanjali, some decorating their bodies after their baths, some with eyes closed as if in meditation, etc.—but, with very few exceptions, each having spread on the ground before him a cloth on which the pious pilgrims could cast their alms of copper coin: pious humbugs, in short. But what struck me as the greatest humbug of all was the ostentatious self-exhibitions of gorgeously dressed gurus and family priests of Indian princes, riding on richly caparisoned elephants, in gaudy howdahs and with a flutter of flags of cloths of gold or silver or banners of bright-coloured silks, all gleaming and sparkling in the sun as the elephants of these transparently pretentious humbugs of spiritual guides (?) moved through the mighty sea of pilgrims, seeing and being seen of all men. After we had had our fill of the show and had stamped into our astral brain a gallery of mind pictures that could never fade, we turned our elephants back towards our point of departure, threading our way cautiously through the thronging crowds. At the third visit we stood on the bank of the Jumna just in front of the Fort, looking across the stream and on to the plain at the mighty spectacle. Streams of people kept moving past us in both directions, types of many different races presenting themselves to view from moment to moment. Having seen many Indian crowds before, this *Magh Mela* only astonished me by the enormity of the multitude it had attracted; but to our ladies everything was novel; they not only saw but scrutinized, and the Countess suddenly recalled me from my species of revery by saying to Mrs. Besant: "What a wonderful crowd. See, there is not one single drunken person, not one booth for the sale of liquor, not one fight. Every man's and woman's face wears the expression of innocent enjoyment, and one feels as though the common sentiment of religious devotion was animating them all. Where else in the world, in any nation or town, have you ever seen so orderly and self-respecting a crowd as this?" Let the reader try to figure to himself that majestic spectacle before us of the plain covered with a multitude so vast as this, of brown-skinned people with their heads covered with white turbans, patches of colour being made here and there by groups wearing turbans of blue, yellow or red. If I should live fifty years more, I should never forget the impression made upon me by those elephant-riding gurus with their gaudy flags and richly dressed disciples crowding about them in the howdahs: it was such a travesty of religion.

At about sundown on the day of the first visit, January 28th, we were taken for a row on the Jumna and later in the evening there was a T. S. meeting held at which I admitted two candidates to membership. On the 29th there was office work during the day and a conversazione in the evening. At 6-30 on the next evening Mrs. Besant lectured at Mayo Hall on the "Insufficiency of Materialism." What its effect on the great audience was may be guessed from the entry in my Diary, that it was "the best and most fervent discourse she had yet given on the subject." On the 31st I finished writing my O.D.L. for the March *Theosophist*, and at 6-30 p.m., at Lowther Castle, Mrs. Besant addressed a large class of college boys who were being taught Theosophy by Professor Chakravarti and other elders. There was a conversazione at the same place on the following evening. On the 2nd of February, in the evening, Mrs. Besant lectured at the Railway Theatre on "Death and Life after Death," to a most unsympathetic audience. It had been pouring all day and the audience was small. For Countess Wachtmeister, at least, the day had its bright memories for she met, for the first time in twenty years, her elder brother, Gen., the Marquis de Bourbel, of the Royal Engineers, whose services had been loaned to the Kashmir Durbar for the building of a Railway in that State. On the 3rd we visited the Kyastha Partshala, a long-established and successful school for the education of students belonging to the Kyastha, or writer caste of Hindus. The next two days were principally devoted to the visits to the *Magh Mela*, and on the 6th we left at 9 p.m. for the world-famed city of Agra.

On arriving at Agra, on the 7th, much behind time because of the crowding of the road with extra traffic connected with the transport of pilgrims to and from the great Mela, we were cordially received by my old friend, Lala Baijnath, a most earnest, scholarly and independent man, who took us to his house and entertained us most hospitably. A cousin of H.P.B.'s and my New York guest, Miss Emily Kislingbury, of London, Mrs. Arnold, came with her husband from Aligarh to see Mrs. Besant, and attended the conversazione she held that evening. On the next day the ladies saw, for the first time, that architectural wonder of the world, the Taj Mahal, so often described as "a poem in marble." Having seen it before, I was able to arrange for them an artistic surprise, by getting them to close their eyes and let me lead them through the arch of the entrance tower at one side of the gardens, and keeping them a little within the shadow, had them open their eyes and gaze on the picture of enchantment before them. The Taj is situated in a spacious garden of trees and flower-beds arranged with the finest taste of the landscape-gardener. From the place where we stood stretched a long succession of narrow and shallow tanks of water, down the centre of which runs a single line of water-jets. This vista is broken at a distance of, perhaps, two hundred yards, by a

large, raised, stone platform, stretching between the side-walks, from which visitors can have a comprehensive view of the landscape picture. Beyond it the water basins continue until they end at the raised promenade which runs all around the plinth on which stands the incomparable marble tomb of the Emperor Shah Jehan's favorite Queen, Mumtazi Mahal, and himself; its exquisite forms relieved against the sapphire background of the cloudless Indian sky. Every traveller of cultivated taste brings away the same impression. But when we walked down the avenue and came to the mausoleum the Countess and I noticed that Mrs. Besant seemed oppressed by a sense of sadness; she looked listlessly, but with mournful eyes, at the marble pile. When we asked her the reason for her sadness, she said that she was almost overcome with the sense of the bloodshed that had occurred in past times in and around the fort, whose towering, embattled walls stood before us on the other side of the river, and then, behind all the beauty of this peerless building, she felt the wretchedness and almost heard the groans of the poor coolies by whose enforced labour it had been built. One of the most ruthless acts of cruelty in history is reported to the discredit of Shah Jehan: it is said that the design of the tomb was made by a great Italian architect whom he had called from his far-away land to superintend the building. When it was finished and its beauty was exposed to the gaze of men, this bloody tyrant cast him into prison and had his eyes burnt out so that he might never duplicate a work of such perfection. One cannot get an adequate idea of the Taj from any of the photographs, pictures or carved models that have found their way to all parts of the world: it must be seen in its enframing garden and under the light of an Indian sun; or in the moonlight of a warm Indian evening, to know what it is really like.

Of course we were photographed at Agra as elsewhere, and after this incident of the morning of the 9th, the Countess and Mr. Sven Ryden, one of our Swedish members, went to see the Emperor Akbar's tomb at Secundra—the sepulchre of the greatest of all the Emperors of Hindustan, a sovereign who was tolerant of all forms of religious belief, diminished the cruel and oppressive taxes laid on his Hindu subjects by his predecessors, reformed the administration of the revenue, promoted commerce and improved the roads of the Empire, encouraged learning and literature, instituted schools in all parts of his dominions, was worthy of kingship and was one of those whose names are preserved in history. I have stood by the tombs of many kings in different countries and usually came away filled with disgust and honest indignation at the lies about their character written by sycophants, upon the marble. Especially I felt this at St. Peter's, Rome, where I saw the magnificent monuments of popes and kings who, if justice had been done, would have had their carcasses thrown to the dogs: men—

“ Whose game was empires, and whose stakes were thrones,
 “ Whose table earth—whose dice were human bones.”

Beside these moral dwarfs the figures of Akbar and Asoka, Emperors of India, tower majestic.

Mrs. Besant's lecture that evening was on the “ Evolution of Man,” a tribute, possibly, to Lala Baijnath's scientific and philosophical taste. At the close I formed the “ Agra Hindu Students' Association ” and got up a subscription for their library. On our return to the house our host read to Mrs. Besant and myself part of the MS. of an Advaita Catechism he was composing. We found it excellent : which is saying a great deal, for, confessedly this is a literary task of great difficulty. There is something so subtle, so metaphysical in the doctrine of S'ankarâchârya that it is a most troublesome affair to compress it into a series of questions and answers which the average person, especially the young student, can comprehend. As I think I have explained before, the success of the First Edition of the “ Buddhist Catechism,” in 1880, gave me the idea of publishing a similar synthetical work on each of the Eastern religions : my plan covering both Zoroastrianism and Islam, in addition to the three great schools of Indian thought. Of these, the Dwaita and Visishtadwaita Catechisms have been published, and even one of the Shin-shu school of Japanese Buddhism : a Parsee gentleman has made an attempt at one, of his religion but, although I have had my notes ready for years I have never had time, amid my official duties, to prepare the digest of Islam. The Adwaita has never been brought to the point of readiness for publication, so far as I know, although I have made two or three bargains with different Indian writers to complete it. I was, then, naturally very pleased to find that Lala Baijnath had so intuitively grasped the right theory of treatment, and I hope that, in time, his work may be published.

Early on the morning of the 10th we left Agra for Muttra, the holy place so intimately associated with the memory of S'rî Krishna. It is only a three hours' ride, so we reached there in ample time for the second breakfast, which is as fixed an “ institution ” in India as it is in France. We were accommodated in a nice cottage belonging to H. H. the Maharajah of Bhurtpore. In the afternoon our friends took the Countess and myself in a rowboat past the whole river front of the city—a most picturesque panorama. We saw the place where S'rî Krishna is said to have performed the *sraddha* ceremony for his uncle, and the high tower which marks the spot where the wives of Kamsa burnt themselves in *suttee*. In the evening Mrs. Besant lectured in the Garrison Theatre on “ Death and Life after Death,” to an audience composed mainly of English soldiers. Later, I broached to the Indian gentlemen present the idea of a boys' society and opened a subscription, which was continued at a meeting on the next day and the society formed ; after which Mrs. Besant gave a lecture which was translated into the vernac-

ular, there not being enough English-speaking Hindus present to relieve her of that necessity. I, who had passed through the same ordeal more than an hundred times, could well sympathise with her ; the more so as I was now a mere auditor and not the player of the leading part. Indeed, I felt sorry to see this gifted daughter of Minerva, from whose mouth leaps the crystal stream of heart-moving eloquence, when left to take her own gait, forced to give her discourse sentence by sentence, and each time wait for her words to be mutilated in the vernacular to bring them within the comprehension of this Indian audience. On the next morning we left for Delhi, the old capital of the Moghul Empire. We reached our destination at 5 p.m. and at 6 Mrs. Besant was standing before a huge audience in the Town Hall lecturing on that subject which invariably stirs the heart of the Hindu to its depths, "India, Past, Present and Future." It made a deep and lasting impression. Later, and when we were all more than ready for it, we had dinner in native fashion at the house of our friend and colleague, Dr. Hemchunder Sen, who has carried on his broad shoulders, from the first, the foundation of the local theosophical Branch which I laid at the time of my first visit to this place. On the next morning he took us a drive to the Kutub Minar, a description of which will be reserved for our next chapter.

H. S. OLCOTT.

THE FORCES OF NATURE, MANIFEST AND OCCULT.

INTRODUCTORY.

IN this paper it is proposed to take a brief glance first at some points in connection with such forces of nature upon its obscurer side, as for the present may properly be considered to lie within the domain of the occult and are therefore the more suitable for theosophical consideration.

The performances which so many thousands have witnessed, by the yogis and fakirs of the East, to say nothing of the clever doings of the professional illusionists of the West, have had the effect of setting every one thinking more or less upon such matters, whether seriously or otherwise ; and never has there been a better exemplification of the old adage, " Quot homines, tot sententiae ; " for among a thousand witnesses, it seems as though there were nearly as many different opinions held. The more absurd is the explanation offered of these extraordinary doings, the more does the one who offers it insist upon its acceptance ; but few indeed are they who stop to think whether the views they bring forward are in any way tenable, or worthy of a moment's attention.

This hair-brained, break-neck rushing to a conclusion without any proper weighing of the evidence, is the very opposite to what ought to be the case ; and it all goes to prove how necessary is the

theosophist's insistence upon the value of a calm and equable temper of mind in all who, ignoring the fashion of the hour, wish to ascertain the truth only; and are equally regardless whether it may lead to a conclusion which favours the views they individually hold, or makes diametrically against them.* And in this theosophists accord with scientists, which latter will in all cases hold their conclusions conditionally; at least so long as they feel that there is the slightest opening for new evidence which may necessitate a change of views.

In such cases as those above adverted to, whenever they may be considered to be undoubted manifestations of some new (or rather, relatively abnormal) force, they demand the most careful attention. But if it shall appear upon examination that they are simply the applications of already well-known mechanical ingenuity and dexterity, they may still be of some interest to the student of our theosophical literature; because we find statements therein as to apparently similar performances elsewhere and by other hands, and imitation is, after all, the sincerest compliment to the original operators. For it may probably be safe to say that every true manifestation of occult power has its bogus imitation, of some sort, which lays claim to originality; for nothing so much excites public attention as a display involving something seemingly magical—so much does the inward impulse we all feel, lead us to grasp at anything which may bring us within distant reach of the practical application of those "psychic powers" which are supposed to lie latent in every man, and may become more or less manifest at any time if his occult progress may become sufficient. Moreover, if it were not that there *is* that sum-total of our world-consciousness which is called the deity, the Logos, or by whatever other name, in which lies all power, there would not be the powerless wooden idol. And also, if there were no true medical science, neither would there be any quackery—and men too often lean upon and run after the sham, because of their innate acceptance of that Reality which may for the time being seem unattainable to them. Of these matters we may say more further on; but for the present it may be more proper to take some notice of the conditions under which power or force is in general exerted, and the circumstances under which we find ourselves in relation to it.

We are most of us aware of the well-worn adage that "knowledge is power;" but howsoever true that may sound, it is only relatively so, as we may very easily see. For instance, if we undertake to explain the working of some definite force, no matter whether it be one which is well known to science, or of a somewhat more occult nature, it might seem by no means unreasonable to demand that we should proceed to its practical application, and reproduce thereby the effects which we so pretend to explain. But

* "Light on the Path," p. 30, notes.

this is not altogether just ; for we have a very accurate knowledge of the planetary motions, and can thereby explain all the changing aspects of the heavens ; but have no power to alter them. We can measure and understand and explain the mighty force of gravitation upon which these motions all depend ; and we can trace out and lay down with precision what will be the places of the stars and planets for any given date, whether that shall be in the present time, or a great period hence. It is as though we had bound the celestial bodies in our chains, and could dictate exactly what movements should be in the future on their part and of our causing—as to the untutored mind of the savage it might appear by the results.

But this mighty power of ours, does it in reality give us any such power as the savage might thus suppose ? Of course we know it does not do anything of the kind ; for understand it how much soever we may, we cannot move the moon one inch out of her destined orbit, nor cause the year to be lengthened by one single second of time. The day has never been when the sun or moon would stand still at any man's bidding, no matter what may have been fabled in that regard, nor will it ever arrive in any similar stage of being to ours ; so that in this direction knowledge is certainly *not* power.

So, likewise, the converse of this explanation is also true ; for power does not always imply a conscious knowledge or understanding of it.

The human body, with all its complex arrangement of nerves and ganglia, is supposed to be more or less under the control of the mind ; for it will in general do as the mind directs—at least when in health. We are in the habit of speaking very confidently about this as an exhibition of the power of the mind over matter ; yet it is not one whit more than the "mindless" insect can do. It is certainly a definite exhibition of force, and science will perhaps trace every link in the chain of the application of that force used in the movement of the limbs, from its start in the brain to its ultimate result. But does that mean that we have a thorough knowledge of it, and quite understand it ? Certainly not ; for between the first initial consciousness of the intention to stretch forth the arm, and the first effect of that intention upon the nerve-centre in the brain—the first contact of mind with matter about it, there is a gap—and it is a chasm so wide and deep that science has never yet bridged it over.* For us at present, that force by which we move our limbs in obedience to an impulse of the mind, is one which is a purely occult force of nature—one of which we may have the most perfect control, it is true, but of which we have no sufficient knowledge or understanding whatsoever. † So that, if knowledge is not always power, it is likewise true that power does not always imply knowledge.

* "Isis Unveiled," Vol. I., p. 86.

† Notwithstanding such arguments as those of Dr. J. Bovee Dods in his "Electrical Psychology," and others similar.

OF FORCE IN GENERAL.

Our knowledge of the forces of nature has been gained very gradually ; for there was once a time when some of those which are now the best understood, were to the men of that time almost, if not entirely, unknown. This is so plainly evident that it does not call for proof ; and therefore it must be equally evident that those forces were at that time not to be classed among the things known and understood, but among those which were occult. And whoever had made use of them in any such way as we apply them now, would have been exhibiting a power and using a force which, to the men of his time, would have been purely magical and wonderful.

At that time, the winds, the waves, the muscular efforts of men and animals, falling weights, and the recoil of some forms of springs, were practically all the manifest forces used by mankind ; and these were for the most part not all understood ; for it is only within the last three hundred years that their laws have been openly explained, and their practice thereby limited in a scientific way. In former days the vast powers of steam, electricity, galvanism, the forces evolved by the deflagration of chemical compounds, were things undreamed of by the working world ; and if made use of at all, it was within the secret recesses of those temples and lodges which were the abodes of all that was known of the occult, the mysterious and the sacred.*

And thus it remained through the dark night of many ages ; for mankind acquires knowledge by very slow degrees. And when, perchance, a discovery was made, it either brought danger to its discoverer, through the ignorance of his fellows, or else made him an object of such fear and aversion as to render it doubtful whether he could ever make it better known and understood by them. If it did not meet with either of these calamities, it probably met with ridicule and with disbelief ; for mankind ever looks with the eye of suspicion upon anything which transcends the limits of the commonplace and the familiar.† And all those who, priding themselves upon their knowledge of these last two things, are faced with a novelty which they are incompetent to explain, usually take refuge in scornful denial and contemptuous ridicule—the traditional weapons of the ignorant in all times and places.

The same things still take place ; but they are not now of such service in obscuring a new truth as formerly ; for the multitude of those who are opposed to the rule of conventionalism and the dictates of authority has in this age become too large to be suppressed in such wise. And therefore it is that such natural forces as were formerly occult, have now in such large measure become more manifest.

* Compare the notes to Godfrey Higgins's "Celtic Druids," and also Le Plongeon's "Sacred Mysteries among the Mayas and Quiches,"

† Bulwer's "Zanoni."

For the same reasons it is that Theosophy is now able to lay down or postulate its views as to natural forces, and endeavour to lay bare something more as to those which are still occult to those who do not yet understand this latest of all revelations, which yet is said to be among the oldest—and to have been, in fact, that Secret Knowledge which, as already said, was in former times so scrupulously hidden away.

