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“THERE IS NO RELIGION HIGHER THAN TRUTH.”

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

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OLD DIARY LEAVES.\*

SIXTH SERIES, CHAPTER XIX.

(Year 1898.)

THE tedium of the night journey between Amritsar and Lucknow, the capital of Oudh, and our next halting-place, was enlivened by the congenial company of the Sirdar Umrao Singh, of Lahore, his wife and children, for whom a carriage had been reserved and who hospitably made us share it. On reaching Lucknow at about 1 P.M., our dear and respected old colleague, Judge Narain Das, F. T. S., whose zeal for the Society is not diminished by the advance of age or the demands made upon him by his public duties, met us with several other members, including Mr. Ross Scott, C.S., whose friendship for H. P. B. and myself dates back to the voyage of the “Speke Hall” on which we three were fellow passengers. At

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that time he was a comparatively young civilian, full of enthusiasm and courage, as befitted his Irish nationality. His charming qualities gained the affection of us both, and the prospect of now meeting him at Lucknow where he was District Judge was extremely pleasant. He sent me a note to say that he could not meet us as he was holding court at the time. At 4 P.M., however, we went to his house where he was very nice to us, keeping us for dinner, at which we met two ladies and a gentleman of the station and Mr. Campbell of the British Museum, our fellow passenger from Colombo to Madras, who was also Judge Scott's guest.

The Judge drove us the next day to see the city's sights, including the Gardens, the historical Residency of tragical Mutiny fame, etc. A Branch meeting with a reception to outsiders was held at the house of Rai Narain Das Bahadur, and at 4-30 P.M. Miss Edger gave one of her good lectures. Our fleeting visit to Lucknow was brought to an end the next morning at 6 o'clock when we left for Allahabad, which we reached at 3-40 P.M., having stopped an hour and a half at Cawnpore to see our friends. Miss Edger lectured before the Literary Society of Mayo College that evening on the subject of "Female Education." Our host this time was the same as before, Kumar Parmānand. Many friends, including Mr. Roshan Lal, his wife and sister-in-law, Rai Íswari Prasad, Pandit Aditya Ram, etc., came to see us. At 6-30 P.M. we attended and addressed a meeting at the Kyastha Pathsala and registered thirty-seven names for a class to study Theosophical works and Hindu Philosophy. The next day (March 2nd) I had a touching interview with Babu Cally Kissen, one of the millionaires of the great Tagore family of Bengal, whom I found with his health almost broken up, but, in feeling, the same generous, kind-hearted man as before. In the North Indian Famine of 1897, he remitted the rents of his ryots or agricultural tenants, and paid the Government tax out of his own pocket—a huge charity. At 11-40 P.M. we left for Jubbulpore and arrived there at 6-30 A.M. the next morning. Among the friends who met us were Babu Kalicharan Bose, the loyal T.S. veteran and a philanthropist to the bottom of his heart, and our dear Bhavanishankar, now a seasoned worker and an able Branch Inspector, whose connection with us began far back in the old Breach Candy days at Bombay, when he was a handsome youth with Hyperian curls, but who now at the pre-

sent time of writing (1906) has become transformed into a handsome old greybeard, known throughout India and respected for his valuable services. The place where our quarters were given us was a draughty, windowless, upper storey suite of rooms which we found extremely uncomfortable but attached no blame therefor to our good hosts who had done the best they could under the circumstances.

Lucknow is a great centre of business activity but not conspicuous for spirituality. It is the pivotal point of the railway system of Oudh and Rohilkund, with extensive machine shops, warehouses and other appanages of railway traffic. There are long established industrial specialities, such as the weaving of gold and silver brocades, plain and printed muslins and calicoes, embroideries, glass-work, including coloured bangles in enormous quantities and clay moulding, among others of those dainty little figures, costumed and painted like life, which represent many of the persons of all castes and classes whom one sees when going about in India. One would say that Lucknow was a great intellectual centre for it possesses one hundred and forty printing presses, a paper mill employing 550 hands, and three English and thirty vernacular newspapers. But over the former capital of the Kings of Oudh hangs—if one looks at it from the standpoint of the higher planes—the dark cloud of the aura of the sensual and self-seeking character of the ruling class which made it, up to the time of the British Conquest, a cess-pool of animality. There are, of course, some holy men to be found who shine amid this moral gloom, but they are few in number and do not increase.

We slept so cold that night that the next morning I bought some cotton cloth and nailed it across the open windows of our respective rooms. Our present visit to Jubbulpore, included one pleasing incident, the exchange of mutual explanations between an old F.T.S., a Sub-Judge and a man of influence, and myself, and the removal from his mind of an imaginary grievance for which he had kept a grudge against me since 1888 and held himself aloof from our work. Needless to say we both felt glad when the matter was set right. Miss Edger lectured that evening on the subject of religion, in the same open courtyard of a house where I lectured in 1887 and raised a fund of Rs. 2,000 for the support of a Samskrit school. The next day we visited a Hindu Orphanage, founded by Babu Kalicharan Bose, as a Theosophical Society's Famine work. They had thirty-

five boys and girls learning weaving, carpentering and other industries. Upon inquiry, I found that they made substantial frames of jungle-wood for Charpâis (Hindu beds), for the extravagant sum of three annas, or about six cents American currency; cotton towels they made at six pies, or one cent, cotton dress cloth at  $2\frac{3}{4}$  annas a yard, sleeping carpets at two annas four pies, or about five cents; at such prices house furnishing would be a very easy affair. The fact is that the absolute requirements of the teeming millions of India are so modest as to offer but small inducements to our Western manufacturers of the thousand and one articles of furniture, household fittings and other things that we regard as absolute necessities of life. This is what I reported to the American Government in 1879, when I was acting for it as a Special Commissioner to report what legislation and other steps would be necessary to promote an increase of trade relations between the United States and Eastern countries. After submitting to the inevitable photograph we left for Poona at 8 P.M. passed all night in the train, missed connection at Manmar, were kept there waiting five hours for the next train, got to Dhond at 1-30 A.M. and to Poona at 5 on the morning of the 6th March.

Poona, it will be remembered, is the place where our old and respected colleague, Judge N. D. Khandalwala, Khan Bahadur, has been so long officiating in his judicial capacity with much distinction. He is one of the soundest advisers and most enlightened leaders in our movement in the Orient; a Parsî, universally respected by his co-religionists and by the Bombay Government. He met us at the station, took us to the Napier hotel and at 9 A.M. gave us a reception at his house at which the most influential gentlemen of the Parsi and Hindu community were presented to Miss Edger. At 5-30 P.M. she lectured to a crowded audience. Monday, the 7th, was a busy day; Judge Khandalwala drove us out in the morning, then there was a Branch meeting, then one of the E.S.T., and at 5-30 P.M. Miss Edger discoursed on the subject of "The Path of Progress," at Albert Edward Hall. Many years ago, as I have elsewhere explained, I broke up the injudicious system formerly prevailing, of allowing the chief members of local Branches to stop with us at the station, as in duty bound, until our train should come along: no consideration whatever was given either to their own comfort or to ours, the one thing to be avoided was the appearance even of want of courtesy

towards the guest or guests. Many a night of sleep had I been deprived of by not interrupting this kindly but unpractical custom. Usually my public engagements for the day would be over by 9 or 10 P.M. and if my train was timed to arrive at 2, 3, or 4 in the morning, one can imagine that the weary traveller would feel only gratitude to his kind hosts if they would drop him at the station at a reasonable bed-time and go to their own homes and beds, leaving him or them to be wakened and put into the train when it came along after having had, perhaps, some hours of refreshing sleep. At Poona I persuaded our friends to adopt this plan, so at 9-30 they left us at the station and we departed in our train at 2 the next morning, our destination being Bellary.

We got to Bellary at 8 P.M. We were met, of course, by the officers of the local Branch, The Hon'ble Rai Bahadur A. Sabhapathy Mudaliar, President; Mr. B. P. Narasimmah, B.A., Secretary, whose name is so well and favourably known for his translations from Sanskrit into English for the *Theosophist* in former times; with them, Mr. R. Jagannathiah, for many years past an Inspector of Branches in the Indian Section. This gentleman, now so intensely orthodox a Hindu, was as intensely heterodox, a free-thinking Bradlaughite, at Madras when we first came there in 1882. Mr. Sabhapathy was one of the most progressive Hindus I have ever met, public-spirited, practical, yet always patriotic and religiously inclined. The land about Bellary is a rich, deep black soil like that of the Illinois prairies, and well adapted to cotton, which is, I believe, the chief crop of the district. Mr. Sabhapathy, as an extensive landowner, was deeply interested in this culture, imported prairie plows from America and used all his influence to get modifications of the pattern which would bring their manufacture within the capacity of the village blacksmith, adopted by the ryots. He was also a grower of sugar-cane and showed me his mills and batteries. Our kind friends lodged Miss Edger and myself in a huge empty house, known as the "Old Bruce Bungalow," the oldest one in the Station and dating back a century. When it was at last possible to retire for the night Miss Edger found herself quite fagged out by the heat, railway travel, broken rest and lecturing of the long tour. There were many visitors the next day, and we had to go to the headquarters of Jagannathiah's pet society, the Sanmargha Sabha, and of our local Branch, receiving addresses of wel-

come in English, Samskrit and Telugu. In the evening Miss Edger lectured and later, at 9 P.M., gave audiences to inquirers, after which I put pressure on her and got her to go to bed.

As we were to leave for Gooty early the next afternoon, her lecture was given at 7-30 A.M., but in India that means no necessary diminution in the size of the audience, as our experience at our annual Convention abundantly proves. We had visitors up to two o'clock, received presents of fruit and—from Mr. K. Venkatarow, F. T. S.—of money for society purposes, and at 3-44 P.M., left the station for our next stopping place, Gooty. Before taking leave of Bellary, it is worth stating that from a remote historical period the district has been the scene of many fierce fights between Moslems and Hindus and between the warlike chieftans of the two races among themselves. Strange to say, there is very little historical record of the place before the XVI. century, at which time the ancient Vijayanagaram dynasty was overthrown by the Mahomedans. Before that its varying fortunes are only recalled in traditions, few of them trustworthy. Within the Mahomedan period the territory of Bellary was split up into a number of small military holdings, held by chiefs called Poligars; an unruly, perhaps unscrupulous set of predatory soldiers who ruled according to their sweet pleasure and enforced their will by the help of the sword. If I remember correctly, they figured in a not very creditable manner during the operations for the suppression of Thuggee and Dacoity. By turns, the suzerainty of the country was vested in the Mahomedan conquerors and the Bijapur chief, from whom it was wrested by Shivaji, the founder of the Mahratta power. It was then absorbed by the Nizam-ul-Mulk, the nominal Viceroy of the great Mughul in the Deccan. From him it was snatched by Hyder Ali of Mysore. Tipû Sultân got it from the last-named sovereign; but at the close of the British war with Tipû Sultân in 1792, the territories which now form the Bellary District fell to the share of the Nizam of Hyderabad, by whom it was ceded to the British in 1800, in return for a force of English troops to be stationed at his capital. In 1818 the District of Bellary was constituted as it at present remains; thus bringing it under the sway of that most marvellous thing, rightly called the Pax Britannica.

The above succinct sketch of the political convulsions through which this one agricultural district has passed, I have thought it worth

while to insert because it is so typical of the history of all the Indian peninsula. Well, indeed, may the British nation feel proud of this marvellous achievement of administrative genius which has been shown in the welding together of all these hereditarily warring tribes, sects and races into one vast body, administered by the greatest civil service that the world has seen since the time of the Romans. Of course there is a fort at Bellary which afforded shelter by turns to the different warrior chiefs who owned the place. It is built upon a height of 450 feet above the plains, is a quadrangular building on the summit of the rock, with only one way up to it, and deemed impregnable by the Mysore Princes. I mention it for the sake of telling the story of how Hyder Ali treated the French military engineers who helped him to improve the fortifications. They did their best according to his orders ; but when he found out that he had made the mistake of fortifying a rock which was dominated by a higher peak, he soothed his pride by *hanging the engineers !* That was a way they had in the Orient. Do we not all recall the story of the Taj Mahal, that architectural wonder of the world at Agra, which is said to have been built from the plans and under the superintendence of an Italian architect, although Mahomedan tradition has it that it is a copy of a building in paradise, and that the plan of it was given to Shah Jehan. The story runs that when it was finished the selfish and blood thirsty-emperor put out the eyes of the architect so that he might never produce another building to compare with the Taj Mahal in beauty. Returning from our digression, I now take up the thread of the narrative of this memorable Indian tour of Miss Edger.

Our visit to Gooty was a very brief one. We reached there at 7 P.M. on the 10th March, dined well at the excellent restaurant at the Railway station and were then taken in a torch-light procession to the stone building in which the Samskrit school, started and maintained by our local Branch, is housed, received there an address and were then taken to the travellers' bungalow for quarters. On the 11th there were many inquirers and other visitors and long and friendly conversations with Mr. P. Casava Pillay and the other admirable workers who have been leading this local group so successfully for so many years. There are three of them specially notable, *viz.*, the one just mentioned, Mr. T. Ramachandra Row and Mr. J. Srinivas Row. Men like them bring success to any movement with which they may

connect themselves. Miss Edger lectured once that day but on the next, the 12th, she lectured at 8 A.M. on the "The Finding of God," and at 6 P.M. on "The Theosophic Life." At 8-30 the same evening we left for Cuddapah. Although our train got there at four o'clock the next morning, I found to my regret, a dozen of our members awaiting us. To my friendly protest against their robbing themselves of their night's rest, they would hardly listen ; saying that it was a pleasure for them to be there to meet us at any hour of the night or day we might arrive. They took us to the travellers' bungalow where we received many visitors and suffered no little from the heat for the thermometer stood above 100°. In fact Cuddapah is one of the hottest places in India as well as one of the most fever-stricken, for the thin soil rests upon the stratum of that slaty alluvial rock from which the celebrated slabs of stone so extensively used for paving floors and side-walks are quarried. Despite all local disadvantages, however, Miss Edger lectured once that evening.

The next day, the 14th March, was the last one of this long tour. Miss Edger lectured at 7 A.M. on "The Finding of God," at 6 P.M. on "The Theosophic Life," held two conversation meetings in the morning and afternoon, and after the evening lecture, addressed the ladies of some sixty families on "Religion and Female Duty." Then came kindly farewells, and finally at 10-50 P.M. we left for Madras. Early the next morning we got back to our beautiful Adyar, with almost as much joy as the traveller by caravan in the desert who unloads his weary camels in the oasis and rests on the grass beside the spring under the shade of umbrageous trees.