Theosophy, as we have so often been told, claims that there are seven planes in the Cosmos or world-system to which our earth belongs. And each of these planes or conditions of being are said to exhibit their appropriate aspects of force, of which only the lowest one—the physical as we know it—is generally known. And as the other six planes can be known by correspondence and analogy,* and the study of the physical plane may be the key to the others, it follows that each of the manifest forces of this world is directly related to six other such manifestations, on their corresponding planes. Therefore there should be six more or less occult aspects to each known force—six other properties of it which, so far as scientists are concerned, have yet to be explored.

Let us take an illustration of this by means of the human eye. At present, for most of us, its powers are confined to the one physical plane—we can see only by the aid of ordinary light, and are limited by anything which is sufficiently dark and solid, except in so far as we are able to resort to artificial means of overcoming these difficulties. But the eye must, according to the above declaration of the seven aspects of force, possess six other powers which are now, in most of us, latent. If developed a stage further, we are told that it would begin to perceive that all material things are surrounded by a luminous mist or halo, which occultists call the aura. At first this would be nearly always of one colour; but as the occult power of sight developed, there would come the power of seeing that the aura displayed many colours. For it is said that when man first developed the power of sight in its rudimentary state, he was able to perceive thereby only the forms of objects, but not their colour; as the sense of colour was a later development.† So that, now we have reached such a degree of perfection with our physical eyesight and its perception of the physical world, the next stage in its development should follow the same rule of analogy—that is, we should next begin to see the forms, and then the colours, which belong to the astral world or next plane to the present one. That would be the commencement of the occult power of eyesight, and its following aspect in development.

As with the powers of the eye, so with the body of man as a whole. We look upon it as the expression of consciousness on the physical plane, and its mode of cognising and acting upon that

* "Secret Doctrine," II., 162, n.e.

† According to "Man, Fragments of Forgotten History."

plane ; but it must, according to the foregoing, have its prototypes upon other planes also. These are the successive "sheaths," or "vestures of the soul," spoken of in Theosophical literature; and varying in their aspects of materiality with the planes to which they belong. Ex hypothesis, they will necessarily have corresponding relations to the aspects of force upon those planes—to the occult bodies will belong also the occult forces, for none other could be considered appropriate ; To the concrete state of matter, the physical forces ; to its latent, ethereal aspect, their less known aspects.

COSMIC AND HUMAN ANALOGY.

But the sum-total of all physical and objective forces, as of all their occult aspects, centres at last in that great ocean of all forces which is vaguely spoken of as Deity ; and all we can know of them in their manifest appearances we term the "Laws of Nature." That means, that when we analyse natural force, we find it divisible into a number of separate appearances, upon which we are able to experiment ; and the more we do so, the more do we find that natural forces act always in a uniform manner. But that which we thus find to act in so constant a way, must in its nature appertain to something which is far more lasting, perfect, and real than the fleeting appearances we see about us, and which we call the phenomenal world—words which imply that behind the phenomenon, or appearance, there lies the noumenon or cause.* So, behind the illusive and temporary, there must lie the real and permanent ; which in physical nature we call Force and Matter.

But wherever there are these two, there also appears to be some aspect of consciousness ; and the more perfect are the material forms, and the better they respond to the forces using them, the higher is the manifestation of consciousness functioning therein. By this reasoning we may ascend at last to that great consciousness which lies behind all and in all ; and if the perfect laws of force are its ultimate expression, then Deific Consciousness must be of a sublimely perfect nature. Therefore it is that the Laws of Nature have been called the will and the thoughts of the Deity.

Then, by the rules of analogy, since the Deity is the highest occult result which we reach through the consideration of the Cosmical planes, so Man is the highest manifest result of the world-plane ; for which reason the Deity, or what is called in occultism the Macrocosmic Consciousness, is analogous to man ; who in the same language is spoken of as the Microcosmic Consciousness or lesser world of mind. And therefore the highest or deific will-force which expresses itself in the Laws of Nature which rule and guide her operations, must be analogous to the lower or human will-force which expresses itself as the guiding power in man. So we have the Hermetic maxim which is the

* Vide my article, "Deity in Nature," in Vol. I, of the *New Zealand Theosophical Magazine*, p. 12.

key-note of all occultism, "As above, so below;" for the greater varies as the less, *et vice versa*.

But there may follow from this reasoning a consequence which is not so apparent, by which we may infer the most tremendous results—the utmost and greatest developments of occult force and magical power in man, and which the full admission of the principle of evolution would necessarily imply that he must possess the ability to attain.

For, if the will-power in man is analogous or similar (in its degree) to that of the Deity, it would follow that it must in a measure be capable of expression in a similar way. And thus, if it were abnormally developed or forced in its evolution, it would begin to express itself after a manner similar to that of the Deity; that is, it would begin to demonstrate its super-development by a display of enormous power over material objects and lesser minds; and then it would become what are now called displays of occult power and of magic art.

If that were so, then there would be the ability to make material objects become light or heavy at will; and it might be possible to raise twenty men at once, to a height of ten feet from the ground, with as much ease as now we can raise one child to the height of ten inches from the floor. On the other hand we might (by a more extended knowledge of the laws of force) be enabled to make one man seem to have the weight of twenty men; so that it would be impossible to move him with the utmost display of the force of any one ordinary man.

This may sound like romance, but it is no more than true occultism claims to be the fact; and bogus occultism tries in its degree to imitate. Nor is it so incredible as may at first sight appear; for the machinery through which human will at present expresses itself will supply a most simple illustration.

Suppose we take a common bar magnet and lay it on a table; and over the magnetic centre of it suspend a bit of steel. Now, if you lower this until it lies upon the axis of the magnet, the bit of steel will adhere thereto only by its own weight, just as a man does to the floor of the room or to the ground. Move the steel, however, until it comes to the relatively positive end of the magnet; and at once the weight of the steel, as expressed by the increased adherence, seems to be augmented in a measure exactly proportional to the intensity of the magnet used.

Then shift the steel to the other or relatively negative end of the magnet, and the opposite effect will ensue—for the steel, instead of seeming to have its weight increased, will be repelled; and its weight will appear to be decreased accordingly.

For the bit of steel, suppose we substitute the human body; and for the middle of the magnet, the earth. Now the earth attracts all bodies in proportion to their weight; and the force by which they are so attracted is what we call gravitation. But if we were able to

do for the earth's attractive force, what we can do for the magnet and the bit of steel, exactly the same class of phenomena would ensue if we chose to exert the power in question, we might be able to make the man seem to weigh a ton or more at pleasure ; and with equal facility we might make him seem not to weigh more than an ounce.

But then, we should have exactly the same power over any inanimate object—such as a lump of lead, a stone, or a chair or table, as we had in the case of the man ; and the test of the reality of our power would lie in the ability to show it upon any and every occasion, just as we might do with any ordinary physical force.

Let us make no mistake, however, as to the measure in which it is or may be practicable to understand the connection of will-power with force, and the degree in which it is possible to develop this, and so perform "occult wonders." As already said, the nature of the link between conscious will and the exhibition of force which follows it, is at present inscrutable. All we know is, that the plainest experience shows such a power to exist ; and as we cannot understand its present application, so we may not deny the probability of the assertions made on behalf of occultism and Theosophy as to the extent to which its further development may be carried. Since it is claimed by their exponents that there are other aspects of force corresponding to other planes of being, and that there are latent powers in man capable of manifesting those aspects, as his manifest powers do with the physical appearance of forces, so we cannot know what great differences the latter might present if their hidden phases were to be interfered with.

To understand a little more of these things, we must consider some other points in occult teachings ; and these are not altogether devoid of practical proof by observation.

S. STUART.

[To be concluded.]

YOGA.

JNĀNA-MARGA : ADVAITA.

(FROM THE "YOGA VASISHTHA BRIHAT")

[Concluded from p. 102]

The practice of Yoga : Manas without Kāma.

Atma alone IS, as the all-full Chidakas'. That Jnāna is bound by its own Sankalpa, p. 24. Thou hast cognized all, through thy stainless intelligence, p. 23. (Yoga Vasishtha Laghu.)

1. As soon as intellection commences to act it is immediately attended by Egotism, the cause of the erroneous conception of the world, and this introduces a train of unrealities.

2. When this percipience, otherwise called consciousness, is acquainted with thoughts it becomes the seed of action ; otherwise mere consciousness of the self is the state of the supreme soul.

The consciousness in the kos'as is the result of the matter of which they are composed; for consciousness is inherent in matter (Sânkhya). The subtler the matter the less there is of personality. Egotism is the idea of personality formed in the matter of the sheath. To Mânasic consciousness the idea of egotism is untrue since it appears concrete and objective: the Thinker dwells in himself apart from the modifications of the lower personality which are beheld in an abstract light as unrealities.

For unless cognised as incongruous, this lower matter with its consciousness becomes subjective as the personality. Prompted by its endless differentiations external activity results, for, in the descending path of evolution, from abstract to concrete, multiplication occurs.

3. The primeval vacuous soul is awakened at first from its quietness and begins to have a motion in itself like the troubled waters of the deep.

4. This intellect gets of itself an intellection in itself before assuming self-consciousness or the knowledge of egoism.

5. Then this thinking soul gets the notion of some faint images, and afterwards becomes an intelligent principle and eager for knowledge.

6. Lastly it takes the form of gross consciousness; it now loses its divine nature by reflecting on itself.

In the Mundakopanishad (II. 1. 2.) an attribute of the "formless, luminous one" is given as "without mind," from an absence of this production of thought which causes separation, and the pairs of opposites [sub-conscious comparison] which cause duality. For, in Advaita, separation springs from self-conscious thought:

"By whom Brahman is not thought of, by him is He known:

By whom Brahman is thought of, not is That known by him."

He is not known to the discriminating ones (Manas); but known to those to whom the knower and the known are one (Mânasa-Buddhi). (*Kenopanishad* II. 3).

In the region of the true mind time and space do not exist. It is the action and sequence of sensation and thought which cause the appearance of difference. Time is the first manifestation of Brahman (Vishnu Purâna II.) in whose first outgoing vibrations separation is found. But with the partless Brahman there is no duality. So, in the formation of personality, separation occurs from the true abstract consciousness unless the unreal nature of these modifications is realised.

7. The unreal and erroneous mind weaves and stretches out a lengthening web of its equally unreal and false conceptions which it is led afterwards to mistake for reality.

8. The unreal appearing as real proves to be unreal at last; for the single self becomes double and continues to view itself subject-

ively and objectively both as the viewer and the view: that thus it falsely thinks itself as such is expressed by the saying, "That am I."

9. The sense of the existence of the external world together with that of one's ego or self-consciousness is all unreal and empty: it is consciousness alone which shows everything in itself by the fluctuation of its erroneous thought.

10. For it is the intellect alone which is the subjective as well as the objective, that is both the viewer and the view, the seeing and the sight also; in short the knowledge of all these is derived from and is dependent on the intellect.

11. The living soul is misled to think of its individuality as the ego by the density of the intellect; and supposes itself to be confined within a limited space of place and time and with limited powers of action and understanding.

12. Thus the knowledge of the objective world and that of the subjective ego are mere reflections of the ideas in the mind, which appear and disappear by turns.

13. Perceptions of endless images rise and fall of themselves in the mind, so the image of the world being but an impression on the mind there is no reality in it.

The seer through his *kos'as* is himself all things for the subtle mind, as separate from externals, could enter into no relations with them unless it was of their nature. Again, from the growth of the mind the knowledge of the object increases, and this does not depend on the growth of the object. The mind is a microcosm and there does not exist any object in the universe that has not its representative in *Manas* (*Chhandogyopanishad VIII. 1.*) in whom are all potentialities for development. Evolution consists, with regard to form, in bringing these abstractions into the objective state, the knowledge of the intellect; and, with regard to life, in more perfectly evolving them, by *Karma*, as abstractions; so that the microcosm becomes the macrocosm containing both form and formless existence.

But the seer, as separate from his *kos'as*, is himself alone. By the vivification of these lower sheaths a relationship arises by *Sankalpa* between himself and forms of matter. If the activity of the *Mânasic* consciousness predominates, the relationship between himself and *Kâma-Manas* is as a state of being and not as *Ahankâric*: for the condition is abstract and the unreality of the lower personality is evident. Thus, as the consciousness is functioning on a higher plane, concrete material objects as knowledge, although within the consciousness, have no possessive *Ahankâric* relationship with the seer. They are cognised as separate from him. In the same way, with a preponderance of *Mânasic* consciousness, the *tanmâtras* of the *Manomayakos'a* in their triple aspect of imagination, desire, and emotion, are known as separate from the thinker, not reinforced by

egotism, nor, vivified by kâmic matter which, being matter, has its own inherent consciousness.

14. He who has got rid of the belief of the looking and the sight of the world, and has attained the knowledge of the self-reflecting soul, and who has placed his belief in one vacuous form of empty air (Jñânâ A'kas'a) which is devoid of all properties and beyond all categories, is beyond all option and settled in the only One.

15. For the intellect is of the nature of vacuum and therefore formless in itself ; and yet it beholds the minute ideas to rise as visibles before it, and thereby the subjective viewer becomes the duality of the objective view also.

16. It is in the vacuous convexity of the pure divine spirit that the continuous creations appear to rise in the intellect ; but it is the extinction of these that extinguishes the burning flame (of Kâma) in the mind, and exterminates the knowledge of all these ideal particulars into that one infinite and ever-existent entity.

17. For freedom from egotism and the consciousness of all other existence brings on the idea of a total inexistence and emptiness which is altogether beyond thought and meditation.

18. The subjective soul thinks of nothing but remains quite tranquil in itself, resting in the solid vacuity of its omniscience.

19. The same in all states, alike in all places and times, it views all differences and accidents of life with indifference and, being sure of the unreality of unrealities, it retains its endurance under all the varying circumstances of life.

20. If it reflects on anything it is only on itself, because it is of the nature of the intellect to dwell calmly in itself.

21. When formed originally of air, in the original air it was perfectly pure in its nature, yet being incorporated in the false corporeal form (Kâma-Manas) it forgot its real nature.

22. The wise one possessed of consummate wisdom and understanding becomes acquainted with the true knowledge of things ; his understanding becomes wholly intellectual (Mânasic), and sees all things in their abstract light and is free from the false view of duality.

23. For true knowledge consists in viewing the visibles as void and, knowing the one vacuum as the sole unity and real entity, one loses himself (as personality) at last in this infinite vacuity.

24. The philosophic intellect which is unclouded by prejudice is the true form of the great One Himself who shines perspicuous in our consciousness and has no other body besides.

25. By attaining the transcendental knowledge of all being the One and the One as all, everything loses its shape and form before us and there remains nothing whatever as a distinct being or duality.

26. After the cloudy shadow of the sense of ego is removed from the atmosphere of the mind, there appears the clear firmament

of transcendent truth shining with serene brightness throughout its infinite sphere.

27. The egoistic part of the soul being weakened by the power of true knowledge, everything in the world wastes away and dwindles into insignificance and though nothing is lost in reality, yet everything is buried in and with the extinction of the self.

28. Then there remains something alone which is inborn and uncreate, without beginning, and which is ever calm and quiet in its nature. To this no words can reach and of this nothing can be known.

29. Do you rest in the intellect which remains after negation of your egotism, taciturn in speech and with eternal truths for the groundwork of the mind, which is full and deep as the ocean and whose thoughts are as bright as daylight.

There are two aspects of the Jñâna-Mârga.

1. The highly intellectual knowledge accompanied by separateness dependent on Ahankâra and the development of the external aspect of the Vijnânamayako'sa.

2. The knowledge of the Higher Manas with destruction of the Personality : the second stage of Ahankâra : the development of the internal aspect of the Vijnânamayako'sa.

The following of the lower Kârma Mârga is inhibited, as many impulses which lead to Karma are seen as objective and also as untrue in their emotional nature, to intellectual consciousness. If Individuality is active, intellectual superiority to emotion is the result, but true Vairâgya occurs in the absence of egotism. For its emotion is abstract or Mânasic, founded on an intellectual basis, reliable in its nature of truth. Concrete Kâma is repellent, as objective and unstable. Advaitism is its method of thought, for Bhakti is not only regarded as other than the true self, but implies a dual personality, all of which is objective to Mânasic consciousness. Bhakti and Jñâna are incongruous. Karma is the result of this increased activity of Kâma-Manas depending on Bhakti ; but on the Jñâna-Mârga, Karma is held at an intellectual appreciation, and is performed from motives of knowledge. The consciousness is indrawn. The triple outlet for the energies which depend on Kâma-Manas is not active. In the second aspect the impulses are not neutralised by Ahankâric restraint but from the objectivity of these threefold energies of imagination, speech and action. Separateness exists from a lack of sympathy with these lower modifications and not from egoistic self-consciousness which is regarded as phenomenal. Thus not only are externals regarded as untrue, but the idea of the

* Index to vol. and p., Y. V. M. (Manas without Kâma) :—1, IV. 143. 2, IV. 10, 3, I. 238. 4, I. 277. 5, I. 277. 6, I. 277. 7, III. 158. 8, I. 283. 9, IV. 111. 10, V. 182. 11, IV. 78. 12, IV. 44. 13, IV. 204. 14, IV. 735. 15, IV. 365. 16, IV. 483. 17, IV. 128. 18, IV. 439. 19, III. 313. 20, IV. 429. 21, IV. 367. 22, IV. 1004. 23, II. 50. 24, IV. 1004. 25, V. 878. 26, IV. 24. 27, IV. 21. 28, IV. 364. 29, IV. 43.

relation of the Ahankâric consciousness to them is also held apart from the true Self. The attitude of the mind is changed to regard both as objective. This is the second state of Ahankâra in which form is not attached to the Self.

Thus on this path of Jñâna no other test for the discrimination of truth (Viveka) is needed than that the mere sight of Kâma-Manasic modifications is the sign of untruth. On their own merits little may be known, but because they appear to the Thinker they are not of his nature. Judgment is not so much formed from reasoning as from direct intuition. For in the Sthithi Khanda two different natures are described of Manas without Kâma. In the first, egotism was able to be aroused by continued impressions on the consciousness, by which the Vâsana of Ahankâra began to reflect itself in the mind "like a shadow in a glass:" but the second "knew itself to be of the nature of Jñâna" and "whenever the idea of I and mine" flitted across the minds (of those Asuras) they would probe into their hearts for the origin of "I" through their subtle Jñâna inquiry. And then this manifestation of "I and mine, vanished at once" (Y. V. Laghu, p. 119).