That the tour was a success throughout, has been already stated : it may be repeated that it was pre-eminently so throughout the whole sixty-five days that it occupied. It gave our new recruit a comprehensive view of Northern India from Madras to Rawalpindi, brought her into contact with its various races and enabled her to realise, as she never could have done in her New Zealand home, the reality of the network of influence which our movement has woven throughout Bharata-varsha.

H. S. OLCOTT.

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## THE ETERNAL PROBLEM.

“ DE TOUT TEMPS ET DE TOUT PAYS.”

“ Our past is clean forgot.  
Our present is and is not.  
Our future's a seal'd seed plot.  
And what betwixt them are we ! ”

**T**H**E**R**E** are books which belong to no single nation but to the world at large. Literary beauty is universal. It is the duty and the right of every one to lay hold of it. Shakespeare, Schiller, Voltaire, Dante are, by the nature of their genius and the beauty of their works, neither English, German, French nor Italian. The world is their country, and their language that of the world. Every scholar admires and strives to imitate them. Faust is among the number. To name Faust is to name Goethe. He had worked at it almost all his life-time. While barely twenty-four the first image of the poem flashed across his mind. For close upon sixty years the fervour of enthusiasm over the poem lasted. It was a work à la Penelope.

The Divine Comedy during the middle ages was a sort of universal hive. The modern world needed its own. It alighted on Faust. The bees have set working with no desire to leave off. What piles on piles of works have gone forth from these five letters put together by the finger of destiny on the chess-board ! Writing to Eckermann he said : “ You ask me what idea I seek to personify in Faust, as if I knew it and was pleased to confide it to my own self. Faust, is an incommensurable subject. All the forces of the mind to fathom it prove vain.” The usual rules of criticism do not apply to Faust. It escapes the eye even as the majestic chain of the Himâlayas with its snow-clad summits is lost in the clouds. Placing the work as he did on a pedestal above the range of vision of other eyes, the poet finds his own dazzled as he looks up. With its kaleidoscopic faculty it interests diversely every generation. With no end of water could the tub of the Danaïdes be filled. With no end of writing has the last word on Faust been said.

While yet a youth, Goethe had achieved success as a mathematician, a scientist and an alchemist. He had finished his studies, passed his examinations, and found his knowledge wanting, his examiners nothing. This is why Faust says :

“ . . . . Wir nichts wissen können  
Das will mir schier das Herz verbrennen.”

(We can know nothing is what almost consumes my heart.) The familiarity he enjoyed with the greatest philosophers of his time enamoured him of philosophy. But his sculptural genius soon wearied of the clouds of German transcendentalism. All he knew or could know were heaps of vain formulas. There was contradiction and discord everywhere. The double “I” within soon troubled him. The evil reigned in him just as well as the good. And it often happened that of these two co-existent forces the evil had the upper hand. Then arose the supreme but terrible question, is evil something positive? Or is it a phantom which effaces itself and disappears at the final settling of accounts? Having gone through all the systems, he had adopted in his philosophic studies a sort of eclecticism.

The influences which govern him are in the past: Homer, Shakespeare, Raphael and Spinoza. These four represent for him the generative element of all modern culture. Science had not been able to lead him into the sanctuary of nature. She had inspired in him but scorn and contempt. The dawn, impregnated with reviving perfumed odours; the rising sun, the silent noon unfolding in the quiet of the country all the splendour of its riches, the splendid sunsets, the starry nights and the potent ring of the horizon, did no longer suffice for that soul—torn to pieces. On the wings of fancy it had traversed the bounds which it would have liked to see disappear as if they were the obedient servants of reason. The problem does not go out of the fatal shell in which it is shut, and the agony of that ambitious but noble spirit bursts forth in a cry of despair, a terrible curse against science for making him the most unhappy of men. And what wonder! Science sneers at what is incredible to her. Victor Hugo has well said: “La science est ignorante et n’a pas le droit de rire; un savant qui rit du possible est bien pres d’être un idiot. L’inattendu doit toujours être attendu par la science.” Science is done when she has verified a fact. She studies man as regards his organs and their functions. It is the study of the visible, the study

by induction. To study him as regards his life, his intelligence or what is called the soul, is the study of the invisible, the study by deduction. This she relegates to metaphysics. But for determining the invisible from the visible, the noumenon from the phenomenon, the idea from the form is the aim of the science of sciences, and that is attained by the method of analogy only.

To return. Doubts assail him. "To believe or not to believe?" Here is the inevitable point of interrogation. To escape it he would fain turn from the highway to a bye-path. But lo! there stands the sign-post at the corner of it. Do the dead return? Where and how? And is the new existence followed by others? Are we conscious of the past? It is the eternal monologue of Hamlet. Such questions are easily asked but none more difficult to answer. What philosophy is there he has not looked into? He has rummaged them through when at last the Master stands before him. Who is he? A pattern of virtue but still of kin with those snuffing, long-nosed fellows who go the rounds of streets hawking old clothes. His name was Baruch or Benedictus Spinoza. His was a family of Portuguese Jews. Amsterdam saw him take birth in 1632. Driven from Portugal by the inhuman treatment with which the Jews were then persecuted, a whole colony of emigrants had landed one day on the coast of Holland. This colony constituting itself and multiplying in the bosom of the national life of the Netherlands, became in time a sort of a state in a state. Run your eyes over Rembrandt's pictures and engravings. See how they stir and muster and traffic, this singularly crabbed and picturesque people! They are personages from the Old Testament with their characteristic costume—the men in fur caps and heavy capans: the women bundled up and turbaned in rich stuffs or massive shining fabrics, and dressed up in bizarre ornaments. These patriarchs are Jews of the Portuguese colony, all more or less rabbis and members of that synagogue whence the irregular Spinoza is banished for his heterodox principles. He was put to school to a physician who taught him Greek and Latin, his daughter charming and bewitching him the while. There will always be young people exposing themselves to the danger of reading together. It is the legend of Abelard and Heloise again, the crime of seduction excepted. They loved, they parted. Looks and vows were exchanged and then tears: a simple but sorrowful elegy, the remembrance of which would

not let Spinoza ever dream of marriage. He was as unfortunate as one could be. All the hatred of the corporation was furiously hurled against him. There was even an attempt to murder him. He escaped. But it is not the assassin's knife only which carries death. Where was the food and lodging? Descartes, his master, advised him to take some profession that would leave him free to carry on his studies. He took to cutting optical glasses, as Rousseau later did to copying music. By dint of bestirring themselves the Jews secured his banishment from Amsterdam. He lived then a recluse at The Hague and at Leyden, passing entire weeks at home. One of his friends—and he had many devoted ones, too—offered to lend him a large sum. He refused. "You have a brother," said he, "to whom the money ought to go by preference." Another offered him a pension of 500 ecus (crowns). He was content to accept 300, only just enough for his wants, making over his rights to paternal inheritance to his sister. Heidelberg wanted to have him for professor of philosophy, assuring him of all liberty in teaching. He loved better to rest satisfied with his independent life at The Hague, and lived there to his death. He was forty-four when, exhausted with work and phthisis, he gave up his ghost. His principal work—"The Ethics"—is posthumous. The exposé of the doctrine of Descartes, which he published during his life-time, is of less importance. His life, sketched by a single stroke, so full of tribulations and of miseries, reserved to him, however, several advantages for his work. Condemned to isolation by circumstances, without family ties or natural bond, he made it over in all freedom to his genius. No consideration arrested him. He had broken with the Synagogue, and knew that no persecution awaited him on the noble soil of Holland, where one could then think, talk and write, all his own way. It must be said that, in his dejection, he had conserved certain inalienable gifts which characterise his race—the faculty of grasping the position from the first, of examining, verifying, weighing, and of not being content with appearances. Thus prepared, he turned the intense effort of his work to observation. Coolly and with a mind free from prejudice and passion he contemplated in silence the social circle surrounding him, saw his neighbour and studied him, and put off publishing the book, wherein he noted his results, to some day after his death.

Before considering men as making part of a great whole, he gives

the theory of the *rapport* between them. It is the endless sum of our sentiments and our motives engendering them reduced to a certain number of formulas. There is no trace of personality, no arguments, no anecdotes, nothing outside of mathematical demonstration, nothing which preaches to you : Believe this, this is good ; avoid that, that is evil. And the language he uses is no language but a mechanism, such only being the words and turns as give the greatest guarantee of the sense being perfectly understood. As the name of an author on the title-page of a volume always influences the reader more or less, Spinoza's posthumous work was anonymous. It was his desire that not only should the world not know the work was his, but take it to be a spontaneous emanation of the human-kind. Noticing the glaciers move in every respect like true friends, we naturally ask, how ? Even so with humanity. The torrent overflows and is no more. Where does the flood go ? Spinoza is bent on this problem. He revolves it by continuous observation sifted by symptoms which he raises around him and classifies methodically. He does not trust to what he sees or hears. History serves him but little. Detaching himself absolutely from all personal ideas and national prejudices, he follows his experience till it leads him to the conclusion, that there is nothing true nor positive but what is good, and that a negation does not exist. This book, the general virtue of which is not to argue, exercised, for a time, a wholly singular influence on the mind of Goethe, which found in this solution the broadest topic of replies to his secret troubles in search of peace.

Faust is at once tragedy and comedy, idyl and satire, descriptive poetry and lyrical philosophy. There is one part in it, however, which predominates. It is satire. The more the poet flings it in the face, pungent, unexpected, and unthought of, the more is it efficacious. If you ask as to who is the protagonist of the play, there is not one, there are two : the hanged and the hangman, Faust and Mephistopheles, even as in the sublime tragedy of Shakespeare, Othello and Iago. The place where the drama develops itself is the soul of Faust, vast, varied and richest by far of all the scenes. But among the cruel temptations which assail the deductions and dangers which he seeks and challenges, his impotence in blunting the shafts of satire of his subtle and terrible servant is conspicuously revealed. The author peeps through his satire as the great sceptic of modern Germany.

The satirical parts of the book are precisely those which are æsthetically the most beautiful, because the poet finds therein his all, because there he obeys the invincible instinct of his inclination. The amorous transports of rejuvenated Faust, the dear simplicity, the ingenuous love, the blow and the crime of the illiterate Margaret, move us powerfully and wrest from us a tear. But the poet seems to enjoy it and on the same page dries the tears which bathe it. Mephisto has not the enormous horns, the obscene tail, the black wings, the soot, the horrible snout and the eyes of fire, all the fierceness and the fright, a little academical, of the universally accepted devil. He jests and is a jovial fellow, draws us to himself with a smile ; we are almost glad as we hear his steps draw near and we seem to be in good company when he is on the scene. What refinement when he says—

“ Von Zeit zu Zeit sch'ich den Alten gern,  
 Und hüte mich, mit ihm zu brechen.  
 Es ist gar hübsch von einem grossen Herrn,  
 So menschlich mit dem Teufel selbst zu sprechen.”

(From time to time I willingly see the ancient and guard myself from breaking with him, it is so courteous of so great a Lord as to speak kindly even to the devil.)

Iago is repulsive. He broods on revenge and that implacable hate which suggests perfidy and crime. This sympathetic Mephisto is wholly a creation of the German poet, and is so finished and perfect in each one of its parts, that the hallmark it bears sets the poet down as a genius of the first order. He represents an abstract idea, the spirit of doubt, the spirit which denies.

But a doubt so airy, a negation so subtle and in such apparent finery and carelessness, that one would like to be able to doubt and deny again with as much ease. Mephisto is the incarnation of satire : a satire which rarely tears and mangles, but opportune, philosophic and ever fit, its stings being similar to a succession of pin-pricks. Through this perfect Mephisto, the poet demonstrates that though there are many things we can resist, the fascination of those privileged beings who have the gift of raising a smile, is what we cannot resist. There is nothing practical in this world that he cannot give lessons in to the greatest of doctors. An encyclopædia of all literatures, Mephisto has read over all theories and can apply them at need. Were he placed before the members of the Academy and questioned as to the exact

sciences, he would not content himself with ridiculing them, but answer *bel et bien*, convincing them he knows better by far than all of them put together.

Like Leonardo da Vinci, Goethe anticipated long before by rapid intuitions, the later ideas of science, and thus penetrating the most secret parts of nature, preferred always the more to the less remote, "the problem of them both being the transmutation of ideas into images," as Pater says. And this he does in the "Elective Affinities" and the first part of Faust. But with all this over-much science Goethe when expiring cried for "Licht, mehr Licht." This cry for light more light is the general cry of all nature. It resounds from worlds to worlds. What this brilliant genius, the elect of the Almighty cried for, is what the most humble of his children, the lowest in the scale of animal life, the molluscs cry for, from the depths of the ocean. Where the light does not reach them, they do not wish to live. The flower asks for it, and so do the animals, who share with us our labours, rejoice in it. Out in the garden we see the birds, "singing hymns unbidden."

" In the golden lightning of the sunken sun

\* \* \* \*

Like an embodied joy whose race is just begun."

But see in the tangled growth of the tropics the fierce and persistent death-grapple for light ! How the tall trees, main victors in the fight, strain upward emulously towards the air and the sunshine ! Do not these set our soul vibrating ? It is barbarous science and obdurate pride which set down all animate nature so low as to separate man from his yet undeveloped brothers. The poet seems to feel this when he says—

" He prayeth well, who loveth well  
Both man, and bird, and beast,  
He prayeth best who loveth best,  
All creatures great and small."

Nothing is so certainly within us as that Light, "which, never seen itself, makes all things visible, and clothes itself in colours. Our eyes feel not its rays, but our hearts feel its warmth." How many are the flowers that open their leaves to the sun, but only one follows it. The heart that like the sun-flower not only opens to God, but obeys Him also.

" Him the gods envy from their lower seats ;  
Him the three worlds in ruin should not shake ;

All life is lived for him, all deaths are dead ;  
 Karma will no more make  
 New houses. Seeking nothing, he gains all ;  
 Foregoing self the Universe grows ' I. '

PESTONJI DORABJI KHANDALEVALA.

### THE UNIFICATION OF THE THREE SCHOOLS OF HINDU PHILOSOPHY.

[*Concluded from p. 671.*]

I HAVE thus far, lightly, very lightly, brushed the outskirts of a vast field of inquiry ; I have, of necessity, had to omit the logical proofs and Vedic texts that go to maintain my positions ; I have been brief and clumsy, very often at the cost of clearness, and I can only say that I have done the best possible under the circumstances.