In this clear Mânasic consciousness, selfishness disappears and true non-separate sympathy remains. From true discrimination personality is rejected and lower Kâma is neutralized. The internal and external activities of Kâma-Manas are inhibited, both from a preponderance of abstract thought and from the absence of egotism. The end of this Marga is the growth of the Thinker, the internal aspect of the Vijnânamayakos'a, who is not thought but who is "of the nature of knowledge."* This Manas is the vehicle of Buddhi and "his mouth is intellect." The unity of the One Life is realised through the universal mind which is strengthened in its external aspect—an intellectual appreciation of the nature of things and recognition of truth—by this work of the semi-individual Thinker, prompted to Karma by Jñâna.

THE YOGA OF MANAS. [JNA'NA-MA'RGA.]

The Jîvanmukta lives in the Minds of All. Y. V. Laghu, p. 206.

1. The wise man who has lost sight of the visibles and endless particulars abounding in this forest of the world beholds on every side the silent and motionless sphere of heaven spread all around him.
2. There is but one living soul of the universe, one pure and immaculate Brahman who is mere intellect (Manas) and all-pervasive. He assumes to himself all attributes.
3. For the triple-vacuity composed of the three air-like substances, the spirit, mind, and space, are as one and the same thing (all the three being equally all-pervasive); but not so their receptacle (the body), which has no pervasion.

* Mândâkyopaniṣad 5.

4. Know this intellectual body of beings to be like air, present with everything, and everywhere, just as the desire of knowing extends over all things in all places and presents them to our knowledge.

5. For it is verily the state of one's mind that leads his internal soul to that state which it thinks upon, and to that which it attempts to obtain.

6. Men that retain the reminiscence of the three worlds have to move about in them, but such as have lost the idea of their existence are absorbed in infinity.

7. The knowledge of individualities is mere fancy, when everything is united in that sole unity.

8. (Vasishtha speaks). With such thoughts as these I sought to retire from here to a proper place where I might confine myself in myself, and which might be inaccessible to the gods and demigods [which in Dvaita are the objects of worship] and other beings.

9. Where I might remain unseen by any being and sit quiet in unalterable meditation by placing sole reliance on one even and transparent soul [Advaita].

10. In this manner no sooner was I convinced of the futility of egotism than I lost the sense of my personality, and though I retained fully the consciousness of myself yet I got freed from my selfishness.

11. By degrees I lost my consciousness also and became a thinking principle only, and then I remained in my intellectual sphere as a mirror of the world.

12. Knowing that one as ever even and quiet having neither its rise or fall nor any form of likeness, but ever remaining in its translucent unity as the ample sky and as the everlasting all.

13. In this state I had the knowledge of both the intellectual and material worlds, and of all finite and infinite, visible, invisible and formed as well as formless things.

14. I beheld in my own self a thousand worlds, mountains and seas, and they appeared as carved statues in the vacuous tablet of my mind.

15. There were in this body many occult and visible worlds and they showed themselves to my inmost soul as if they were reflections of real objects in a mirror.

16. Finding myself as containing the mundane world within myself, I thought I was not a created being at all [Third stage of Ahankâra ; Himself the Universe], because I saw the worlds in my own body and nought besides without it.

17. For the intellect is self-same with the world and it is for this reason that the great macrocosm of the world is said to be comprised in the small body of the mind.

18. Therefore I, who am a minute soul, am in the form of the

whole world also : hence I abide everywhere, likewise even in the midst of an atom also.

19. The knowledge of the gods that you have gained from the Vedas is sheer ignorance : trample over that knowledge and do not fall into its errors, for unless you know the transparent intellect and view it as diffused in the form of the infinite world you cannot attain to extinction in it.

20. The adoration of the gods is as worshipping rotten straws, and the offering of flowers and sacrifices are nothing in comparison with your cultivation of reason (Manas).

21. For why does the ignorant man resort to another (Dvaita) when his own Soul (Manas) is the only Lord.

22. Cease from viewing the phantoms of imagination (Kâma-Manas), and be the very vacuity yourself.

23. This state consists in refraining from external exertion and devotion (Bhakti) and persistence in continual meditation.

24. As there is no change or division of soul, so there is no partition or variation of the supreme Spirit. It is according to the ideas in our mind that we view things in their different aspects before us.

25. As the spirit of Brahman is all-pervasive and manifests itself in various ways in all places, so both of you, though possessed of the same unvaried soul which pervades all space, are made to behold one another (as separate and objective).

26. It is the knowledge of Brahman alone which constitutes its form, as there is no act or thought of it by which it may become known.

27. It is entirely devoid of any visible form and so the best course for any one is to know it as Truth.

28. For the spirit of Brahman views the whole world in itself, as one thinking on the heat and cold of fire and frost has the same sensation within himself at that minute.

29. For as there is one indefinite space in Nature so there is but one consciousness in all beings.

30. After an absolute negation of the visibles comes to be known, there remains a pre-eminent object of conception which is inborn and manifest of itself.

31. Until you are trained in the practice of Yoga to rely on the one unity by discarding all duality and variety in your mind, so long are you debarred from viewing Brahman in its true light.

32. Being settled in this belief of unity we find ourselves by our constant practice of Yoga to rest in the One Spirit.*

* Index of references to volume and page of Yoga Vasishtha Mahâramâyana. The Yoga of Manas—1, IV. 2. 2, I. 290. 3, I. 425. 4, I. 425. 5, I. 425. 6, I. 438. 7, I. 451. 8, IV. 277. 9, IV. 277. 10, IV. 284. 11, IV. 289. 12, IV. 266. 13, IV. 482. 14, IV. 482. 15, IV. 482. 16, IV. 454. 17, IV. 781. 18, IV. 781. 19, IV. 204. 20, IV. 201. 21, IV. 201. 22, IV. 271. 23, IV. 128. 24, I. 452. 25, II. 8. 26, I. 252. 27, I. 252. 28, I. 451. 29, I. 378. 30, I. 252. 31, I. 332. 32, I. 332.

In the Nirvâna Prakarana of the Yoga Vâsishtha is described the method of Advaita-Dhârana. Its object is not personal, for this implies Bhakti and the idea of a dual personality all of which are objective to Mânasic consciousness. A reflection in the lower consciousness is separation from the Thinker : but the unity of Advaita has no sign of attachment, for the expression of this implies duality. When everything objective is rejected then there remains nothing but the Self, whose expression of unity is the Universal Mind. When personality is transcended the Mânasic consciousness shows all things in itself. In Advaita-Dhârana, Karma is performed towards this realization aided by motive, a mental energy, which seeks to transcend the lower personality and to work in the universal. The Vaishnava form of the Supreme, not regarded objectively, is the end of Advaita-Yoga. Karma-Yoga is followed as an aid to its realization and work is not done for the personality.

But the lower Karma-Marga is regarded as subsidiary to Jñâna. For, in the unity of the one mind, it is held that the attainment of knowledge by the individual makes more possible, by motive and by reason of this unity, the realization of the same in other minds. The individual realization of Truth strengthens the whole, regarding it as a whole in the lower world. But He who uses it as a mental kos'a is higher than Manas, "that Brahman which lies beyond Upanishad."

DVAITA-YOGA : [BHAKTI MARGA.]

Besides the "Bhâgavata Purana" whose essence is the Dvaita-Yoga, there is a Greek book on Theurgy, which deals with the subject in a more intellectual manner, in which Bhakti is looked at from a higher aspect where lower emotion has no part nor mention.*

The Devas are divided into their hierarchies and the characteristics of their natures are described (p. 85) and the reasons for the worship of them given (p. 102). Dwelling in bodies formed of the subtler matter of the astral plane, the sight of them, by impression on Kâma-Manas, produces an effect similar to their nature. For the mind cognises by forming itself into the same shape with the object that it sees. But this matter is in itself an idea and therefore the more subtle it is the greater its value to the lower nature. The grosser matter of the Kali Yuga obscures the knowledge of these ideas.

On the other hand, a class of ideas may be attracted having their forms of the matter from the lower regions of the astral plane and the consciousness pertaining to such natures (p. 200). In any case the Devas hinder intellectual development.

The method of this Yoga is systematic worship, clearly defined in its purpose.

* Iamblichus on the "Mysteries of the Egyptians," etc., translated from the Greek by Thomas Taylor,

“ The continual exercise of prayer renders the receptacles of the soul far more capacious for the communications of the gods..... it draws upwards the manners of our soul by divesting them of everything foreign to a divine nature and clothes us with the perfections of the gods. Besides this, it produces an indissoluble communion and friendship with deity ” (p. 272). And the manifestations of the Devas are described. For “ a species of fire is seen by the recipient, ” from which the nature of the Deva is to be intellectually conjectured, “ into which being previously received and pre-occupied by the air they unfold the form of themselves ” (p. 100). According to the nature of the Deva will be the benefits derived from such Yoga.

But the Devas belong to Bhuvan-loka, the plane of Kâma-Manas, and devotion to them prevents the knowledge of the higher regions. The Self of man, non-separate and true, dwells on the highest levels of Svarga-loka. His manifestation is the intellect, which looks as objective on everything that is not of his nature. The purified intellect, free from Ahankâra, presents the Self who is the vehicle of Buddhi, the true non-separate spiritual consciousness free from objectivity. So that Dvaita-Yoga confines the consciousness to the lower regions where reliance on duality hampers the energies of the separated self. It draws down the attraction to the higher planes and deals only with the thoughts of the Thinker.

But there is a higher aspect of Dvaita-Yoga whose aim is not the worship of the Devas, but which deals with duality. In the “ Bhishma-stava-râja ” the universe is described as the Vaishnava form of the God. “ Thou art the sheath in whom the universe lives ; ” the form aspect of the One. So that work done in this great kos'a for its higher evolution is philosophical devotion to that Sole Unity of Whom all things are part ; aiding the evolution of the separated selves, and therefore of the whole, regarding it from the standpoint of unity. For that is the characteristic of Mânasa-Buddhi and the sacrifice of the individual three-fold energies for the universal is the law of evolution for this consciousness of unity. This Yoga is the highest : it is personal from its Dvaitic standpoint of the manifested selves, and impersonal from the Advaitic aspect of the universal mind. Thus the consciousness rises from Kâma to Manas, and the aim of its worship expands from an object to an abstract Idea which includes both aspects of the whole.

M. A. C. THIRLWALL.

SIVA: HIS NAMES, SYMBOLS, AND EMBLEMS.

"The austerer glories of Mahâdeva, the Lord of the burning-ground, attract more the hearts of those who are weary of the world and who see the futility of worldly attractions ***." (Avatâras,"—Annie Besant). p. 93.

THERE are several learned articles already published throwing light on the names and symbols, etc., in connection with S'iva. The object of this paper is to get together and put in one form—though the form is hazy and incomplete—the priceless teaching on the subject given by our revered Teacher, Madame H. P. Blavatsky, in her most valuable works, *viz.*, "Isis Unveiled," and "The Secret Doctrine." The reader will find that there are many other names, symbols, etc., in connection with S'iva, that are left unnoticed in this paper, and also that the matter gleaned from the said works on the subject is either incomplete or inappropriate, or both. For such deficiencies the gleaner may be pardoned for want of his ability, since he has tried his best to put this teaching in a somewhat combined form for interested students.

S'iva is, as is well known, one of the three aspects of the One Deity—Brahmâ-Vishnu-S'iva. Is'a, or Is'vara is also said to be the primary name of S'iva. He is called by various names such as : Mahâdeva, Mahâ-Yogi, Rudra with Tris'ula or Trident, Five-faced, White complexioned, Destroyer of Time, Destroyer of Death, etc., who is Mahâ-Guru, who has Blue-Throat, who has as His consort Uma or Gauri or Durga-Kali, who has a Bull as His vehicle, and Lingam and Yoni as His emblems, who holds or wears on His Person, Ganga or Ganges, Rudrakha-Rosary, Ring or Girdle, Deer, Tiger's-skin, Snake, Matted hair, Moon, Padma or Lotus, Three Eyes, etc., etc.

BRAHMA, VISHNU, SIVA.

"When the One becomes Two, the Three-fold appears and the Three are One; and it is our Thread, O Lanoo, the heart of the Man-Plant called Saptaparna" (stanza vii. of Dzayan, "Secret Doctrine," Volume i., p. 65, third edition). "Glory to the unchangeable, holy, eternal, supreme Vishnu, of one universal nature, the mighty over all; to him who is Hiranyagarbha, Hari, and S'ankara [Brahmâ, Vishnu and S'iva], the Creator, the Preserver and Destroyer of the world; ***" (Quoted. S.D. i., 306). "Brahmâ Vishnu, the Creator and Preserver of Life, will have transformed into S'iva the Destroyer" (S.D. i., 587). Brahmâ, Vishnu and S'iva are the most powerful energies of God, Brahma (neuter), says a Puranic text" (S.D. ii., 122). "Now Vishnu is the Divine Spirit, as an abstract principle, and also as the Preserver and Generator, or Giver of Life—the third person of the Trimûrti—composed of Brah-

mâ the Creator, S'iva the Destroyer, and Vishnu the Preserver" (S. D. ii., 327). "Ormazd is the father of our Earth (Spenta A'r-maiti), who is referred to, when personified, as 'the fair daughter of Ahura Mazda, " who is also the Creator of the Tree (of Occult and Spiritual Knowledge and Wisdom) from which the mystic and mysterious Baresma is taken. But the occult name of the bright God was never pronounced outside the temple (S.D. ii., 402).

I'SA, THE PRIMARY NAME OF S'IVA.

"In India God is pronounced in various dialects, Easoor" E's'ur, I's'wur, and I's'vara—in Sanskrit, the Lord, from I'sa—but this is primarily the name of S'iva, the Destroyer; and the three chief vedic Gods are Agni (Ignis), Vâyû, and Sûrya—Fire, Air, and the Sun, three occult degrees of fire. In the Hebrew... (Aza) means to "illuminate" and... (Asha) is "Fire." In occultism, to "kindle a fire" is synonymous to evoking one of the three great Fire-powers or to "call on God" (S.D. ii., 120).

MAHA'DEVA, MAHA' YOGI, RUDRA WITH TRIS'ULA, OR TRIDENT,
FIVE-FACED, WHITE COMPLEXIONED, DESTROYER OF
TIME, DESTROYER OF DEATH,
ETC., ETC., ETC.

"The Ankh-tie does not belong to Egypt alone. It exists under the name of Pâs'a, a cord which the four-armed S'iva holds in the hand of his right back arm (See Moor's Hindu Pantheon, Plate XIII). Mahâdeva is represented in the posture of an ascetic, as Mahâ Yogî, with his third eye, which is "the Ru, set upright on the Tau-cross" in another form. The Pâs'a is held in the hand in such a way that the first finger and hand near the thumb make the cross, or loop and crossing. Our Orientalists would have it represent a cord to bind refractory offenders with, because forsooth, Kâli, S'iva's consort, has the same as an attribute! The Pâs'a has here a double significance, as also has S'iva's Tris'ula and every other divine attribute. This dual significance lies in S'iva, for Rudra has certainly the same meaning as the Egyptian ansated cross in its cosmic and mystic meaning. In the hand of S'iva the Pâs'a becomes lingyonic. S'iva as said before, is a name unknown to the Vedas. It is in the "White Yajur Veda" that Rudra appears for the first time as the Great God, Mahâdeva, whose symbol is the Lingam. In the 'Rig Veda' he is called Rudra, the "howler," the beneficent and maleficent Deity, at the same time, the Healer and the Destroyer. In the 'Vishnu Purâna' he is the God who springs from the forehead of Brahmâ, who separates into male and female, and he is the parent of the Rudras or Maruts, half of whom are brilliant and gentle, others black and ferocious. In the Vedas he is the Divine Ego aspiring to return to its pure, deific state, and at the same time that Divine Ego imprisoned in earthly form, whose fierce passions make of him the "roarer," the "terrible." This is

well shown in the Brihadâran'yaka Upanishad, wherein the Rudras, the progeny of Rudra, God of Fire, are called the ten vital breaths (prana, life), with the heart (manas), as eleventh, whereas as S'iva, he is the destroyer of that life. Brahmâ calls him Rudra, and gives him besides, seven other names signifying seven forms of manifestation, and also the seven powers of Nature, which destroy but to recreate or regenerate. Hence the cruciform noose, or Pas'a, in the hand of S'iva, when he is represented as an ascetic, the Mahâ-Yogin, has no phallic signification, and, indeed, it requires an imagination strongly bent in this direction to find such a signification even in an astronomical symbol. As an emblem of "door, gate, mouth, the place of outlet," it signifies the "strait gate" that leads to the Kingdom of Heaven, far more than the "birth place" in a physiological sense. It is a cross in a circle and Crux ansata, truly; but it is a cross on which all the human passions have to be crucified before the Yogî passes through the "strait gate," the narrow circle that widens into an infinite one, as soon as the Inner Man has passed the threshold" (S.D.ii., 578-579).

"The Kumâras are the Dhyanis, derived immediately from the Supreme Principle, who reappear in the Vaivasvata Manu period, for the progress of Mankind, * * * Thus the Kumâras are, exoterically, "the creation of Rudra or Nilalohita, a form of S'iva, by Brahmâ...and of certain other mind-born sons of Brahmâ." But in the esoteric teaching, they are the progenitors of the true Spiritual Self in the physical man, the higher Prajâpatis, while the Pitris, or lower Prajâpatis, are no more than the Fathers of the model, or type of his physical form, made in their image. Four and (occasionally five) are mentioned freely in the exoteric texts, three of the Kumâras, being secret" (S.D. i., 493). "The Kumâras, the mind-born sons of Brahmâ-Rudra, or S'iva, mystically the howling and terrific destroyer of human passions and physical senses, which are ever in the way of the development of the higher spiritual perceptions and the growth of the inner eternal man, are the progeny of S'iva, the Mahâ-Yogî, the great patron of all the Yogîs and mystics of India. S'iva Rudra is the Destroyer, as Vishnu is the Preserver; and both are the regenerators of spiritual as well as of physical Nature. To live as a plant, the seed must die. To live as a conscious entity in the Eternity, the passions and senses of man must die before his body does. 'That to live is to die, and to die is to live,' has been too little understood in the West. S'iva the Destroyer is the Creator and the Saviour of Spiritual Man, as he is the good gardener of Nature. He weeds out the plants, human and cosmic, and kills the passions of the physical, to call to life the perceptions of the spiritual man" (S.D. i., 495).

"* * * * * Though it [The Indian double equilateral triangle] is called in that country the sign of Vishnu, yet in truth it is the symbol of the Triad, or Tri-Murti. For even in the exoteric

rendering the lower triangle, with the apex downward, is the symbol of Vishnu, the God of the Moist Principle and Water, Nârâyana being the Moving Principle in the Nâra, or Waters ; while the triangle with its apex upward, is S'iva, the Principle of Fire, symbolized by the triple flame in his hand." [See the bronze statue of Tripurântaka S'iva, Mahâdeva destroying Tripurâsura, at the Museum of the India House] (S. D., ii., 625-626).

"As the Catechism of the Inner Schools says : The Inner Man of the First * * * only changes his body from time to time ; he is ever the same, knowing neither rest nor Nirvâna, spurning Devachân and remaining constantly on Earth for the salvation of Mankind . . . Out of the seven Virgin-men (Kumâra), four sacrificed themselves for the sins of the world and the instruction of the ignorant, to remain till the end of the present Manvantara. Though unseen, they are ever present. When people say of one of them, 'He is dead ;' behold he is alive and under another form. These are the Head, the Heart, the soul and the seed of undying knowledge [Jñâna]. Thou shalt never speak, Lanoo, of these great ones [Mahâ...] before a multitude, mentioning them by their names. The wise alone will understand. It is these sacred 'Four' who have been allegorized and symbolized in the 'Linga-Purana,' which states that Vâmadeva (S'iva) as a Kumâra is re-born in each Kalpa (Race, in this instance), as four youths—four white, four red, four yellow, and four dark or brown. Let us remember that S'iva is preeminently and chiefly an ascetic ; the patron of all Yogis and Adepts, and the allegory will become quite comprehensible. It is the spirit of Divine Wisdom and chaste asceticism itself which incarnates in these Elect. * * * Higher than the 'Four' is only One on Earth as in Heaven—that still more mysterious and solitary Being described in Volume I," (S. D. ii., 294-295). 'The Mahâ-Yogi, the great ascetic, in whom is centred the highest perfection of austere penance and abstract meditation, by which the most unlimited powers are attained, marvels and miracles are worked, the highest spiritual knowledge is acquired and union with the great Spirit of the Universe is eventually gained" (Quoted : S. D., iii., 648).

"* * * * it is the Primary as affecting Rudra, who is immediate production of the First Principle. The term Rudra is not only a title of S'iva, but embraces agents of creation, angels, and men, as will be shown further on" (S. D., i., 491). "Not less suggestive are the qualities attributed to Rudra S'iva, the great Yogî, the forefather of all the Adepts in Esotericism one of the greatest Kings of the Divine Dynasties. Called the 'earliest' and the 'last,' he is the patron of Third, Fourth, and the Fifth Root-Races. For in his earliest character he is the ascetic, Digambara, 'clothed with the elements,' 'Tri-lochana the three-eyed,' Pancha-ânana, the 'five-faced,' an allusion to the past four races and the present Fifth Race,

for though 'five-faced,' he is only 'four-armed,' as the Fifth Race is still alive. He is the 'God of Time,' Saturn-Cronus, as his 'drum' Damaru, in the shape of an hour-glass, shows; and if he is accused of having cut off Brahmâ's fifth head and left him with only four it is again an allusion to a certain degree in initiation, and also to the Races" (S.D. ii., 528). "The identity of Saturn with S'iva is corroborated still more when we consider the emblem of the latter, the damara, which is an hour-glass, to show the progress of time represented by this God in his capacity of a destroyer" ("Isis Unveiled," ii., 235, sixth edition). "Does not that patron Angel of the Jews preside over Saturn (S'iva or Rudra), and the Sabbath, the day of Saturn? Is he not shown of the same essence with his Father (Saturn), and called the 'Son of Time,' Cronus, or Kâla, a form of Brahmâ (Vishnu and S'iva)?" (S.D. i., 496). "It may be easily proved that from time immemorial, Saturn, or Kronos, whose ring most positively was discovered by the Chaldean astrologers, and whose symbolism is no 'coincidence,' was considered the father of Zeus, before the latter became himself the father of all the Gods, and was the highest deity. He was the Bel or Baal of the Chaldeans, and originally imported among them by the Akkadians. Rawlinson insists that the latter came from Armenia; but if so how can we account for the fact that Bel is but a Babylonian personification of the Hindu S'iva or Bala, the Fire-God, the omnipotent creative, and at the same time, destroying, Diety, in many senses higher than Brahmâ himself? Zeus, says an Orphic hymn is the first and the last, the head and the extremities; from him have proceeded all things. He is a man and an immortal nymph (male and female element); the soul of all things, and the principal motor in fire; he is the sun and the moon; the fountain of the ocean; the demiurgus of the universe, one power, one God; the mighty creator and governor of the Cosmos" * * * (I. U., i. 263).

"In the 'S'iva-Purâna' it runs thus: O S'iva, thou God of fire, mayest thou destroy my sins, as the bleaching-grass of the jungle is destroyed by fire. It is through thy mighty Breath that Adhima (the first man), and Heva (completion of life, in Sanskrit), the ancestors of this race of men, have received life and covered the world with their descendants" (I. U., i. 590.)

* * * * Ahura Mazda formed Gayômarat, a solitary male being, from the earth. He was white, brilliant looking as the sun. * * * He and the primal Ox were the only living beings on the earth during the first 3,000 years [Three Rounds] * * * "Here man stands for the future physical man and the Primal Ox or Bull for the ever developing potential nature (quoted and annotated by H.P.B. in her review on "The Philosophy of Mazdayasnian Religion," published in "Zoroastrianism in the Light of Theosophy," p. 149). "For, enumerating the repeated births of S'iva they (Hindûs) show him in one Kalpa of a white complexion, in another of a black

colour, in still another of a red colour, after which the Kumâra becomes "four youths of a yellow colour." This strange 'coincidence,' as Mr. Proctor would say, speaks only in favour of scientific intuition, as S'iva-Kumâra simply represents, allegorically, the human Races during the genesis of man" (S.D., i. 344).

"The Kumâras—the Rudra-Gods, so called—are described as incarnations of S'iva, the Destroyer (of outward forms), called also Vâmadeva" (S. D. ii., 260). It is Ptah, however, 'he who opens,' the opener of Life and Death, who proceeds from the Egg of the World to begin his dual work. Ptah was originally the God of Death, of Destruction, like S'iva. He is a Solar God only by virtue of the Sun's fire killing as well as vivifying" (S. D., i, 393).

MAHA'-GURU.

"The Arhats of the 'Fire-mist,' of the Seventh Rung, are but one remove from the Root-Base of their Hierarchy, the highest on Earth and our Terrestrial Chain. This Root-Base has a name which can only be translated into English by several compound words—the 'Ever-Living-Human-Banyan.' This 'Wondrous Being' descended from a 'high region' they say, in the early part of the Third Age, before the separation of sexes in the Third Race. The Being just referred to, who has to remain nameless, is the Tree from which, in subsequent ages, all the great historically known Sages and Hieropphants, such as the Rishi Kapila, Hermes, Enoch, Orpheus, etc., have branched off. As objective man he is the mysterious (to the profane, the ever invisible, yet ever present) personage, about whom legends are rife in the East, especially among the occultists and the students of the Sacred Science. It is he who changes form, yet remains ever the same. And it is he, again, who holds spiritual sway over the initiated Adepts throughout the whole world. He is as said, the 'Nameless One' who has so many names, and yet whose names and whose very nature are unknown. He is the 'Initiator' called the 'Great Sacrifice.' For, sitting at the Threshold of Light, he looks into it from within the Circle of Darkness, which he will not cross; nor will he quit his post till the last day of this Life-Cycle. Why does the Solitary Watcher remain at his self-chosen post? Why does he sit by the Fountain of Primeval Wisdom, of which he drinks no longer, for he has naught to learn which he does not know—aye, neither on this Earth, nor in its Heaven? Because the lonely, sorefooted Pilgrims, on their journey back to their Home, are never sure, to the last moment, of not losing their way, in this limitless desert of Illusion and Matter called earth-life. Because he would fain show the way to that region of freedom and light from which he is a voluntary exile himself, to every prisoner who has succeeded in liberating himself from the bonds of flesh and illusion. Because in short he has sacrificed himself for the sake of Mankind, though but a few elect may profit by the Great Sacrifice.

"It is under the direct, silent guidance of this Mahâ-Guru that all the other less divine Teachers and Instructors of Mankind became, from the first awakening of human consciousness, the guides of early Humanity. It is through these 'Sons of God' that infant Humanity learned its first notions of all the arts and sciences, as of spiritual knowledge; and it is They who laid the first foundation stone of those ancient civilizations that so sorely puzzle our modern generation of students and scholars" * (S. D. i., 228-229).

BLUE-THROAT.

"They [the Divine Kings] struck the culprits with sterility. They destroyed the Red and Blue Races.' Rudra, as Kumara, is Nilalohita—red and blue" (S. D., ii., 202).

UMA' OR GAURI' : DURGA'-KA'LY.

"When the Son separates from the Mother he becomes the Father, the diameter standing for Nature, or the feminine principle. Therefore it is said: 'In the World of Being, the One Point fructifies the Line, Virgin Matrix of Kosmos [the egg-shaped Zero], and the immaculate Mother gives birth to the Form that combines all forms.' Prajâpati is called the first procreating male, and 'his mother's husband.' This gives the key-note to all the later 'Divine Sons' from 'Immaculate Mothers.' It is strongly corroborated by the significant fact that Anna, the name of the Mother of the Virgin Mary, now represented by the Roman Catholic Church as having given birth to her daughter in an immaculate way ('Mary conceived without sin'), is derived from the Chaldean Ana, Heaven or Astral Light, Anima Mundi; whence Anaitia, Devi-Durgâ, the wife of S'iva, is also called Annapûrnâ, and Kanyâ, the Virgin; Umâ-Kanyâ being her esoteric name, and meaning the 'Virgin of Light.' Astral Light is one of its multitudinous aspects' (S.D. i., 118-119).

"Maia, in its forced derivation, has come to mean with the Greeks, 'Mother,' from the root, ma (nurse), and even gave its name to the month of May, which was sacred to all these Goddesses before it became consecrated to Mary. Its primitive meaning, however, was Mâyâ Durgâ, translated by the Orientalists as 'inaccessible,' but meaning in truth the 'unreachable,' in the sense of illusion and unreality, as being the source and cause of spells, the personification of illusion" (S. D. i., 426).

"Now S'ri is the daughter of Bhrigu, one of the Prajâpatis and Rishis, the chief of the Bhrigus, the 'Consumers,' the Aerial Class of Gods. She is Lakshmi, the wife of Vishnu, and she is Gauri, the 'bride of S'iva,' and she is Sarasvatî, the 'watery,' the wife of Brah-

* Under the foot-note S. D. ii., 242, H. P. B. gives some seven names of one personage and among them is also "Dattotri." May not some student kindly throw light on this most charming and suggestive information? However, if the reader will take the trouble to read the quotation taken from S.D., ii., 579, 580, and written under the heading "Ganga" in this paper, in connection with this para., he may be induced to think that this person has some connection with Siva, —N. M. D.

mâ, because the three Gods and Goddesses are one, under three aspects. * * * Hari [or I's'vara, the Lord] is all that is called male [in the universe]; Lakshmi is all that is termed female. There is nothing else than they. Hence she is female and 'God' is male nature" (S.D. ii., 80).

"Then 'through the favour of two deities her [Ilâ or Idâ's] sex is changed and she becomes a man, Sudyumna. Then she is again turned into a woman, and so on; the fable adding that S'iva and his consort were pleased that 'she should be a male one month and female another.' This has a direct reference to the Third Root-Race whose men were androgynes" (S.D. ii., 156).

"* * * Durgâ Kalî, who is only the black side of Lakshmi (venus), the white side of S'akti—* * *" (S.D. ii., 612).

BULL.

"* * * Bull, Eagle, Lion, and Angel—in reality the Cherub, or Seraph, the fiery winged serpent—is as much Pagan as that of the Egyptians or the Chaldeans. These four animals are, in reality, the symbols of the Four Elements and of the four lower principles in man" (S.D. i., 388).

"The bull Nandi, the Vâhan of S'iva and the most sacred emblem of this God, is reproduced in the Egyptian Apis, and in the bull created by Ormazd and killed by Ahriman. The religion of Zoroaster, all based upon the 'Secret Doctrine,' is found held by the people of Eriten; it was the religion of the Persians when they conquered the Assyrians. From thence it is easy to trace the introduction of this emblem of Life represented by the Bull, in every religious system" (I. U. ii., 235-236).

"* * * (The Bull of S'iva, and the Cow, representing several Saktis or Goddesses" (S. D. i., 419).

"The sacred bull Nandi was brought from Bhârat to S'ankha to meet Rishabha [Taurus] every Kalpa. But when those of the White Island [who descended originally from S'veta-dvîpa], who had mixed with the Daityas [Giants] of the land of iniquity, had become black with sin, then Nandi remained forever in the White Island [or S'veta-dvîpa] . . . Those of the Fourth World [Race] lost AUM" (S. D. ii, 426). "The Cow was in every country the symbol of the passive generative power of Nature, Isis, Vâch, Venus, the mother of the prolific God of Love, Cupid, but at the same time, that of the Logos whose symbol, with the Egyptians, and the Indians, became the Bull, as testified to by the Apis and the Hindu Bulls in the most ancient temples. In esoteric philosophy the Cow is the symbol of Creative Nature, and the Bull (her calf) 'the Spirit which vivifies her, or the 'Holy Spirit,' as Dr. Kenealy shows. Hence the symbol of the horns. These were sacred also with the Jews, who placed on the altar, horns of Shittim wood, by seizing which, a criminal ensured his safety" (S. D. ii., 436).

LINGAM AND YONI.

"We need hardly remind the student that the 'Linga,' the emblem sacred to S'iva and whose temples are modelled after this form, is identical in shape, meaning, and purpose with the 'pillars' set up by the several patriarchs to mark their adoration of the Lord God" (I. U. ii., 235.) "The Mahadeo of Elephanta, the round tower of Bhagalpore, the Minarets, of Islam—either rounded or pointed—are the originals of the Campanite column of San Marco, at Venice, of Rochester Cathedral, and of the modern Duomo of Milan. All of these steeples, turrets, domes, and Christian Temples, are the reproductions of the primitive idea of the lithos, the upright phallus" (I. U. ii., 5).

"Jod in the Kabalah has for symbol the hand, the forefinger and the Lingam, while numerically it is the perfect one; but it is also the number 10, male and female, when divided" (S. D. ii., 133).

"With the ancient A'ryans the hidden meaning was grandiose, sublime, and poetical, however much the external appearance of their symbol may now militate against the claim. The ceremony of passing through the Holy of Holies, now symbolized by the Cow, but in the beginning through the temple Hiranyagarbha, the Radiant Egg, in itself a symbol of Universal, abstract Nature, meant spiritual conception and birth, or rather the re-birth of the individual and his regeneration; the stooping man at the entrance of the Sanctum Sanctorum, ready to pass through the Matrix of Mother Nature, or the physical creature ready to re-become the original Spiritual Being, pre-natal Man" (S.D. ii., 492). "For as said, S'iva worship, with its Lingam and Yoni, stands too high philosophically, its modern degeneration notwithstanding, to be called a simple phallic worship" (S. D. ii., 622).

N. M. DESAI.

(To be concluded.)

THE DATE OF THE MAHA'BHA'RATA WAR.

IT is not possible in the course of a short article to reply in much detail to the criticisms of P. T. N., who in the September number of this magazine has done me the honour of noticing an article on the date of the Mahâbhârata War, which I contributed last year to the *Indian Review*. I take it that he has also read through the other two articles published in the same Review on the beginning of the Kaliyuga and on the Four Yugas, the three papers now forming a book recently published by me under the title, "The Chronology of Ancient India." * I deeply regret that he passes by with sweeping remarks some conclusions which I arrived at after more than half a dozen years of anxious thought and honest en-

* G. A. Natesan & Co., Publishers, Madras. Price, Re. 1-4.

quiry. If my critics would only put on the spectacles of scientific criticism and attach less importance to the exaggerated statements of comparatively recent works, they too might be led very nearly to the same results. What I attempt in my humble publication is to deduce a few important chronological particulars from a great mass of conflicting materials. Having first established that the great war of Mahābhārata did actually take place, I show that even according to the Puranas, the date for the beginning of the Kaliyuga could not be 3102 B.C. Inasmuch as Chandragupta Maurya, whose date has been incontrovertibly fixed at 315 B.C., is stated by the Puranas to have begun to reign 1115 years after the Great War, the date for the War according to these Puranas would be about 1430 B.C. Next, it is shown that even this latter date is not exactly correct, but conflicts with some important testimony.

The First argument adduced is based on the "Vedānga Jyōtisha," the oldest astronomical work to be found in India, from which it is proved that the Kaliyuga began when the Winter Solstice occurred with the sun in the beginning of the Fourth *pāda* of Bharani Nakshatra, and not in the next *pāda* as has hitherto been wrongly supposed. This gives us about 1176 B.C. for the beginning of the Kali era, a result which is confirmed by the Second argument based on the date of Gargācharya. The statements of Arrian, Pliny and other ancient Western Writers are then examined, with the result that they corroborate the previous conclusion. The Fourth argument deals with the history of the *Kollam Andu*, which began in the very same year, 1176 B.C., and which is even now the current era of Malabar. After showing that the great war took place about sixteen years before the commencement of the Kaliyuga, or about 1193 B.C., I proceed to point out the old tradition recorded in the "Rājatarangini," the only Indian work that can pass for history, to the effect that the war took place 1268 years before the time of Kanishka's successor, or about $(1268 - 78 =) 1190$ B.C. Next, it is pointed out that the great astronomer, A'ryabhata (born, 476 A.D.), states that the Saptarshis (the constellation Ursa Major) were, in the year 1192 B.C., in the Magha Nakshatra, in which very Nakshatra the Puranas declare the Saptarshis to have been at the time of the Mahābhārata War. Besides, the Puranas give us lists of Kings who reigned from the time of the war to that of Chandragupta, to every one of whose reign if we allot on an average 22 years, the number being the result of taking the average duration of each reign in England, France, Germany, Russia and Japan, we get the same date for the great war. The Brihaspati Cycle of 60 years must originally have been made to begin with some well-known epoch, either with that of the war or with that of the beginning of the Kaliyuga. The date 3102 B.C., which since the Sixth Century A.D. has been usually given for the beginning of the Kaliyuga, but never before, as will be clearly shown in my forthcoming article on the Epochs and Cycles

of India, does not correspond with the first year of the Brihaspati Cycle ; while, on the other hand, we actually find that the year 1194 B.C. was the year Prabhava of the Cycle. Another argument based on a verse of the Mahâbhârata interpreted according to its great commentator, Nilakantha, yields us the result that the war took place 17 years before the beginning of the Kali or in 1194 B.C. Thus all these various lines of discussion lead but to one conclusion, that the war took place in 1194 B.C. It is to be noted that not one of these arguments have been, nor in my humble opinion can with reason be, questioned by my critic.