This is an attempt, however feeble, to reconcile lines of thought that have remained divergent, nay conflicting, for the last 2,500 years. There are before the world the splendid Bhâshyas of the Founders and the marvellously acute discussions thereon by their followers. All these devote themselves to the task of each proving his own school right and the others wrong and deluded ; but, alas ! not one of them has tried to reconcile and unify the teachings. I am as a worm in the dust beneath their feet ; but, in my heart of hearts, I feel that but for the key given me by the teachings of my revered teacher H. P. B., I might have groped about for all time, in the darkness of ignorance and in the intricate mazes of subtle dialectics. And, once again, I doggedly affirm that the three Founders *were* sent to the world from the Great White Lodge and they can but teach one and the same Basic Doctrine. They *cannot and do not* contradict one another. Then why do we not find it in their Bhâshyas ? Ah ! there is the crux, the pity of it. I hold that we have not before us all the materials on which our religion, philosophy and science are based. What is left us is but a part of the whole, and a useless part it is, nay, a mischievous part. My reasons are :—

(1) 'The Rig Veda, in spite of the Brâhmanas and the mass of gloss and commentaries, is not correctly understood to this day.



Why is this so? Evidently because the Brâhmanas themselves require a key (S.D. Vol. I. xxvii, Introduction).

‘The late Swâmi Dayânand Sarasvati, the greatest Sanskritist of his day in India, assured some members of the T.S. that the most important tracts on the sacred books were stored away in countries and places inaccessible to the European Pandits. What crossed the Kalapani from India to Europe were only the bits of rejected copies of some passages from our sacred books.’ (Ib., xxix).

S’rî Mâdhvâchârya in his Sûtra Bhâshya quotes many Vedic texts that cannot be found in the copies now existing and are classed as ‘Apathyamâna Sruti.’

And now comes the blind Pandit Dhanraj to say that he knows by heart four complete Bhâshyas on the complete Vedas—not the patches now extant (*Theosophical Review*, March, p. 37).

‘Professor Max Müller shows that no bribes or threats could extort from the Brahmins the original text of the Vedas. Whether Europe has the complete text is very doubtful and the future may have very disagreeable surprises in store for the Orientalists’ (S. D., Vol. I., xxiii).

(2) ‘The Books of the Vedânta (the last word of human knowledge) give out but the metaphysical aspect of this world. Cosmogony and their priceless Thesaurus, the Upanishads, require now the additional possession of a master Key to enable the student to get at their full meaning. The reason for this I venture to state here as I learned it from a master.

There are over 150 Upanishads enumerated by and known to Orientalists; but of the genuine texts there does not exist a fifth of that number. The Upanishads contain the beginning and the end of all human knowledge, but they have now ceased to reveal it, since the day of Buddha. Half of their contents have been eliminated, while some of them were re-written and abridged. This is explained by a tradition recorded in one of the MSS. on Buddha’s life. It says that the Upanishads were originally attached to their Brâhmanas after the beginning of a reform which led to the exclusiveness of the present caste system among the Brâhmanas, a few centuries after the invasion of India by the twice born. They were complete in those days and were used for the instruction of the chelas who were preparing for their initiations. This lasted so long as the Vedas and the Brâhmanas

remained in the sole and exclusive keeping of the temple Brahmins—while no one else had the right to study or even read them, outside of the sacred caste.

Then came Gautama. After learning the whole of the Brahminical wisdom in the Rahasya of the Upanishads and finding that the teachings differed but little, if at all, from those of the Teachers of Life, inhabiting the snowy ranges of the Himālayas, the disciple of the Brahmins, feeling indignant because the sacred wisdom was thus withheld from all but the Brahmans, determined to save the whole world by popularising it. Then it was that the Brahmins, seeing that their sacred knowledge and occult wisdom was falling into the hands of the Mlechchas, abridged the text of the Upanishads, originally containing thrice the matter of the Vedas and the Brāhmanas put together, without altering, however, one word of the texts. They simply detached from the MSS. the most important portions containing the last word of the Mystery of Being. The key to the Brāhminical Code remained henceforth with the initiates alone—such is the Esoteric tradition beyond the Himālayas.

There are 108 Upanishads in the Telugu edition and this is the number accepted by all the educated Brahmins I have come across. But the Calcutta edition has a number of Upanishads that are not to be found in the Madras edition—the Nila Rudra, Chhurika, Kanthasruti, Brahmabindu, &c.

The two editions differ greatly as to the text of some of the Upanishads, going so far as to omit a large number of Slokas. For example, the Nāda Bindu, the Tejo Bindu, the Dhyāna Bindu and many others are quite unrecognisable in their Bengali costume. The Tejo Bindu is 16 pages in the Madras edition and but one page in the Calcutta edition.

In the Nāda Bindu, the famous passage about Ātma Gñyānis and Tattva Gñyānis is inexplicable as it stands in the Madras edition. But the text as it is given in the Raja Yoga by Tûkaram Tatya is more correct and grammatical ; but the meaning is quite different. The Hatha Pradîpikâ (chapter IV.) bodily quotes the latter part of the Nāda Bindu Upanishad ; the text is correct and the meaning clearer with the assistance of the Commentary. Sankarâchārya quotes very largely from the 10 Upanishads, but very rarely from the remaining 98, even when these treat of the same subjects. When commenting

on the passages in the Gítâ and the Upanishads that treat of practical Yoga he might very well have quoted from the S'ândilya, Darśana, Yogaśikha, Yogachûdâmani, Yoga Tattva, Yoga Kundalî, Bhâvanâ, Varâha, &c.

Many of the Upanishads are in the last degree philosophic or Upanishadic in their nature. Some are mere collections of so many formulas with appropriate ceremonies for the invocation of various powers in nature—a work fitter for the Atharva Veda, and the Mantra S'âstras. Among others I may mention the Bhâvanâ, Hayagrîva, Sarasvatî, S'uka Rahasya, Sâvitri, &c. The Akshamâlâ treats of rosaries; Bhasmajâbâla of the holy ashes : the Vâsudêva of the caste marks of the Vaishnavas : the Muktika is but a catalogue of the names of the 108 Upanishads ; the Kalisantârana is but a series of repetitions of the name of Râma. Pandit Bhâshyachârya affirms in no mild terms that some of the Upanishads are but very recent compilations and mentioned the Vajra Sûchi as an example. The same remark applies to many others, taking into consideration their non-Vedic style and diction and the modernness of the subjects treated therein.

Many of the Upanishads are full of passages that are extremely faulty in their construction and grammar, so that it is extremely difficult, nay sometimes impossible to make out the meaning. Sometimes a sloka has only the first foot, sometimes the second and very often three. The magnitude of the evil will be understood when we know that a word misplaced or left out, say an interchange of the *right* for the *left* changes the whole meaning.

Very many of the Upanishads are ill-constructed and seem as if put together by chance. The first ten lines treat of Vedântic metaphysics. Then at once the subject changes to Yoga ; it goes on for another ten lines when *in* comes a dissertation about the Sannyâsis, or the Asramâs, or the sacred thread, or the tuft of hair. Everything is in a jumble and seems as if surprised into petrification in the act of dancing to the music of Orpheus.

The same passages occur again and again, with no excuse for their frequent appearance, in many of the Upanishads,—for instance the famous lines about the Prânâva, in the Mândûkya Upanishad.

“ S'rî Sankarâchârya wrote many a Bhâshya on the Upanishads. But his original treatises, as there are reasons to suppose, have not

yet fallen into the hands of the Philistines" (S. D., Vol. I., 269, 270, 271).