But there is one other important argument to which objection is taken by P. T. N. This is based on a verse of Garga quoted in Varâhamihira's Brihatsambhita, namely :

आसन्मघासुमुनयश्शासति पृथ्वी युधिष्ठिरेनृपतौ ।

षड्द्विकपञ्चाद्वियुतशककालस्तस्यराज्ञश्च ॥

If only my critic had examined the other arguments and had looked at this particular one in a spirit of fair-minded criticism, I am certain that he too, like Mr. G. R. S. Mead in the *Theosophical Review*, would have allowed the honesty of my humble endeavours. Now, the verse in question states that at the time of Yudhishtira, the Saptarshis were in the Magha Nakshatra. In the next verse we are informed that these move at the rate of one Nakshatra in every one hundred years. Garga, the author of the *S'lôka* in question, whose date is fixed, after a full discussion in the first chapter of my book, at about 165 B.C., desired evidently to fix the epoch of Yudhishtira by reference to a known era then in current use. What could have been the current era of his time? Not the Sâlivâhana Sakâbda which began in 78 A.D., or about 243 years later; nor could it have been the era now known as Vikrama Samvat which too began about (165-57) 108 years later than his time. The only other era besides that of Yudhishtira which was then in common use, was the era of Nirvâna, "which," says Fergusson, "as far as I can see was the only one that had existed previously in India." Since the reign of Asôka the Great, who reigned in the middle of the Third Century B.C., Buddhism had assumed an Imperial importance, so much so that it spread far and wide in India and also in distant lands and had become a State-aided religion. The era of the Nirvâna of Buddha became the era in current use throughout the dominions of the Emperor of Magadha who then was the Sovereign Suzerain of Hindustan. The state era became the best known era among the people even as the era of our present rulers is the one most widely known now in India. Even as we now commonly adopt the era of Christ and explain, for instance, that the Vikrama Samvat began in the year 57 before Christ, so also in the days of Garga the era of

Buddha was used, as Garga has done, to show how many years before the Nirvâna, the era of Yudhishtira commenced.

Let us then consider if, etymologically considered, the word *Sakakâla* in the verse refers to the era of Nirvâna. It is well known that Gautama was known variously as S'âkya, S'âkya Muni and S'âkya Simha. Just as the followers of S'âkya were known as S'âkyaputriya S'ramanas, so also his era should have been known by the name of S'âkyakâla. What I suggested in my article was that the word *Sakakâla* in the last *pâda*, which is short by one *mâtra*, might have been a mistake for *S'âkyakâla*, which makes the verse perfect and also explicitly connects the era with Gautama Buddha. It is true, as my critic says, that the last letter of every *pâda* in the *A'ryâ* metre, though by itself short, is sometimes taken for a long one. But it will be seen that this is a course only optionally (विकल्पेन) allowed. If my critic takes his stand on the other definition given for the *A'ryâ* metre in the Chandômanjarî and Vrittaranâkara, he will find that the यत्तिनियम given therein is ignored by the s'lôka in question. But I knew that my correction of *Sakakâla* into *S'âkyakâla* would in some places be objected to and hence I qualified the suggested interpretation by saying that "even without the aid of such a correction *Sakakâla* may be considered to be a corruption of *S'âkyakâla*." My point has always been that Garga could only have referred to Buddha's Nirvânakâla and not to the S'âlivâhana or Vikrama eras, both of which began much later. It does not matter whether *Sakakâla* is actually a misquotation for *S'âkyakâla*, or whether it is only a corruption of the latter, or again whether it merely signifies *S'âkyakâla* and nothing else. This last interpretation is probably the one which will commend itself to even the most exacting critic. For, as has already been said, Gautama was known variously as the S'âkya prince, S'âkya Simha (the S'âkya lion), S'âkya Muni (the S'âkya sage). As shown in my article, there lived a little to the east of the Kosala kingdom, on the opposite banks of the small stream Rôhini, two kindred clans, the S'âkyâs and the Koliyans, the former of whom had their capital at Kapilavastu, the birth place of Gautama Buddha. He was known as S'âkya because he was a prince of the race of that name. But the word S'âkya is itself a derivative from the word Saka. Gurubâlprabhôdhika, that excellent commentary on Amara's Lexicon, says that S'âkyâs are so called because they were born in the country of Saka, the letter 'Y' (प्यप्रत्यय) in S'âkya denoting the place of origin. The late lamented Professor V. S. Apte also derives S'âkya from Saka in his Sanskrit-English Dictionary. It is therefore clear that those that belong to the race of Saka or live in the Saka country are, according to the principles of Sanskrit Grammar, known as S'âkyâs. Moreover, the rule स्वार्थेयत् is the authority for my contention that the words Saka and S'âkya mean one and the same thing. In this way,

Gautama might well have been known as a *S'aka* or a *S'ākya*, both words meaning the same, namely, one of the Saka race. Thus the word *S'akakāla* in the *s'loka* would mean only the Kāla or era of the Saka prince Gautama. It may also be noted that a different clan, known by the same name of *S'aka*, invaded the northernmost parts of India about the time of Garga and were among the earliest converts to Buddhism, whose era they would naturally have adopted. The era might thereby also have come to be known as the *S'akakāla* in much the same way as the Christian era is known among the Indian masses as the English era. For all the reasons above set forth, it cannot for one moment be doubted that Garga referred only to the era of Buddha's Nirvana.

We shall then examine the words षड्द्विकपञ्चद्वि which are intended by Garga to denote the number of years which intervened between Yudhishtira's coronation and Buddha's Nirvāna. In the first place I am certain that no Pandit would say that the interpretation I have put upon it is incorrect. It must be conceded on all hands that it is at all events one of the meanings which can be given to the words in question. The interpretation is to this effect: षड्च द्वेच तयोस्समूहः षड्द्विकं । पञ्चच द्वेच तयोस्समाहारः पञ्चद्वि । षड्द्विकस्य पञ्चद्वि (according to Panini's rules, षष्ठीशेषे.) षडादिकपञ्चद्वि (which means twenty-six times twenty-five or 650.) We find a parallel passage in the classic Naishadha, where the words नवद्वयद्वीप in the sixth verse of the first chapter are interpreted by the great commentator Mallinātha in a similar manner, namely, नवानां द्वयं लक्षणया नवकद्वयं. As according to the long unbroken tradition obtaining among the Buddhists of India, Burma, Siam and Ceylon, Buddha's Nirvāna is said to have taken place in 544-3 B.C., Garga might have thought that the war took place 650 years before that date, or in the year 1194-3 B.C.

"If it be asked why such a round-about method of expression has been adopted to denote the simple number of 650 years, it may be urged in reply that Garga professedly computed here by the Saptarshi cycle which denoted the lapse of every one hundred years by a new Nakshatra, and gave twenty-five years for each Nakshatrapāda, into four of which a Nakshatra was then, as we have already seen, usually divided. If the Rishis had moved $6\frac{1}{2}$ Nakshatras from the time of the coronation of Yudhishtira to the Nirvāna of Buddha, that would be more appropriately expressed as the movement of the Rishis through twenty-six *pādās* and the period denoted thereby would be put down as twenty-six times twenty-five years."

Further, that this is the only proper interpretation is also borne out by one other remarkable circumstance. I have already stated that Aryabhatta explicitly states "that the line of the Saptarshis intersected the middle of Magha Nakshatra" in 1192 B.C., a state-

ment which exactly corresponds with the inference we have deduced from Garga's S'lōka, to the effect that the Saptarshis were in Magha in 1194-3 B.C.

There is still another reason in favour of my interpretation. I have shown in detail in my book, and in a short compass in the beginning of this article, that there are about eight or nine other independent reasons for assigning that date for the War. If by interpreting Garga's S'lōka in a reasonable manner, we are led to a like result, there cannot be much doubt about its being the only interpretation. If on the other hand we are to understand, as my critic apparently wants us to do, the S'âlīvâhana S'akabda by the term *S'akakâla*, we are landed in the absurdity of making Garga refer to an era which was instituted more than two hundred years after his date. Or again, if we are to take the term षड्विंशत्पूर्वाब्दे, to mean 2526, then also the conclusion becomes equally absurd; for Yudhishtira is then made to begin his reign in (2526-78 or) 2448 B.C., an epoch which corresponds neither with the date 1430 B.C. assigned by the Puranas for the War, nor with the date 3102 B.C. that the Hindu astronomers since the time of Aryabhata have been giving for it. After all, it is as well to bear in mind that a nation's greatness is not to be judged by its antiquity alone, even as regards which there is not here much in dispute. The year 1194 B.C. for the War is itself sufficiently early and refers to a time when the Greeks and Romans had not as yet risen in the scale of nations, and Teutonic and Keltic tribes were obscure nomads totally unknown to history. At all events it is not true patriotism to question the results of sound historical criticism if they happen to militate against certain long-cherished, but ill-founded, opinions.

I thank my critic for the opportunity he has afforded me of explaining the subject of this article at some length in the pages of *The Theosophist*.

V. GOPALA Aiyer.

WHY SHOULD A VEDĀNTIN JOIN THE T. S.

THIS was a question put by a Vedāntin to one of our brothers who brought it before the Adyar Lodge meeting for discussion, and the President of the Lodge having asked me to write my views on the subject, I proceed to do so, in the hope that I may thereby succeed in rousing some of my brothers at least to a sense of duty. Vedântâ is the philosophy of the Upanishads and a Vedāntin is a student of it. Râmachandra, the ideal king and the ideal Vedāntin, has, in the Muktikopanishad, decided that out of 1180 Upanishads representing so many branches of the eternal Vedas, 108 Upanishads that are therein enumerated by him are the most essential ones which contain the complete theory and practice of the science of Self. By reading any one of them at random and without a proper

guide, the reader may not find anything valuable to him. But on reading them in a systematic way with the help of competent teachers or their works, they will be found invaluable to the student of spiritual science.

Dakshinâmûrti's disquisitions on all these Upanishads are recorded by Vasishtha in the Tattvasârâyana, that invaluable work, which contains the cream of occult philosophy though not yet well known to spiritual students. There it is said, in the preface to the Dakshinâmûrti-Vritti on the Brahma Sûtras, that Vyâsa wrote the philosophy of the first 10 Upanishads under the orders of Mahâdeva—the Divine Teacher—and that none of the numerous commentators has succeeded in bringing out the real meanings of the Sûtras, and that he would, therefore, give the real meanings in his Vritti. The names of some old commentators are mentioned there and their general defects pointed out. There we do not find the names of any one of the modern commentators. The modern Vedântins are perfectly in the dark as regards the ancient Arsha disquisitions on the 108 Upanishads, that are found in the Tattvasârâyana and other works. No system followed by the modern Vedântin is, at any rate, older than 1,000 and odd years. India, the land of Brahmavâdins and Brahmavâdinis, was never without a complete and systematic spiritual science, both theoretical and practical. Sankara and other modern theologians have done as much as could be done to the people of the times in which they flourished. Let the Hindu Theosophist patiently read and digest the whole of the Tattvasârâyana with an unbiased and devoted mind, and he will then find that these statements are amply verified. He will also find that the Brahma Sûtras of Vyâsâchârya which are commented upon by different persons in different ways are, after all, only the theory of the science of Self, and that further elaborations with their practical side should be sought for elsewhere. Vyâsâchârya has written it in the *Bâlapâthakrama*, like a primer intended for students who are beginners. Unless the student reads and understands the whole philosophy of the 108 Upanishads as a connected whole, he will be a student of the lowest class forever. He can never hope to understand the practical side. Theosophy has thrown the challenge to the Vedântins, and it is high time for them to come out of their sectarian retreats, to help themselves first, and then to help others, after casting off their preconceived notions and sectarian prejudices. The Hindu Theosophists themselves should first do so before they can expect the Vedântins who have not yet come within the good influence of Theosophy to do anything of the kind.

The followers of the different systems of Vedânta, who have got only portions of the eternal Truth, should, in my opinion, join the T. S. for the sake of realising the entire Truth, of which the clearest hints are to be found in the "Secret Doctrine" and other valuable works.

The more important systems of the Vedânta, that are now well known and that have numerous followers in India and elsewhere, are the Dvaita of Anandatîrthâchârya, the (Vaishnava) Vis'ishtâdvaita of Ramânujâchârya, the (S'aiva) Vis'ishtâdvaita of S'rîkanthâchârya, and the Advaita of S'ankarâchârya ; but the most important system of Vedânta, which is eclectic in its character, which is the least known and the most valuable one to the real students of Advaita, which is entirely based upon the Tattvasârâyana, and which has only a few followers, is the Anubhavâdvaita of Appayadîkshîtâchârya.

We can find on comparative study that each of the first mentioned four has got only one phase of the truth, whether it be external or internal, but never the entire Truth. To make this statement clear, I shall first state, as briefly as possible, the doctrines of the first four systems, and then in my summing up I shall touch upon a few points concerning the last one which, to my mind, seems to contain the partial truths of all the existing systems, and also a little more that cannot be found in any one of them alone. This eclectic system known by the name of Anubhavâdvaita seems to me to be more theosophical than any other, and a Vedântin can understand it better by becoming a devoted student of Theosophy, which is highly scientific and eclectic in its character.

All these systems of Vedânta have existed from time immemorial, and have been taught and re-taught age after age when they were obscured. The doctrines of all these systems lie scattered throughout the 108 Upanishads and other Hindu Scriptures. When a system is obscured, a competent teacher appears on the stage, picks up the various authorities on which it is based, arranges them in their proper order, and thus restores that system to its original state, so that it may be useful to those persons whose minds can comprehend only so much of the truth. When a few people comprehend that portion of the truth, they first admire it, and then with a righteous desire to share it with others begin to propagate it. In doing so they meet with opposition from those who have known a little more than that partial truth. Then will step in dogmatism on both sides, and quarrels and uncharitable criticisms will be the natural result. Thus the followers of the different systems of Vedânta have been fighting each other, over their partial truths, for so many centuries past.

One who is no party to the quarrel and who knows how much of the truth is possessed by each system and who is free from dogmatism, such a one alone can reconcile the parties to all these systems. Such a reconciliation is necessary in the interests of all, for their learning the other portions of the truth. Theosophy will at least teach them toleration and modesty and encourage comparative study, if they think in their present haughty state that it cannot teach them anything else. If Theosophy can do this, then

why should not Vedântins embrace it, settle their internal differences, and set their minds on learning more from each other. I do believe that Theosophy can teach them more than the outsider thinks; it can, as it is guided by modern science and the ancient wisdom of all ages. As Theosophy is said to be the synthesis of all systems and the common platform for all followers to stand upon, it must be able to effect the reconciliation, provided Theosophists themselves do not take sides and become dogmatic. Vedântins would surely refuse to accept the arbitration and verdict of Theosophy if it cannot adduce direct evidence from their own texts—the 108 Upanishads. This is a herculean task for Theosophy, and it cannot do so if it does not go back to older authorities that have existed prior to the time of Sankara or Buddha. No authority should be rejected as minor, or major, and none should be put down as more ancient or more modern, on the strength of the conclusions of the orientalists who work on different lines, regardless of spiritual truths. I am convinced of the fact that all the 108 Upanishads are equally important authorities to appeal to, for this purpose. I don't believe for a moment, in the correctness of the statement that the first ten Upanishads alone are important—perhaps it may be so on philological and other grounds—and that the rest are only minor Upanishads. They are certainly *not minor Upanishads* to the modest spiritual student. No true Theosophist should believe this statement if he has eyes to see and if he wants to make spiritual progress and to help others to grasp more and more of the central Truth. Has not our H. P. B. proved beyond a shadow of doubt that the Purânas are not that kind of useless stuff which Swami Dayânanda Sarasvati thought them to be. The same is true of the so-called minor Upanishads. What Mme. Blavatsky has done for the Puranas, Appayadikshitâchârya has done for the minor Upanishads.

I shall now place before you an abstract of each of the four systems of Vedânta and assure you that my statements are based on reliable authorities. I shall first take up the Dvaita system for your consideration.

THE DVAITA OF MADHVA'CHA'RYA.

1. DVAITINS or dualists recognise but one God. They say God is multiform, because he incarnated himself often for the purpose of creating, preserving, and dissolving the universe, and for other purposes. They hold that there is no difference between God and his incarnations.* 31

2. The innumerable Gods whom they recognise are minor deities, or energies of God, designed to perform certain functions in the universe, under the general supervision of God. 33

* These and the following numbers refer to the questions in the English Dvaita Catechism published in 1886, under the auspices of the President of the T. S., from the answers to which, I have taken extracts,

3. The principal Goddess is Lakshmi. She is the energy of Prakriti. There are other minor female deities who are the consorts, so to speak, of male deities above referred to. ³⁴

4. What is meant by saying that God is devoid of qualities is that he has not those qualities of Prakriti to which mankind is subject—material limitations and imperfections. ³⁸

5. He assumes any form he chooses and is not confined to any one form. ³⁹

6. The word creation is a misnomer. God did not create anything, that is, He did not bring into existence anything that was not already existing. God evolved the whole universe, including man, out of the existing materials. They do not believe that something can come or be made out of nothing. ⁴¹

7. They hold that Jada (matter) or Jiva (individual soul) and some others are co-eternal with Paramâtman (Supreme Soul), but that they are subordinate to Paramâtman in every respect. ⁴²

8. The Jada-prakriti, which furnished the matter, is the material cause and the God who in the form of Purusha entered Jada-prakriti, as it were, and agitated it, thereby giving rise to various forms of visible creation, is the instrumental or efficient cause. But as Jada-prakriti is incapable of evolving the universe without the help of the agitating principle, God, the latter is recognised as the Supreme Cause of the universe. ⁴³

9. Jada-matter is inactive, it derives its energy from Lakshmi called Prakriti. This Goddess is different from God. Like God she is infinite in time and space, for she is always and everywhere with God. In respect of attributes she is finite as compared with God, but infinite when compared with others. Jada too is eternal, and being material in its substance, it constitutes the *material* cause (upâdâna) of the universe, as clay is the (material) cause of the pot. As such it forms the body of Jiva (individual soul), and of everything else, and when so used in material cause, it becomes invested with the three qualities, *viz.*, Sattva, Rajas, and Tamas. ⁴⁷

10. Jiva is not material. It is eternal and different from God, but is subordinate to God. Jiva is manifold. The Jiva in one individual is different from that residing in another. When Jiva is encased in the body composed of Jada, it (the Jiva) partakes of the three qualities above-mentioned. Hence Jivas are three-fold. ⁴⁸

11. They are :—

1. Muktayogyâ, *i.e.*, those that enjoy permanent bliss.
2. Tamoyogyâ—those that suffer permanent misery.
3. Nitya Samsârin, those that partake of bliss and misery.

These three classes of Jivas are distinct from one another. ⁴⁹

12. Dvaitins recognise the five-fold difference, *viz.* :—

1. God is different from everything else.
2. Jada is different from God and Jiva.
3. Jiva is different from God and Jada.
4. Jadâms'âs or the innumerable particles of matter are different from one another.
5. The innumerable Jivas are also different from one another. ⁵⁰

13. God and his attributes are real ; Jiva is real ; Jada and the uni-

verse are real; the difference between God, Jīva and Jada, and those between the different Jīvas and different particles of matter are all real.⁵¹

14. All gross bodies perish, while what is real is the Sūkshma portions, namely, the subtle elements which are uncreated and indestructible. The universe is in this sense real.⁵²

15. The bodies in which the Jīvas reside are unreal, but the Jīva itself is real.⁵³

16. God is inseparably united with everything else, but is not the same with everything else.⁵⁵

17. The S'āstras which profess to teach non-duality do not mean ONE absolutely, but *two in one*. If you clearly analyze the examples given in the books—such as, tree and sap, man and energy, water and salt, and so on, you will clearly see that there is no absolute unity in respect of the relation of God to Jīva. It is in this sense that the S'āstras proclaim non-duality.⁵⁷

18. The Scriptural text, "That art Thou," refers to the similarity of cognition between God and Jīva,—and not to unity. The word *that* denotes what is eternally unknowable; and the word *Thou* denotes the knowable entity. These cannot possibly be one and the same. Further when the whole hymn in which the said expression occurs is grammatically analysed it will be seen that it admits of a division, and the expression stands thus: *Atat-twam-asi* (That thou art not); meaning thereby that *Tat* (God) alone is supreme, possessing independence, and *thou* (the Jīva) art not That.⁵⁸

19. The ultimate end of Jīva is *Moksha* alias *Mukti*, the escape from the material bonds, and the attainment of God. While every worldly merit, wealth and enjoyment is transitory, the *Mukti* alone is eternal.⁵⁹

20. The essentials of *Mukti* are three; namely:—(1) *Karmakshaya*; (2) *Utkrānti*; and (3) *Archirādi mārga*. When all these are passed the Jīva attains the fourth condition, which is called *Bhoga*.⁶⁰

21. *Karmakshaya* means the absorption of Karma. Karma includes actions—mental, verbal or corporeal; and the fruits of such action. Owing to the envelopment of the individual soul in a material body, the latter becomes invested with the qualities of Prakriti, such as good, evil and mixed; and man is consequently led to perform various functions and incurs Karma. Whatever he enjoys or suffers from is the result of this Karma; and this is also the cause of his repeated births and transmigrations in this world, and in other worlds known by different names. The first essential condition of *Mukti* is the entire absolution of the soul from the trammels of Karma; thereby avoiding birth, death and rebirth.⁶¹

22. *Utkrānti*. After being freed from the effects of Karma, the Soul passes out of the body through the pure and bright passage called the *Sushumna*. This entrance of the Soul in *Sushumna* is *Utkrānti-laya*.⁶²

23. *Archiradi Mārga* means the Path of *Archi* (or *Agni*), and others. On entering the *Sushumna* artery, the soul proceeds to the *Brahmarandhrā* (a spot in the crown of the head), and then departs to the region of *Agni* (Fire God) and other regions, gradually, till it reaches the final *Goal*.⁶³

24. *Bhoga* means the Eternal Bliss which the soul attains after passing through the various regions, as above explained.⁶⁴

25. In order to attain to the final and blissful condition, one should qualify himself to be able to pass along the various regions and paths mentioned. To be able to do this, he must practise concentration of mind, *Yoga*, by means of which he can escape from the body, through the sacred Sushumna. And this can only be achieved by one who fulfils the first condition, i.e., *Karmakshaya*.⁶⁵

26. The means of effecting one's escape from the bonds of Karma, in fact, the means of attaining *Moksha* ultimately, are *Bhakti* towards Vishnu, and *Prasāda* of Vishnu. *Bhakti* means zeal, the unqualified devotion to God ; and the knowledge of God's supremacy is essential to this zeal. By this means one can successfully seek *Prasāda* which means the Divine Grace. When there is *Bhakti*, there necessarily is *Prasāda* ; so that, all that one has to do is to show *Bhakti* to God.⁶⁶

27. One should show *Bhakti* to God by shunning nine Cardinal vices (*dvesha*) and adopting nine Cardinal virtues (*bhakti*).

The nine vices are :—To hold, (1) that God and *Jīva* are identical ; (2) that God is void of attributes ; (3) that God's attributes are imperfect ; (4) that there are others like God ; (5) that there are others superior to God ; (6) that God is different from his incarnations ; (7) that the *Avatārs* are not Divine incarnations, but are men ; these, together with the abuse of God's *Bhaktas* (devotees), and the denial of God's supremacy, constitute the nine-fold vices. To hold and adopt views contrary to the aforesaid nine vices, is nine-fold virtue.⁶⁷⁻⁶⁹

28. The practical modes by which one can avoid the aforesaid *dvesha* and adopt the *bhakti* are three,—*Ankana*, *Nāmakarana*, and *Bhajana*.⁷⁰

29. *Ankana* means marking ; that is marking the body with the weapons of God, *Nārayana*, which means the visible symbols of God's energy. This helps one to keep his thoughts fixed upon religion.

Nāmakarana means naming—giving to sons and others such names as indicate the attributes and incarnations of God, so as to remind us of the same constantly.

Bhajana means the worship of God, by placing complete reliance upon God, and treating all God's creatures with justice and mercy. The duties connected with *Bhajana* are : (1) Veracity ; (2) Benevolence ; (3) Kindliness ; (4) Sacred study ; (5) Charity ; (6) Defence of the weak ; (7) Protection of all ; (8) Clemency ; (9) Contentment and absence of earthly longings ; and (10) Faith to the last. These ten-fold duties constitute the moral code of the *Mādhwas* ; and worship means the dedication of each one of these duties as it is realised, in thought, word and deed, to God.⁷³

30. When one succeeds in following the above-mentioned means and ways, what will happen is this : The soul will be able to throw off its bodily vestures or *kos'as* one after another. Of the five *kos'as* the first constitutes the gross body ; the others form the subtle and causal bodies. When the soul becomes dissociated with these bodies, one by one, it attains *Moksha*.⁷⁴

31. Although the soul will then have no body in a gross or material sense, yet it must have some other kind of body, at all events ; for how can the soul be blissful in *Moksha*, unless it has a body. When all the

aforesaid bodies are thrown off the soul becomes invested with the most ethereal body (Chinmâtra deha), with which it enters the supreme soul, and enjoys eternal felicity.⁷⁵

32. All souls do not attain felicity in equal degree. They attain bliss according to their respective merits. There are four conditions in *Moksha*, (1) *Sârûpya*, similarity of Divine form; (2) *Sâlokyâ*, visible Divine presence; (3) *Sâmîpya*, Divine proximity; and (4) *Sâyujya*, Divine Union. Each one of these conditions is higher than the other in due order, and the soul attains such as his deserts and also his original nature, as explained in No. 11 (about *Īvatrividha*) may entitle him to.

33. By union (*Sâyujya*) it is not meant that *Jīva* becomes one with God, and is thus obliterated; for an identification of *Jīva* with God is impossible. When the individual soul attains the highest stage of perfection, it enters the universal soul and remains there as a separate conscious entity, free from future birth and death, and in the enjoyment of unalloyed bliss. This is *Mukti*, and this is the final goal of man.⁷⁷

THE VIS'ISHTA'DVAITA OF RA'MA'NUJA'CHA'RYA.

1. The followers of Râmânuja hold that Parabrahman is the only one Truth and Reality.*⁶³

2. It is said to be Eternal, Infinite, Omniscient, Omnipresent, Omnipotent, etc. It is the material cause, instrumental cause and the auxiliary cause of the universe.⁶⁴

3. In the Vedas It is called Sat, A'tma, Brahman, I'sa, I's'vara, Vishnu, Nârâyana. In other sacred books it is called Purushottama, Vishnu, Vâsudeva, etc.⁶⁵

4. It exists in inseparable union with Chit (A'tma) and Achit (Anâتما), two other realities. It is knowable only in that condition, but it is not material. It is different from Chit and Achit, and is of an intellectual nature.⁶⁶

5. The only independent reality is Parabrahman. The other two, Chit and Achit, are dependent on it. These three do not exist separately but, like substance and quality, in inseparable union with one another. Brahman is compared to substance, and Chit and Achit to quality as color, dimension, etc., are qualities of paper, for instance.⁶⁷

6. Chit and Achit are declared to be the body of Brahman which is S'ariri.⁶⁸

7. The term Vis'ishtâdvaita or qualified monism, means the non-duality or one reality—Parabrahman—which is inseparably united with Chit and Achit as its attributes.⁷¹

8. The term Nirguna does not denote that Brahman has no attributes whatever, for every reality must have attributes. It means that Brahman is devoid of those qualities of Prakriti to which mankind is subject, such as bad qualities—material limitations and imperfections.⁷³

9. Brahman is said to be nameless, because It has no particular name. It is signified by all names either directly or indirectly. Agni,

* This and the following numbers refer to the questions in the Vis'ishtâdvaita Catechism (English) published at Adyar by the T.S. in 1887, from the answers to which questions these extracts are taken.

Indra, and other names signify It, sometimes directly, and sometimes indirectly. Nārāyana, Vishnu, and Vāsudeva signify It directly.⁷⁵

10. It is shapeless, formless, and colourless, because It is Omnipresent, all-pervading and Infinite, but It can take upon Itself, by Its own will, any form or body (which is finite) "of the colour of the sun."⁷⁶

11. Such a body is not produced by Karma.⁷⁷

12. It is not composed of ordinary matter. It is composed of Suddha sattva, a peculiar intellectual substance.⁷⁸

13. The contemplation of an impersonal deity being impossible, this body is taken by I'svara to facilitate the contemplation of yogins.⁷

14. Achit is three-fold—Time, Nature (Mūlaprakriti) and Suddha-sattva (intellectual substance).⁸⁰

15. Before evolution set in, Nature (Prakriti) was without form and unknowable. It may, however, be said to have been atomic. Its attributes were in a latent condition.⁹¹

16. Suddhasattva is not subject to the qualities of matter from which it is different. Out of this Suddhasattva are formed the Vaikuntha (the heaven of Vishnu) and the bodies of I'svara, and of muktas when, of their own free will, they take bodies upon themselves. It is intellectual in nature, but yet not being Ego, it is included in Achit.⁹²

17. Chit is Jīvātma, and is not material. It is eternal, not produced by anything else, and different from Achit and I'svara. The Jīvātma in each individual is different from that in another.

18. It is pure, blissful, atomic, intellectual, immutable, the centre of intellect, the Ego (subject to Karma till it attains Moksha), and subordinate to Parabrahman. Until it attains Moksha it cannot exist without Prakriti.

19. Every particle of Prakriti contains Jīva, and is the body of that Jīva which it contains. Every Jīva has the supreme spirit as antaryāmin (or inner ruler). Parabrahman pervades every Jīva as well as every particle of matter.⁹³

20. Jīvas are of three classes, viz. :—

(1) Nitya Jīvas, such as Ananta, Garuda, Vishvaksena, etc., who enjoy supreme bliss and who are never subject to matter or Karma. They are Omniscient and dwell in Vaikuntha.

(2) Mukta Jīvas, who have attained Moksha (supreme bliss) and who are thus freed from all miseries and from bondage of matter and have become Omniscient.

(3) Baddha Jīvas, who are subject to all Karma and to the miseries arising from connection with matter. They are Devas, human beings, animals, etc.⁹⁴

21. Though matter is the material basis of the Universe, it cannot exist without Parabrahman, being its attributes or S'arira. Matter exists in two conditions—the Sūkshma or undifferentiated, and Sthūla or differentiated. In the Sthūla condition it produces a congeries of forms called Jagat (universe). Matter in its latent condition is said to be the cause, and in its manifested condition the effect. But, whether manifested or unmanifested, the same matter is always held to be the S'arira of Parabrahman, which is its Sariri or centre.⁹⁵

22. Parabrahman is said to be the instrumental cause because by its will matter evolves the universe out of itself. Time is said to be

the auxiliary cause of the Cosmos, Parabrahman being the centre of Kâla, is also said to be the auxiliary cause.⁹⁶

23. The word creation is a misnomer. Parabrahman evolves the universe out of the already existing matter, and matter, in obedience to the will of Parabrahman, evolves the universe out of itself. This evolution is called creation. It is impossible to believe that anything can be created out of nothing. Creation is said to be of two kinds and also of three kinds.⁹⁷

24. The two kinds of creation are:—(1) General creation, and (2) special creation. The general one is the evolution of Mahat, Ahankâra, etc., in obedience to the will of Parabrahman. The special one is the evolution that results from the combination, in regular proportion, of the five elements after they have come into existence. Without such combination no individual evolution can take place, and by this evolution, aided by Karma, are produced the various bodies in the universe which bodies are of four kinds, *viz.* (1) Sura (Daityas, gandharvas, etc.); (2) Nara (human beings); Tiryak (animals); Sthâvara (vegetables and minerals).⁹⁸⁻¹⁰¹

25. The three kinds of creation are:—

- (1) Prâkrita; or the evolution of Mahat, Ahankâra, etc., corresponding to the general one above mentioned. It takes place once in the beginning of each Mahâkalpa (the great cycle or the life-time of Brahmâ).
- (2) Dainamdîna; or the evolution that takes place once in the beginning of each Brahma Kalpa (a day of Brahmâ). It corresponds to the special one mentioned above.
- (3) Nitya; or the evolution that takes place daily, according to the effect of Karma—such as the birth and growth of all gross bodies.¹⁰

26. Pralaya or involution is the change of the Universe from its objective into the latent state. It is of four kinds, *viz.*,—(1) Prâkriti; (2) Naimithika; (3) Nitya; and (4) A'tyantika.¹⁰⁰

27. Prâkrita Pralaya is that in which the whole universe changes from its present, into a latent condition and becomes dissolved into unmanifested Nature in which last there is no conflict between its gunas called Sattva, Rajas, and Tamas, and hence no evolution can take place. This Prâkrita Pralaya takes place once at the end of each life-time of Brahmâ or Mahâkalpa.¹¹⁰

28. Naimittika Pralaya takes place once at the end of each Brahma kalpa or Brahma's day. In it the three lokas (solar system) change from their present condition into an elementary one—all things in them being reduced to primitive elements.¹¹¹

29. Nitya Pralaya takes place every moment, it is that change which bodies undergo when they pass into the perishable state such as death, etc.¹¹²

30. A'tyantika Pralaya is that condition in which the connection between Jîva and matter is severed. This takes place when a Jîva attains Moksha.¹¹³

31. The universe is not said to be real in any particular form, any more than a pot, a stream or any particular object. Everything that has form is subject to decay and destruction. In other words, forms are destructible but not the real substance which is their material basis. All

gross bodies perish, the only real things are the sūkshma or subtle particles which are uncreated and indestructible and in that condition unknowable. In Pralaya the three gunas, Sattva, Rajas and Tamas are inactive, and when creation takes place, they become active and the universe is again evolved. A pot may be broken and its pieces reduced to dust, but the atoms forming the dust cannot be destroyed. In this sense the universe is real.¹¹⁴

32. The act of Jivâtma in entering a body is called birth. Its abandonment of a body is called death. The Jîva dwells in a body for some time and then abandons it, entering, after a longer or shorter interval, into another body. Its change to another body is called re-birth. Birth, death, and re-birth are necessities of the body only, which is changeable but not of the Jîva which is in itself changeless.¹¹⁵

33. Though Jivâtma is immaterial, eternal and pure, it can come into connection with matter (by taking a body) and thus becomes subject to pleasure and pain through its Karma. Karma is the cause of connection of Jivâtma with matter in the shape of the Kâraṇa S'arira (the human monad), as well as of misery and happiness. Karma is the producing cause of birth, death, re-birth and every kind of body mentioned above.¹¹⁶

34. Karma is the result of the conscious action of Jivâtma, whether good or bad. Good Karma is that which results in pleasing, and bad Karma is that which results in displeasing I's'vara.¹¹⁷

35. Jîva generates Karma through its ignorance which is two-fold, viz., (1) Confounding the attributes of one thing with those of another; and (2) Confounding one thing with another. The former is called Anyathâjnâna and the latter, Viparita Jnâna.¹¹⁸⁻¹²⁰

G. KRISHNA S'A'STRI'.

(To be continued.)

THE CALL TO THE SOUL.

Wake, weary Soul, thy need is great!

Upon thee rests thine own sure fate.

Thyself must win thy place!

Shrink not from trials to be met—

They're thine to bear—and singly yet

Thou'lt meet them, face to face.

Lag not, nor linger near the brink

Of Lethe's lulling stream to drink:

O'er thy faint heart prevail!

Up! up and on, though dark the way,

Though rough the storm, and fierce the fray

Thy courage must not fail!

Thy palsied arm may feeble be,

And dimmed thine eyes, that scarce can see

The sun-tides blistering heat

May beat in hot relentless track

Upon thy bare and aching back,
 Upon thy thorn-pierced feet.

It matters not! Go on thou must
 Though foeman's agonizing thrust
 Assail with stinging dart.
 Thy Self must wage thy warfare grim,
 Thy heart-drops must his sword bedim;
 None else can play thy part.