The Brahma Sûtras are in no way better. The three Bhâshyas differ as to the very number of the aphorisms. They are in doubt as to whether a Sûtra is Pûrvapaksha (an objection) or Siddhânta (conclusion); as to whether it is one Sûtra or made up of two. Madhvâchârya interprets the Sûtras from the first to the last in an entirely different manner from the two other Bhâshyakâras; but while S'ankara and Râmânuja give forced interpretations and imaginary connections of the Sûtras, Madhva supports every one of his opinions by quotations from the S'ruti or the Purânâs, which, strange enough, are marvellously apt. His Bhâshya is the briefest of the three and contains no opinions of his own or conclusions based upon dialectics, but is a collection of the originals upon which the Sûtras are based. It is clear, natural and consistent; and to those that look deeper with the searchlight of the teachings of H. P. B., a veritable mine of occultism and the nearest approach to the Esoteric Doctrine given to the world by her. In his Bhâshyas on the Upanishads he quotes from many a work whose very names are now lost. Again S'ankara and Râmânuja quote from many previous writers on the same subject, whose works are now lost.

Says H. P. B. : " And there are still weightier reasons to believe that the priceless Bhâshyas on the Esoteric Doctrine of the Brahmins, by their greatest expounder, will remain for ages a dead letter to most of the Hindus" (S. D., Vol. I., 271, 272).

And now Pandit Dhanrâj has dictated portions of a Bhâshya, by Barhayana, in 80,000 slokas, on the original Brahma Sûtras, numbering 10,000. He claims to know the original Sûtras of the six systems of Hindu Philosophy, all with Bhâshyas (*Theosophical Review*, March, 1906, pp. 36-37).

As to the Gîtâ, the same blind Pandit has dictated 700 slokas of what he declared was the second half and continuation of the Gîtâ now current.

Svâmi T. Subba Rao once said that there exists in a temple at Kandy in Ceylon, a commentary on the Gîtâ, as big as the Mahâbhârata.

There is a wide-spread tradition among the Hindus of the South, that the so-called S'ankara Bhâshya on the Gîtâ is not by the

original S'ankara. And, of a truth, the style and matter compare but very unfavourably with those of the Bhâshyas on the Upanishads and the Brahma Sûtras.

Pandit Dhanrâj has dictated some 100 slokas of the real original Bhâshya on the Gîtâ, by the real original S'ankara, the current one having been decided to be spurious. It seems to be a sort of an abstract of the alleged Gobhila Bhâshya on the Gîtâ. He further claims to know by heart 52 Bhâshyas on the Gîtâ.

In the face of all these proofs I am led to think that *we have not the original texts of the Bhâshyas before us.* And why?

"It has been claimed in all ages, that ever since the destruction of the Alexandrian Library, every work of a character that might have led the profane to the ultimate discovery and comprehension of some of the mysteries of the secret science was, owing to the combined efforts of the members of the Brotherhoods, diligently searched for. It is added, moreover, by those who know, that once found, save three copies left and stored safely away, such works were all destroyed. In India, the last of the precious MSS. were secured and hidden during the reign of the Emperor Akbar.

It is maintained, furthermore, that every sacred book of that kind, whose text was not sufficiently veiled in symbolism, or which had any direct references to the ancient mysteries, after having been carefully copied in cryptographic characters, such as to defy the art of the best and cleverest paleographer, was also destroyed, to the last copy. During Akbar's reign, some fanatical courtiers, displeased at the Emperor's prying into the sinful religion of the infidels, themselves helped the Brâhmanâs to conceal their MSS." (S.D., Vol I., xxii, xxiii, Introduction).

"There is a tradition in India that the real secret commentaries which alone make the Veda intelligible, though no longer visible to profane eyes, still remain for the initiates, hidden in secret caves and crypts. The occultists assert that all these exist, safe from Western spoliating hands, to reappear in some more enlightened age, for which, in the words of the late Swâmi Dayânanda Sarasvati, the Mlechchas will have to wait" (Ib. xxxv, Introduction).

If the original works were ever to be given out to the world, I have an innate conviction that the teachings of S'ankara would be found to agree fundamentally with that of the other Founders ; that they

will be the quintessence of clear common sense, irrefutable logic, and primeval esotericism ; that the weak and filmy theories attributed to him will have no place in them ; and that it is the perennial fountain from which sprang the two other schools, each but a different exposition of the same truths, when the original teachings were either lost or distorted.

And till then, in the words of H. P. B., "the writer of the present article must be prepared beforehand to meet with great opposition and even the denial of such statements as are brought forward herein. . . . Facts there are and they can hardly be ignored. But, owing to the intrinsic difficulties of subjects treated, and the almost insurmountable limitations of the English language to express certain ideas, it is more than probable that the writer has failed to present the explanations in the best and the clearest forms" (S.D., Vol. I., 273.)

Brothers, "I have here made a nosegay of culled flowers, and have brought nothing of my own but the string that ties them" (S.D., Vol. I., p. xlvi, Introduction).

C. R. SRINIVASAYANGAR.

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### THE MAHOMMEDAN "FIRE BATH."

SOME time ago I witnessed a curious ceremony, of which, at the request of the President-Founder, I send an account. Possibly there may be some one among your readers who could give more information on the subject, as I can only relate what two of us saw and were told at the time. We could not even wait to the end, because of an accident which obliged us to leave before the conclusion of the rite.

The ceremony was the Mahommedan "Fire Bath." It took place in a large open space in Slave Island, Colombo. We arrived there at 9 P.M. The streets were crowded, and we passed several groups of masked men, some dressed in gorgeous clothes, while others had adorned their dusky skin with white or yellow paint to imitate tigers or some other animals. Just then it began to rain very heavily, and a Sinhalese man was so kind as to invite us to take shelter in his verandah. This gave us the chance of making some

inquiries as to the purpose of this ceremony. We were told that it was the last of a series of festivals held every year in commemoration of the death of two nephews of the Prophet, Hussan and Hoossan, who were killed in a battle between two parties, owing to a dispute as to the succession of the Teacher. The Fire Bath is considered a cure for sickness; and if people get ill during the year they sometimes make a vow to pass through the fire if they recover. This is about all that the people could tell us. In about half an hour's time the rain ceased, and we were told that the fire was being made ready.

In front of the house where we took shelter a scaffolding had been erected, where we could hire a seat for one rupee. We were glad of this opportunity, for the place was so crowded that we could hardly see anything. The structure did not seem particularly strong, but it offered a splendid view, so we ascended the rickety ladder. In the centre of a large open space a circular pit had been dug, about ten or twelve feet in diameter, and perhaps four feet deep. In this had been thrown a large quantity of fire-wood, over which a whole tin of kerosene oil was poured and then set on fire. At first the smoke was dreadful, but gradually it cleared up, and a bright fire was burning.

Now came from the crowd all kinds of people, Mahommedans, Tamils, and Sinhalese, with offerings of firewood, chillies, incense and money. The sacrificer placed the gifts on his head, and walked slowly round the fire; some only once, others three times. Sometimes a father or mother came, carrying a small child; a bundle of wood was laid on the little head, the child had to hold it with one hand, the other relations joined hands, and thus walked in procession round the pit. When the round was completed, the offerings were thrown into the flames; first the wood, then the chillies and incense, and last of all the money. The latter is not touched by anyone, but buried the next day, when the pit is closed. Not till the following year, when it is opened again, are the street-boys allowed to pick it up.

It was a grand sight on this dark night, nearly the whole place lit up by this huge fire, by the side of which the gas-lamps seemed like little stars. Against the glow of the fire were thrown out the forms of the devotees in their bright oriental costumes, making their offerings, saying prayers with bowed head and folded hands, then stretching out their arms to the fire, and some also to the four

quarters of the earth. There was one man who reminded us of Titan. He seemed to be in charge of the pit, and we laughingly called him the chief stoker, because he was continually poking the burning wood with a large beam, throwing the sparks far and wide. The heat now became so intense that, although we were at a considerable distance, we had to cover our faces.

We had been told that the ceremony would take place at 10-30 P.M. ; but it became midnight and still there was nothing to be seen but the roaring fire and the continual offerings. Now and again a diversion was created by a group of masked coolies, dressed in fantastic costumes, who performed a dance in front of us in the hope of receiving some money. Upon inquiry we were told that the people would pass through the fire at 2 A.M. Our faces fell, for we had been sitting there already for three hours in the damp and cold night air, chilled in the back and scorched in front. We thought, however, as the proverb has it, "In for a penny, in for a pound." We had been waiting so long now that we decided to see the end of the affair ; the more so since the crowd was so dense that it would have been difficult to pass through.

At about 1 A.M. three men appeared, dressed only in white loin cloths, each wearing a garland of flowers round his neck. In one hand was held a white muslin cloth, which was waved over the fire, and then withdrawn, while they performed a kind of step-dance round the pit, chanting all the while, "Hussan, Hoossan ! Hussan, Hoossan !" Having been once round, they disappeared into a small temporary temple. From this resounded the whole evening the monotonous music of the *tom-tom* or native drum. These three men were the only persons who looked as if they had anything to do with a religious rite. There were others who joined them in this chanting round the fire, but they were dressed in ordinary clothes. Some of the latter and the "chief stoker" now prevented the people from throwing any more fuel into the fire. It was amusing to watch, sometimes, a bundle thrown a long way, from among the crowd, being caught by the men before it reached the pit, while at other times again it would fall into the flames in spite of their efforts to prevent it. All the wood now offered was laid at the door of the temple.

About 2 A.M. the fire had subsided, and only a mass of glowing



coals was left, through which small blue flames were creeping to and fro. We were told that the people who were to walk through the fire had now gone for the bath which it is customary for each devotee to take before attempting to cross the blazing pit. The three men repeated their chant from time to time, and at last jumped straight across the pit in about three leaps. It did not seem to hurt them, and they came back the same way. Then several men, each dressed in a single white cloth, and a child on his arm, also crossed the fire. One of them stumbled in the centre of the pit and nearly fell, but he succeeded in gaining the opposite side, where people were ready to support him. The three men who went in first continually crossed from one side to the other, and even danced all over the coals, without receiving any apparent injury. But all others, after crossing once, had to be supported, and were taken into the temple. We thought they were burnt, but were told that no one ever gets hurt during these festivals, and that they were not suffering pain, but were in a state of ecstasy. There was then a great stir, and we could see that a woman was going to pass through the fire with her child. It was dreadful to look on, and, in the midst of all this excitement, there was a sound of breaking wood, and the floor under our feet began to move! The front of it sank, and we felt ourselves slipping forward. A man and a girl in front of us were precipitated right over the edge of the scaffolding, and their chairs after them. My own chair was not more than a yard and a half from the edge, and I wondered what would happen next, as the slightest movement was likely to throw us all over. A few moments of suspense followed; then the strain was broken by one of the gentlemen holding my arm and asking me to rise carefully, as he would assist us in getting down. Although very much frightened, everyone escaped safely, even the persons who had been so suddenly thrown down. We had spent a most exciting five hours viewing one of the strangest sights we ever witnessed; but, after this incident, we had no mind to stay any longer. Fortunately our rickshaws were close at hand, the policemen made a way for us through the crowd, and that was the last we saw of the "Fire Bath."

S. PIETERS.

THEOSOPHY, THE BIBLE, AND SCIENCE, ANENT  
DEATH.

THE subject of death, of the possibility of a life beyond it, and of the nature of that life, is one that occurs to the thinking man quite often, and, as he grows older, it becomes of greater and greater moment to him. He wants definite information about it, information that is the result of investigation, research, and experience ; information that seems reasonable and harmonises with common-sense.

Theosophy gives this information. Theosophy is not a religion ; it is a system of philosophy, and it gives definite facts on the subjects concerning which we need to know in order to live a right life. It gives a rational explanation of the world in which we live, of our place in the universe, of our relations to the Creator, to our fellow-man, and to the lower kingdoms ; of death and the life beyond it, of the goal of human existence, and of the method of attaining that goal. And it gives this information as the result of definite study and investigation by trained and competent students, whose researches have been verified over and over again, so that there is only the slightest possibility of error. The statements of Theosophy are to be accepted only if they conform to reason, only if they are in analogy with our own experience, for Theosophy has no creeds and no dogmas which any one must believe, the motto of the Society being "There is no religion higher than truth."

Religion and science also make certain statements anent these subjects, and their statements are believed by many of their followers. Inasmuch as truth is always the same in no matter what language it may be clothed or by what set of people it may be believed or proclaimed, the assertions of Theosophy concerning these subjects should be confirmed, in part, at least, by religion as well as by science. There is not space here to prove that in *all* of its cardinal principles Theosophy is confirmed by the Bible or by modern science or by both ; but it may be well to show that both the Bible and modern scientific men affirm certain aspects of the life after death, which affirmations coincide with some of the Theosophical teachings on the

subject, though, of course, neither the Bible nor science gives anything like the details that Theosophy gives.

Theosophical teaching about the nature of death and the life beyond it, may be briefly summarized as follows : Man is an immortal soul and the physical body is only a sheath which he uses on earth for the purpose of co-operating with evolution and of gaining wisdom, acquiring strength, and developing love for humanity ; death is but the dropping of the physical body and is only a stage in his progress ; after death he is exactly the same man as before, in faults and in virtues, in disposition and in character ; it is only his body that has changed, and he is now clothed in his astral body, which is finer in quality than physical matter ; he is not in some far-off region, but on the contrary is usually in the same surroundings as before ; inasmuch as astral matter interpenetrates physical matter, he can pass readily through the latter ; he cannot be seen by merely physical vision, but he can easily be seen by one who has developed astral vision ; he perceives what is going on on earth and often takes a deep interest in it ; in unusual conditions—such as when there is a “medium” present—he can move physical objects, write physical messages, play musical instruments, create coloured lights ; he can also gather physical matter around himself in the shape of a physical form and he can then speak and be spoken to by living people ; he remains on the astral plane until he has been cleansed of his earthly passions and appetites ; his next step is that of going into a realm of matter finer than the astral, which is called mental matter ; here he enjoys the utmost peace, happiness, and rest, and here he also assimilates the results of his lessons and experiences on earth, spending as many years in this condition as are necessary for the perfect fulfilling of its purpose.

His further evolution obviously necessitates his returning to physical life, in a human body of course, so that he may continue his career of development unto perfection. But this need not be especially referred to in this paper.

In what respects does the Bible confirm this teaching ? It may be well to consult the old testament as well as the new.

In the First of Samuel, chapter XXVIII., verses 7 to 16, inclusive, the following is given : “ Then said Saul unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her, and enquire

of her. And his servants said to him, Behold there is a woman that hath a familiar spirit at Endor. And Saul disguised himself, and put on other raiment, and he went, and two men with him, and they came to the woman by night : and he said, I pray thee, divine unto me by the familiar spirit, and bring me him up, whom I shall name unto thee. . . . Then said the woman, whom shall I bring up unto thee ? And he said Bring me up Samuel. . . . And the king said unto her, Be not afraid : for what sawest thou ? And the woman said unto Saul, I saw gods ascending out of the earth. And he said unto her, what form is he of ? And she said, An old man cometh up ; and he is covered with a mantle. And Saul perceived that it was Samuel, and he stooped with his face to the ground, and bowed himself. And Samuel said to Saul, Why hast thou disquieted me, to bring me up ? And Saul answered, I am sore distressed ; for the Philistines make war against me, and God is departed from me, and answereth me no more, neither by prophets, nor by dreams : therefore I have called thee, that thou mayest make known unto me what I shall do. Then said Samuel, wherefore then dost thou ask of me, seeing the Lord is departed from thee, and is become thine enemy."