Fight on!—and glad accept each sting:
 For weapon in the conflict, bring
 Thy Reason and thy Will,
 With Love, dear Love, for Mascot sweet,
 And Truth, thine armor is complete,
 And thou wilt conquer still.

Pure selflessness is thy dear gain;
 By heavenly bliss, though born in pain,
 Love's sacrifice is blest.
 No one can live the life that's thine;
 But know, dear Heart, for deeds divine
 Awaits Nirvânic Rest!

EMMA B. VAN DEUSEN.

Theosophy in all Lands.

EUROPE.

LONDON, Oct. 31st, 1902.

This month we have said "Goodbye" to Mrs. Besant, who gave her final London Lecture on the 16th of the month and left for Berlin on the evening of the 18th. The usual large crowd of members gathered at the station to wish the traveller 'God-speed' and many were the expressions of hope that we should meet again in the early summer of next year.

From Berlin we hear cheering accounts of largely attended meetings and many inquirers, so we hope our brothers in the newly inaugurated German Section will be encouraged to go forward with the work of spreading Theosophy in Germany and be able to consolidate a strong organisation. Then from Paris we have also good news of meetings so crowded that many were unable to find room, and of great interest shown and our lecturer's time fully filled with interviews. From Paris to Geneva, and onwards to Grenoble, Marseilles, Toulon and Nice. Mrs. Besant is wending her way as these words are speeding to India. Then comes Italy and she will pick up the Indian mail train at Turin and leave Brindisi on Nov. 23rd.

We are soon to part with a well-known London worker—our Headquarters Librarian, Miss Willson—who goes, as so many have gone, to

work in India—to make, we hope, another link in the chain which knits the two races together. Miss Willson has been associated with the Library for very many years and is personally known to the great majority of European members. We hope she will make as many friends in the land to which she is so shortly going.

Mrs. Besant's published lecture on Theosophy and Imperialism, of which I think I wrote something last month, is attracting favourable notice from the Press—indeed there are surely few who would quarrel with the sentiments therein, so eloquently expressed; the difficulties begin when people are asked to put these sentiments to the test of practical life and work. It is interesting to note that the Romanes Lecturer for this year (James Bryce D. C. L.) takes as his subject the relationship between different races of mankind and gives voice to many sentiments which are in harmony with theosophic lines of thought. For instance he points out that an immense change is passing over the globe in the direction of the assimilation of its peoples. He thinks that where as in past ages, there was a process of differentiation whereby dissimilarities were emphasized and impressed on the race types, now there is an opposite process at work reducing the number of types, and for the last 3,000 years this process has been going on. "Every decade," he says "sees some little race or tribe engulfed in the rising tide of the great peoples," and so he thinks languages will tend to become fewer and less of barriers between race and race. Of course this is all in harmony with Theosophical teachings as to recognition of *Unity* being the great birth mark of the new race which is in the making. Mr. Bryce recognises religion both as a separator and uniter of peoples, and when he sums up his conclusions he writes: "The races that remain, fewer in number, but nearly every one of them larger, are being brought into closer contact with one another, and the lower races are being raised in the arts of life, in knowledge, and in intelligence. The various races may, if friendly, help one another more than ever before, and so accelerate the progress of the world.....What can be done to mitigate antagonism and to reduce the risks of collision? A large Philosophy may do much. A deeper and more earnest faith, which should strive to carry out in practice that sense of human brotherhood which Christianity inculcates, might do still more." With this most theosophic conclusion we shall all agree.

It has recently been asserted that a doctor in America has restored the dead to life by means of a wonderful powder. A paragraph with much detail has gone the round of the press, but it need hardly be said we are still awaiting confirmation of the so-called "wonderful discovery." What is of real interest is not the paragraphs but the fact that their appearance is such a curious evidence of the reaction from the Materialism of 30 years ago. What paper a quarter of a century ago would have given even the slightest publicity to anything which savoured so much of 'Occultism' and the Elixir of Life? We don't believe in Dr. Littlefield's wonderful powder but we *are* entertained by the comparative gullibility of the daily press.

Science Sifflings draws attention to the extraordinary amount of volcanic disturbance which the earth has felt this year. What expla-

nation have our astrologers to offer? *Some* astronomers see the result of lunar influence. Here is the paragraph:

A Year of Terror and Disaster.

"It is deserving of special notice, that during the first half of this year six continents have suffered from earthquakes, with volcanic eruptions accompanying them in five places. The following is the remarkable list: January—Nova Scotia, Croatia, Mexico, Lisbon; February—Russia, Schemachi; March—Turkey, Italy, Tchangeria and Lucca respectively; April—Guatemala, Iceland; May—Martinique and St. Vincent (volcanic), Spain, France (South Bordeaux and the Creusot district), Alaska, (Mount Redoubt, volcanic), Croatia, Mexico, San Francisco, Florida, the Cape Peninsula and Greece; June—Italy, Russia and Chile, in Vollitri, Baku and Chaco respectively (the last two volcanic), St. Vincent, Sicily, India, Himalayas; and in July—Turkey and Salonica."

A. B. C.

Reviews.

DR. PASCAL'S LECTURES.*

Our esteemed and respected colleague, Dr. Th. Pascal, General Secretary of the French Section, T. S., has just published a compendium of the admirable lectures which he gave in Paris during the past season and which have been noticed in our magazine. Their titles are, "The Great Teachers (Prehistoric) of Humanity;" "The Great Teachers (Historic) of Humanity;" "Actual Theosophy (Some of its Teachings);" "Practical Theosophy (The Path);" "Mystical Theosophy (The Law of Sacrifice);" Appendix. With that nice distinctness which his scientific education has developed in him, Dr. Pascal expounds in a comprehensive and instructive manner the details of his several themes, and his pamphlet is a valuable acquisition to our literature. He sketches in his opening paragraph the plan of his work: "My principal object, in this series of lectures," says he, "is, to make known the real nature of Theosophy, its origin, its object, its aim; to show the shining furrow which it has left behind it across the ages, since the time of prehistoric night, and to cause to pass before your eyes the unbroken series of Teachers who have instructed the world. I shall try also to prove the complete, the unquestionable identity of teaching, of method, and of aim of the existing Theosophical Society and the great philosophical and religious schools which have preceded it." On reading his lectures one sees that he has faithfully carried out his plan.

OUTLINES OF STUDY OF THE ANCIENT WISDOM.†

As stated in the Preface, "These outlines are designed to aid Lodges of the T. S., and earnest members, to follow a systematic and

* "La Sagesse Antique A Travers Les Ages," Paris, 1902.

† Issued by a Committee appointed by the Theosophical Society in America at its eleventh Annual Convention, held in Chicago, June 27th, 1897. Price 6 annas, postage extra.

consecutive course of study, by which they may master the main principles of Theosophy." The text-book to be used is "The Ancient Wisdom." The subject-matter of the book is divided into three outlines. Outline I, covering the first six chapters, relates to 'The Constitution of Man and his Worlds and their relation to each other.' Outline II, includes 'Reincarnation and the laws of growth.' Outline III, applies to the last three chapters and deals with 'The Science of the Soul.' Each course is complete in itself and is intended to cover the subjects dealt with, although subsequent study may fill in many details. The illustrative readings guide the student to details given in other books." There are directions for the reading and study, and for "illustrative readings," and a series of questions for each chapter. The book must prove very useful to students.

AN OUTLINE OF THEOSOPHY.*

Mr. Leadbeater's little book presents, as its title indicates, a brief outline of theosophical principles, in a convenient form for handing to inquirers. It is divided into ten chapters averaging ten pages each, all being replete with interest. The Introduction is particularly valuable, also the chapters on "General Principles," "The Constitution of Man," "The Wider Outlook," and "What Theosophy does for us." The work can not fail of being widely useful, and we recommend every theosophist to buy a copy to lend to acquaintances.

W. A. E.

THEOSOPHY AND IMPERIALISM.†

A Lecture by Annie Besant.

This valuable lecture, which was delivered by Mrs. Besant in London some six months ago, is now issued in the form of a pamphlet of 30 pages. In the opening paragraph, reference is made to the importance of realizing that the permanent greatness of nations "resides not in the force that conquers but in the justice that protects, and that no Empire can be great unless that Empire be founded on brotherhood, on righteousness, on truth." After touching briefly upon the growth and decadence which characterise the history of the great World-Empires of the past, Mrs. Besant calls attention to the present condition of the British Empire, its various ties of relationship, its vast responsibilities, its tremendous possibilities, and asks, "Will Britain be mighty enough for the task which is laid before her? Will she succeed in moulding a world-wide Empire which shall be not an enslaver of the world, but a helper, a teacher, an upholder, a guide unto a nobler civilisation, and will she realise that the burden of Empire, while on one side it is a burden of glory, is on the other side a burden of responsibility, a mighty trust, an imperial duty, which God may offer to a nation of the world, but which he will not allow that nation to hold unless the trust be worthily discharged, unless the responsibilities be nobly and righteously borne?" Some of the apparent failures of the British nation to reach this high level are pointed out and some pertinent statements as to the cause of the numerous famines in India are offered. Further she says: "Gov-

* London: Theosophical Publishing Society. Price, 12 annas, postage 1 anna.

† Theosophical Publishing Society, London, Price 6 annas, postage extra.

ernments exist for the sake of the people, and not for the sake of Governments. Governments exist not that some men may be highly placed and highly paid, but that the masses of the people, more ignorant than they, may be guided to a better happiness than unguided they could reach." This is sublime, as an ideal; but if offered as an actuality, it might be seriously questioned. One glorious ideal presented in the lecture, is that of "a federation so strong of peace-loving nations, that they would be able to impose peace upon the world because none should be strong enough to break it."

From her closing words to the British nation we take the following: "Let your ambition be to be known as the helper of the weak, the protector of the helpless, the one who is ready to stand between the feeble and those who desire to oppress. Let that be your pride, that you hold a shield high, under which the nations of the world may gather, sure of protection, sure of help, sure of sympathy."

W. A. E.

SERVE THE ETERNAL!*

We have just received Dr. Hübbe-Schleiden's latest work—"Serve the Eternal!" This booklet of 143 pages is especially fitted to be placed in the hands of intelligent German-speaking or reading inquirers, as the author is a clear thinker and has the talent of expressing himself comprehensibly; presenting in an orderly, attractive and scholarly style a list of subjects covering the different tenets of theosophical teaching, gliding in an easy manner from one into the other, treating each in a concise and simple manner, with hardly any words to puzzle the reader who is unacquainted with theosophical terms. There is a natural dignity and elevation of thought that is quite in harmony with the topics discussed.

The reader is led along all the stages of evolution, he is shown that the eternal part in everything is the Self; that every man has to work out his own salvation, until he becomes himself a god, and that the Theosophical Society helps its members to reach this end by pointing out to them the ways and means at the disposal of every one. The author has interspersed his book with appropriate quotations from "the Voice of the Silence" and added many notes and references to other authors, ancient and modern.

This work will be very serviceable not only to those who are working on the theosophic plane, but just as much, or perhaps more, to the masses, and we wish the author the success which he so well deserves through his unselfish labours.

C. K.

MAGAZINES.

Following the Watch-Tower articles in November *Theosophical Review*, we find a scientific paper on "A Septenary Universe," by G. Dyne, in which the seven-fold order which is manifest throughout Nature, is specially illustrated by the facts of chemistry. Mr. W. A. Mayers next presents his views on the "Forgiveness of Sins," in a well-written article. Mrs. Besant, in continuation of "The Evolution

* C. A. Schwetschke and Son, Berlin.

of Consciousness," first deals with 'the development of the special mechanism of Consciousness'—the nervous system. The evolution of the 'Astral or Desire-Body' is next considered and, further on, "Monadic Action." John Wentworth's vision, by Michael Wood, will well repay perusal. The historical and astronomical aspects of 'Romulus: The Man and the Myth,' are ably discussed by Walter Gorn Old. Mr. Mead's paper, "In the Talmud's Outer Court," acquaints the reader with some of the enormous difficulties that lie in the way of attaining anything like a definite knowledge of the history of the Talmud—this being supplementary to his previous papers on a similar subject. Mrs. Eveline Lauder weaves into her article, "In the days of Cuchulain," some of the interesting legendary lore of Ireland. Miss Hardcastle contributes a singularly interesting paper on "Some of the Work of Contemplative Nuns." Referring to the nun, Anne Catherine, the writer of the paper says: "The parallels between her experiences and those described in the little book, 'Invisible Helpers,' are so close that it seems evident she was doing, though quite untrained, what the student of occultism attempts at present with the invaluable assistance of definite instruction and a definite method." This interesting number closes with a highly suggestive contribution by D. M. Dunlop, entitled, "A Deep Sense of Portals Opening."

In October *Theosophy in Australasia*, W. G. J. gives the closing portion of his serial on "Three-fold Theosophy," this third part being on "Science." Among other matter is a poem—"A Vision of Christ," and brief articles on "The Atonement" and "The Forgiveness of Sins," with the usual departments of "Questions and Answers" and "Activities."

The New Zealand Theosophical Magazine has a brief article on "The Brotherhood of Man," a story by Michael Wood—"The Land of Marvellous Night"—reprinted from the *Theosophical Review*—a continued article on "The Study of Man," by W. Denne Meers, and one in "The Children's Column," entitled, "God's Life," by Marian Judson.

Theosophia (Amsterdam). The number for October contains translations from the writings of H. P. Blavatsky, Annie Besant, A. Schwarz and A. S. Falkner, the latter being a paper which appeared in the *Theosophical Review*, entitled "The Vengeance of Heaven." There is an excellent portrait of H. P. B., together with a poem—"Thoughts Inspired by her Portrait," by H. Laan, also an article on "Good and Evil," by M. Reepmaker. Notes on "The Theosophical Movement," and "Golden Thoughts," close the number.

Revista Teosofica. The July number of our Havana contemporary is made up, as usual, mainly of translations; the portions for this issue being faithful renderings of parts of Mrs. Besant's "Septenary Constitution of Man," "Through the Gates of Gold," "The Meaning and use of Pain," and "The Mechanism of Thought;" a leaf of information about the Society follows and the number closes with an eight-page translation of parts of chapters two and three of "The Ancient Wisdom."

Teosofia. The organ of our Italian Section opens with some paragraphs called facts and comments, among which is a loyal defense of Madame Blavatsky, against an attack on her character and her teachings by an Italian Professor who has been reviving the old worn-out Coulomb slanders. Articles on Meister Eckhart, the admirable

mystic, and a translation of part of Mrs. Besant's "Problems of Religion," complete the number.

The isofisch Maandblad. The issue of this excellent magazine for November is entirely devoted to reports of Mrs. Besant's recent course of lectures in Holland, admirably stenographed by Mr. J. J. Hallo, a young man of rare talent in that line; he will report an English lecture verbatim, and instantaneously translate it into the Dutch language.

The Prasnotara. From the October number we learn the interesting fact that Messrs. Hirendranath Datta, M.A., B.L., Provincial Secretary, Bengal, and J. C. Chatterjee, Director, Ranabir Institution, Srinagar, Kashmere, intend attending, on behalf of the Theosophical Society, the Prajna Paramita Conference in Japan to be held in April next.

Our thanks are due to Miss A. Christina Albers for two copies of her attractive booklet, "Stray thoughts in Rhyme;" also our thanks are due for two volumes containing representations of the "Playing-Cards of all Nations," superbly bound; presented by a French lady and insured for 250 francs.

Acknowledged with thanks:—*The Vahan, The Arena, Central Hindu College Magazine, Indian Journal of Education, The Light of the East, The Arya, The Light of Truth (July-August), Pra-Buddha Bhārata (Oct.), The Phrenological Journal, Light, Banner of Lights, Harbinger of Light, Modern Astrology Mind.*

Tatva Vichar Darsaka Patrika—in Gujarati—(Special number, in memory of H. P. B.).

Memorandum of Association and Rules of the Madura Theosophical Society.

CUTTINGS AND COMMENTS.

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

The idea of Reincarnation is so rapidly spreading in western countries that one can hardly keep pace with it. Its latest outbreak is in the form of a book by Mr. Orlando J. Smith, President of the American Press Association, entitled "Eternalism: a Theory of Infinite Justice." The author's argument is thus summarised in the *Literary Digest* for October 11th, 1902:—

It is usually assumed that the individual is created at his birth by a Divine Power, or by the processes of Nature. Now we can not deny that some individuals are born good and others bad, and it seems to be impossible to reconcile with infinite Justice the theory that one individual is created—"compelled to be"—with a noble character, and another individual with a vicious character.

If God or Nature has created a criminal, can we acquit the Creator of all accountability for the criminal? Has not the soul which is created vicious been deeply wronged? How can men be held to equal moral accountability if they have not been endowed in the beginning with equal goodness, equal strength, equal intelligence? Are not those who are born vicious really the victims of the malice of Nature or of the wrath of God?

Such questions are not answered satisfactorily by the Christian religion. The argument that all men have been given freedom by their Maker to choose between good and evil is not rational. How can a man created deaf gain freedom to hear; or a man blind win the freedom to see? How can one created morally deaf be free to hear, or one created morally blind be free to see? If the soul be created, it can only act in harmony with the nature or character given to it by its Maker.

The whole theory of Creation—the creation of the Universe, of the race of men, of the soul of the individual, is at variance with the trend, deductions, and demonstrations of modern science. We can conceive of no time when Nothing was, and Something was not. Creation, in its basic sense—the making of something out of nothing—is, so far as science knows, impossible. Annihilation—the reduction of something to nothing—is equally impossible. What we loosely call Creation and Annihilation are really Transformations of old matter, old force, old thought, old spirit. The Universe, matter, force, and the essence of all things, being immortal and eternal, then the soul of man, which is the essence of man, must also be immortal and eternal, uncreatable and indestructible, pre-existent and after-existent.

Building upon this theory, "Eternalism" teaches that man builds his own character—that we are sick because we have neglected the laws of health; ignorant because we have failed to improve our opportunities; fretful, despondent, lazy, or cowardly because we have cultivated mean-spiritedness; boasters, drunkards, ingrates, thieves, liars, or murderers because we have dishonored ourselves—that we reap as we have sown—that each one is what he has made himself in his previous existence—that man is forever working out his own damnation, or his own salvation—that he may rise to divine altitudes, or fall to the level of the reptile or the insect.

The philosophy of Eternalism is good for man. It alone maintains the accountability of man, the freedom of man, the dignity of the soul of man. It dignifies and exalts our conception of the order of Nature—it is in harmony with the oldest truths in Religion, and with the newest facts in science—it unfolds a new heaven and a new earth—it gives us a philosophy to sustain us in our hardest trials; a hope to illumine our darkest hours; a faith based on reason and understanding.

And, finally, the philosophy of Eternalism—and it alone—enthrones Justice as the Supreme Law, the Fundamental Verity, the Divine Principle of the Universe.

Mr. Smith's book has been reviewed by some of the best writers of the day. Professor N. S. Shaler, of Harvard University, speaks of it as "singularly original and individual" and "on many accounts the most interesting contribution to the ample literature concerning freewill and predestination;" but he does not find his arguments conclusive. Mr. Andrew Lang declares that he is "unable to dream of accepting the premises of Mr. Orlando Smith," and unwilling to "follow him into his disquisitions about the eternal justice in the universe."

* * *

The papers have been giving us accounts of the murder of a poor, fanatical ex-clergyman named Smyth Pigott, who declared to his congregation that he was the reincarnated Christ. His statement got into the papers and on the following Sunday his church was besieged by an angry crowd of 5,000 persons. *The Literary Digest*, speaking of the incident, says:—

"Of these, some 200 succeeded in forcing their way into the building, paying a heavy price for the privilege, in bruised limbs and torn coats and umbrellas. The service was frequently interrupted by blasphemous comments from these strangers, as well as by the incessant din of the crowd without. Pigott repeated his declaration of the Sun-

day before, saying that he stood before them not as the rector of the church, but as "Him who has come again as the Son of God, come in my own body, come to please my people, to receive my people to myself, and to give everlasting life to all flesh." At the close of the service, protected by the police and other attendants, he drove away in his brougham to his comfortable residence near by, pursued by yells, hisses, and threats."

For some years past, another monomaniac, the Rev. John W. Dowie, has been building up at Chicago a huge congregation, to whom he announces himself as a reincarnation of the Apostle Paul. He also has been mobbed and persecuted in every possible way, but, being a man of robust physique and combative personality, he has held his own and, it is said, accumulated a very large sum of money. Scientists like Lombroso, Max Nordau, Zola and others, find no trouble in diagnosing the psycho-physiological condition of this class of persons. The underlying motive and spring of action is a feverish vanity and love of notoriety. From a paragraph going the rounds of the papers, the following is taken:—

"Many years ago at Oxford a man of weak intellect got a companion—whose mental constitution must also have been feeble—to nail him through the hands and feet to a plank, and, after a short experience of the pangs of crucifixion, had himself released, and, on the strength of the experience thus gained, he went about the country proclaiming himself the Redeemer newly risen. About the time of Cromwell a Quaker seated himself on an ass and rode into Bristol surrounded by a crowd shouting Hosannas and other things in imitation of Christ's entry into Jerusalem. This particular imbecile was tried by the House of Commons, and sentenced to have his blasphemous tongue branded, and his sacred person to be scourged, and afterwards transferred to the prison."

The madness of the mob which tried to martyrise the visionaries is an undoubted proof of collective insanity, and goes to show that the seeds of madness, all ready to germinate, lie very near the surface of the public mind.

* * *

The April number of the *Nouvelle Revue* contained *Epidemics of Crime*, a powerful arraignment of the press for the part they play in spreading sensational stories of crime. The author, Dr. Icard, says that every one is aware that one crime breeds many by the publicity given it by the press. There is always a large class of people among us, imaginative and hyper-excitable, hovering on the edge of insanity, upon whose minds a terrific shock is given, where the details of a crime are horrible. A desire to imitate and even improve upon the atrocity takes hold of their imagination and the criminal impulse becomes irresistible. Our readers will find this subject treated in an instructive manner in "Isis Unveiled" (Vol. I., 274 *et seq.*).

Recently the suicide of a young girl under curious and picturesque circumstances attracted a good deal of attention in Paris. Before taking the fatal draught she had hung the walls of her little room with clean sheets, had strewn her bed with flowers, had dressed herself in white muslin, and had lain down to die. A popular journal gave a photograph of the scene, and within a few days two young girls had followed the example thus set to them; and in the case of one, not only had every detail been copied, but a number of the paper in which the illustration had appeared was lying on a table by the bed on which she lay dead.

At the present moment there is in Southern Ceylon an epidemic of murder, and the files of the criminal courts are crowded with cases awaiting trial. But this scourge of society is not at all confined to Ceylon. The learned Dr. Andrew Wilson, writing to a British Journal says:—

“ I read a statement the other day that there is evidence that a perfect epidemic of murders has of late been raging. Some twenty cases have been reported in London alone, and in certain northern cities I note the number of persons awaiting trial on the capital charge is far above the average. Certainly of late hardly a day has passed which has not brought its quota of murderous crime for record. The sociologist of the future may be able to predict mental strains as the meteorologist to-day sends forth his weather warnings. It may be possible in the future to gauge the probable amount of violent crime which season or circumstances, or both, may induce. This has been done in the case of suicide. Various writers have shown that the statistics of self-destruction appear to evolve certain laws or conditions according to which it might be predicated when the maximum and minimum of cases would be reached. The rate varies in different countries, the month varies also, and so do the particular means of destruction which different lands favour. I expect, if we were wiser than we are, one might be capable of setting forth certain conditions which would be favourable to the idea that suicide and murder would prevail at certain periods. There is a well-known and established connection between brain states and weather for example. A rapidly falling barometer, indicating a sudden alteration in the air pressure, was used by an old Scotch doctor as an indication that his patients troubled with a tendency to apoplexy should be careful of any extra exertion. The connection between air pressure and the circulation of blood in the brain can be easily understood, and what difference to brain cells in a weakened state such variations may make is not a matter which may be lightly estimated. So it may be that between an epidemic of crime and outward physical conditions there may be a relationship which science, unable to establish, can nevertheless theoretically regard as probable and conceivable.”

A study of the collectivity of social impulses is one of profound importance.

* * *

It seems to have been fully demonstrated by Professor Bose, as shown in his recently published scientific work, “ The Response of Matter,” that metals have life; that they become fatigued; that they can be actually poisoned, and even restored to their normal condition by an antidote. The *Indian Review*, in speaking of this marvellous field of inquiry that has thus been opened up to the scientist, has the following:

“ It will be seen by the least scientific reader that these experiments teem with significance, not only do they completely destroy all barriers of a hard and fast kind between the responsiveness of the organic and inorganic, showing that the one is merely some greater complexity of the other; not only do they impress us profoundly with the mystery of the sensitiveness of all things, but they are full of practical suggestions alike for the worker in wireless telegraphy and for medical science. In the last field they are of vast importance. For the effects of drugs have been hitherto capable of only vague experiment, while here we have an opportunity suddenly opened to us, of arriving at the clearest data with regard to fundamental processes, quantities, and the rest,

Yet every step in this vast simplification—making them all appear as various rhythms and harmonies of a single fundamental sequence—only drives the question deeper. Who is He that sits within, striking the molecules this way and that? Or what is He pure, free, ever the witness? Who interprets the records of strain, using the brain as his galvanometer, and discarding alike the laboratory and its instrument when these no longer please Him? Dr. Bose does well to end his lecture, given at the Royal Institution, May 10th, with the striking passage:

‘It was when I came upon the mute witness of those self-made records and perceived in them one phase of pervading unity that bears within it all things; the mote that quivers in ripples of light, the teeming life upon our Earth, and the radiant suns that shine above us—it was then that I understood for the first time a little of that message proclaimed by my ancestors on the banks of the Ganges thirty centuries ago:—

“They who see but one in all the changing manifoldness of this universe, unto them belongs Eternal Truth, unto none else, unto none else.”

The value of Prof. Bose's Work. In reviewing Professor Bose's widely celebrated achievements, the *Madras Mail* says:

The creditable, the notable, thing is that an Indian scientist should have won a place and a hearing among the foremost European men of science. On the contemplative side, Professor Bose is right in claiming that if he has, in any degree, reduced the gulf “between vital and non-vital,” the unity thus shown is far-reaching, and marks an epoch in human thought.

It is not only wonderful but most gratifying that the Vedânta philosophy should have been thus vindicated by a son of India who has become eminent in a special department of mental science.

The Pachaiyappa College, Madras. On the 21st of November the Diamond Jubilee of the most famous Hindu educational institution of Southern India was celebrated at Madras, His Excellency, the Governor, Lord Amptill, presiding. The building was profusely decorated and a large number of influential gentlemen, European and Hindu, were present. Pachaiyappa's College is purely Hindu. Of Hindu origin, managed by Hindu Trustees, manned, in the main, by a Hindu Staff, admitting within its walls no students save Hindus, it, says a circular issued by the Trustees, “appeals, with irresistible force to the heart of every Hindu.” The founding of this College and other similar schools at Conjeeveram and Chidambaram, in Madras Presidency, is due to the benefactions of a very honorable and philanthropic banker-broker, Pachaiyappa Moodelliar, who amassed a fortune honorably, died in 1794, and left his whole large estate for religious and educational objects. But the sad experience of poor Stephen Girard, of Philadelphia, Founder of Girard College, was repeated, to some extent, in Pachaiyappa's case: malversation and mismanagement by successive executors of his Will, resulted

in large encroachments, and eventually to action by the Supreme Court, which, in the year 1841, prepared the scheme whereby the Trust Funds have, since then, been devoted to the Founder's benevolent purposes. It seems almost incredible that rich men, possessed of common sense, should not, like good, sensible Peter Cooper, the New York millionaire, create and supervise their philanthropic Trusts while they are still alive. The Trustees of Pachaiyappa's estate have succeeded in swelling the Madras School into the Pachaiyappa College, but have been unable to raise, among the Hindu community, a large enough endowment to make it a first-grade institution of the same status as the Presidency College and the Christian College. As we learn from the *Madras Mail's* report of the Diamond Jubilee meeting in question, "appeal after appeal has been issued by the Trustees, and a special effort was made on the occasion of the Golden Jubilee of the College ten years ago. But all in vain. For some reason or reasons which it is impossible to understand, the necessary further endowments have not been forthcoming."

For our part we can see no mystery in the matter and, in fact, the Editor of the *Mail* seems to share our view of it, for he says :

"Certainly no small amount of money is required to place Pachaiyappa's College on an up-to-date footing, with the requisite number of Chairs to provide its students with the requisite number of optional branches; but judging from the success which has already attended the call for funds for the recently established Hindu College at Benares, there is no reason why appeals for the similar and far older institution here should be in vain if they are persisted in with energy and discretion. We cannot help thinking, however, that these appeals are likely to meet with wider and more willing response if provision be made for the imparting of religious and moral education to the students, on lines similar to those laid down for the College at Benares."

Certainly Mrs. Besant is doing exactly what Pachaiyappa meant to have done—she is building up a Hindu College on Hindu lines, and so, gives Hindu boys what their parents want them to have, a liberal, secular education tempered with a course of instruction in their ancestral religion and code of ethics. Pachaiyappa's Trustees are, on the contrary, running an under-equipped educational institution on lines which are not distinctly national nor religious.

* * *

The following incident for which a correspondent of the *Madras Mail* is responsible recently appeared in that influential journal :

Cobra-bite
cured by
charms.

"A woman was bitten by a cobra in a suburb of Salem and was immediately attended by a profes-

sional enchanter who proceeded to pronounce his *mantrams* without delay. The woman was soon in a dead faint, but recovered after the lapse of three hours. No medicines were used but the woman is said to have been hypnotised by the medicine man. This story is vouched for by eye witnesses, whose veracity is unquestionable."

If the facts are as stated they go to corroborate the story recently published in our magazine of the curing of our head coachman when bitten by a snake within our compound.

* * *

The Christian Science Church a Trading Corporation. Mr. Justice Arnold, of the Common Pleas Court in Philadelphia, U. S. A., has recently refused to grant a charter to a Christian Science Church, on the ground that it is not a wholly religious body, but in part a business enterprise. He says that :
 " The charter applied for in this case covers a double purpose—a church and a business." Continuing, the Judge says :—

" This shows that the so-called church is an association for profit, organized to enforce the sale of Mrs. Eddy's books by its members, which is a matter of business, and not of religion. As the Courts have no power to charter such an association, the application for a charter is refused."

Of course this decision has dissatisfied that very large portion of the public who are in sympathy with Mrs. Eddy's movement ; but certainly, when we see that Mrs. Eddy forces her disciples to sell her literature and—if we are correctly informed—to take money for healing the sick, the movement does assume a distinctly commercial appearance.

* * *

Concerning "The Poor Pariah." Additional words of sympathy are being received from persons who have read " The Poor Pariah " pamphlet. C.N.D., of Ahmedabad, writes :— " I have sent a money order to your address this day as an insignificant donation to the Panchama Education Fund, in memory of my father * * * who always sympathised with such movements. Kindly accept the same in his name * * * I am very much moved by reading your pamphlet styled " The Poor Pariah." Please to send me a dozen copies of it, and I shall do my best to secure you a handsome sum."

E. A. M. of Namakal, writes : " I hope the Panchama School Fund is receiving all the help which it so richly deserves. The condition of the down-trodden classes in India is truly deplorable. May the blessings of the Holy Ones be with those who are endeavoring to uplift them."

A correspondent in Seattle, America, writes :—

" Mrs. B. and myself were much pleased and interested in the Pariah pamphlet and we held a social gathering every evening at the Lodge rooms last week, with music and refreshments, for the purpose of bringing your work before the members and friends, and we took up a collection of \$ 10, 35, P. O. O. for which amount, less cost of order, I enclose herewith."

* * *

Mrs. Besant's opinion of the Pariah Schools.

MY DEAR PRESIDENT :

ADYAR,
January 3rd, 1900.

It is with great pleasure that I have visited your School for Pariahs and have seen the useful methods there employed. The duty of instructing the ignorant is as binding on all good men as that of feeding the starving, and the charity is of a more far-reaching kind. I trust that your

unselfish work may aid in the uplifting of a suffering class, and that the boys and girls trained in your schools may become respectable and useful workers in their manhood and womanhood.

Ever yours,
ANNIE BESANT.

* * *

*A few thoughts on Theosophy.**

Theosophy is not a new religion, but is the essence of all the religions in the world. "It is a unifier, not a divider; an explainer, not an antagonist." It does not quarrel with any religion but it is the unifier of the essence of all religions. Every religion has two parts—the essential which is the life, and the adventitious which is the form into which its life is moulded and manifested. The Theosophist concerns himself about the life but leaves the form to the follower of each particular religion. I may explain it by a simile:—Amongst us during marriage, several grains and seeds, such as paddy, wheat, mustard, green and black gram, etc., mixed pell mell, are sown in a small earthen pot filled with red earth, called *Palikai pot*. The bridegroom and bride water it morning and evening for four days. On the fifth day, all the seeds are found to have luxuriantly sprouted. There is no rebellion among these seeds, each assimilates the ingredients it requires from the earth in the small *Palikai pot* for building up its own form. Biologists say that all seeds are alike in essence and composed of the same elements; but the cellular or molecular arrangements are different; hence the form is different for each in order to serve each its own particular purpose in the economy of Nature. So, all religions partake of the same essence, but each has developed a form of its own for each nation, tribe or race, with a purpose and end adapted for the evolution of the particular nation, tribe or race.

Our teacher has expressed the catholicity and unifying nature of Theosophy in the following simile: Truth is the white light of the sun. The human mind acts the part of a triangular prism and analyses it into several colours. Theosophy combines the analysed rays by synthesis, and shows the white light.

There is another simile given by a learned theosophist to explain the position of Theosophy in relation to the religions of the world. Theosophy is pure mathematics—the several religions may be compared to the several branches of mathematics—which is only an application of the principles of pure mathematics to the several departments of knowledge in physical and natural sciences. Swami Vivekananda says of the Vedânta: "Every soul is potentially divine. The goal is to manifest this divinity within, by controlling nature, external and internal. Do this either by work, or worship or psychic control, or philosophy—by one or more or all of these—and be free. Thus the whole of religions, doctrines or dogmas or rituals or books or temples or forms are secondary details."

This also is the position of Theosophy on its philosophical side. On its ethical or practical side it emphasizes the laws of Karma and reincarnation as the basis of morality. There is no loss of thought, word and deed; there is a law of causation in the moral world as in the physical. As you sow, so you reap. In order to

* From remarks made at the opening of the Hall of Theosophy in Madura, April 16th, 1900.

work out this law, the soul is not confined to one life but goes on through a succession of lives, and finally attains salvation or Moksha by knowledge and sacrifice. These two ideas, philosophical and ethical, are found as the two spiritual verities in all the religions of the world.

* * *

Theosophy at Lahore. Our cause is making a sure and strong foundation for itself at the old capital of the Sikh Raj, through the untiring exertions of Doctor Balkrishna Kaul, his associates and his European helpers. Says the correspondent of the *Hindu* :—

“Lahore is more religious than political if by ‘religious’ we mean ‘discussing religion.’ On Sunday religious services are regularly held and sermons and lectures are delivered in the Sanatan Dharma Sabha, Arya Samaj (both sections), the Singh Sabha, the Brahmo Samaj and the Theosophical Society. The audience at the Theosophical Society can be easily distinguished from those of the other Samajes and Sabhas. The audience wholly consists of educated men—most of them young men at Colleges—and is the most peaceful and attentive in Lahore. The local Theosophical Society, mainly through the efforts of Professor Suraj Bhan and Professor Sada Nand, has succeeded in directing the attention of many local grandees to religion and morality. It is moreover gaining a fast hold on the minds of young educated men in the Punjab by its peaceful, and solid teaching.”

* * *

Sri Bharat Dharma Mahamandala. The *Indian Mirror* of November 11th, gives the following notice of the formation of a religious body whose main object is to educate the Hindu public and qualify students to become teachers in the world. It will also seek “to reform the abuses of the existing shrines,” etc. :—

“It was only a few months back that India was feeling the want of an organised National Religious Body. Associations like the former ‘Dharma Mahamandala,’ ‘Nigamagam Mandala,’ ‘Dharma Parishad,’ and ‘Sanatan Dharma Sabhas,’ had been working at different centres—but their activities were not linked together by one single constitution, till in March last they united to form a National Religious Body, registered under the name of “Shri Bharat Dharma Mahamandala.”

It is further stated that a very wide-spread interest is awakened in behalf of this movement, and the support and patronage of a considerable number of the leaders of religious institutions, and Maharajahs of Native States in India, is already secured. The Head-quarters of the Society are at Muttra.