This is a case that directly confirms Theosophical teaching on the subject. Samuel, who had died some time before, is seen to be within calling distance of the earth ; the "woman that hath a familiar spirit" and by means of whom he is brought up, corresponds with the modern "medium ;" the conversation between Samuel and Saul and the fact that Saul perceived that the form was Samuel, shows that Samuel was still the same man, in bodily outline as in intellect, that he had been during physical life. And Samuel's question, "Why hast thou disquieted me, to bring me up," confirms another Theosophical statement—that it is better not to cause dead people to return to the physical plane, as that retards and interferes with their evolution toward higher planes.

In the Ninth chapter of St. Mark, verses 2 to 8, inclusive, we have another instance corroborative of Theosophical statements about the life after death. "And after six days, Jesus taketh with him Peter, and James, and John, and leadeth them up into an high mountain, apart by themselves : and he was transfigured before them. . . . And there appeared unto them Elias with Moses : and they were

talking with Jesus. . . . And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves." Here three living men, Peter, James, and John, saw two men who had died long before, Elias and Moses, talking with Jesus. So there are emphasized the Theosophical truths that death does not change the man, that death is of course not the end of things, that the dead man is frequently around us here, and that he can appear and speak and be spoken to on the physical plane.

Though these very clear statements in the Bible as to the reality and nature of the life beyond death are rarely dwelt upon by the average preacher or orthodox churchman, it must not be forgotten that they have been and are emphasized and believed in by the more intelligent and enlightened clergymen and laymen. The late Bishop Newman said, \* "I believe in the communication with departed spirits. Nothing is more clearly taught in the Bible."

Turning now to the department of science, it will be interesting to note the statements of the most eminent scientific men about the importance of inquiry into and study of these subjects and also about their own opinion in consequence of personal investigation of the facts.

Professor Sir William Crookes, formerly President of the British Association for the advancement of Science, and of the Society for Psychical Research, said several years ago ; † "Psychical science seems to me at least as important as any other science whatever. It is the embryo of something which in time may dominate the whole world of thought."

Dr. Alfred Russel Wallace ‡ "holds that proof of the existence of the soul beyond the grave is already established. The study of the spiritual nature of man, he says, is coming more and more to the front of human inquiry." "Spiritualism," says Dr. Wallace, "means the science of the spiritual nature of man, and that is surely a science which deserves a place among the investigations of mankind. . . . I am a Spiritualist, and I am not in the least frightened of the name ! It is only because the scientific investigations of Spiritual-

\* Quoted in "Brief on Immortality," by Dr. Ostrander ; Chicago, 1902, p. 137.

† Address to the Society for Psychical Research, Jan. 29th, 1897 ; reprinted in the Annual Report of the Smithsonian Institute for 1899, p. 189.

‡ Quoted in *The Life of Truth*, April 8th, 1905.

ists are confounded in the popular mind with the chicanery and imposture of a few charlatans that the indiscriminating world has not studied the literature of Spiritualism. A study of that literature, an honest and unbiased examination of spiritual investigations, would prove to the world that the soul of man is a reality, and that death is not the abrupt and unreasoning end of consciousness."

Dr. A. van der Naillen writes: \* "I have had thousands of tests in psychic research satisfactory to myself, carrying with them absolute proof of the continuation of life ; but, you know, others who have never participated in such experiments, or who are not sufficiently developed to be gifted with the same illumination at least, cannot be convinced. I can only say that during forty years of investigation, always holding science in one hand as a counterweight, and running through all the phases of psychic science and, in Europe as well as America, interviewing and experimenting with the highest authorities everywhere, I am absolutely certain of the continuation of life after terrestrial death."

Sir William Crookes states : † "That certain physical phenomena, such as the movement of material substances and the production of sounds resembling electric discharges, occur under circumstances in which they cannot be explained by any physical law at present known, is a fact of which I am as certain as I am of the most elementary fact in chemistry. My whole scientific education has been one long lesson in exactness of observation, and I wish to be distinctly understood that this firm conviction is the result of most careful investigation." Some of the phenomena he observed are : "The movement of heavy bodies without contact, but without mechanical exertion. Alteration of weight of bodies. Movement of heavy substances when at a distance from the medium. The rising of tables and chairs off the ground, without contact with any person. The levitation of human bodies. Luminous appearances. The appearance of hands, either self-luminous or visible by ordinary light. Direct writing. Phantom forms and faces." Then follows an account of the appearance of and experiments with a dead girl, Katie King, who, with the aid of an exceptionally pure and desirable medium,

\* Quoted in "Proofs of Life after Death," compiled and edited by Robert J. Thompson, Chicago, 1902, p. 86.

† *Ibid.*, p. 85.

Florence Cook, appeared in physical matter. These experiments were conducted at the Professor's house, under his direct supervision. Forty-four photographs were taken of Katie King as she materialized, and in different positions. Concluding, Sir William writes : " . . . to imagine, I say, the Katie King of the last three years to be the result of imposture does more violence to one's reason and common-sense than to believe her to be what she herself affirms."

Professor James H. Hyslop writes as follows : \* "When I look over the whole field of the phenomena, and consider the suppositions that must be made to escape spiritism, which not only one aspect of the case, but every incidental feature of it strengthens, . . . I see no reason except the suspicions of my neighbours for withholding assent."

Dr. Paul Joire affirms † that "The conclusion to be arrived at from these philosophical, scientific and experimental considerations are :—

First : That the intelligent principle which outlives corporeal nature exists in man.

Second : That in his future life the principle commonly called the soul preserves to a great measure the qualities and dispositions which dominated it in its terrestrial life.

Third : That this supra-terrestrial life is under the influence of the life in this world, which prepares it for the after-life. The soul ought always to reach a certain development, and by elevating itself on this earth above everything that lowers it and brings it close to matter it will be much easier attaining perfection."

Prof. H. L. Hartzog writes : ‡ "I believe in the continuation of the existence of the soul for the reason that science teaches and proves that nothing can be annihilated."

The opinion of Professor Sir Oliver Lodge is expressed in the following language : ¶ "If any one cares to hear what sort of conviction has been borne in upon my mind, as a scientific man, by some twenty years familiarity with these questions which concern us, I am very willing to reply as frankly as I can. First, then, I am, for all personal purposes, convinced of the persistence of human existence

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\* *Ibid.*, p. 107. † *Ibid.*, p. 38. ‡ *Ibid.*, p. 51. ¶ *Ibid.*, p. 134.

beyond bodily death ; and though I am unable to justify that belief in a full and complete manner, yet it is a belief which has been produced by scientific evidence ; that is, based upon facts and experiences, though I might find it impossible to explain categorically how the facts have produced that conviction. . . .”

“ . . . suppose that I am asked further : Do you consider that trance utterances are ever due to the agency of departed persons ? I am bound to say that, as regards the content or intelligence of the message, I have known cases which do very strongly indicate some form of access to a persistent portion of the departed personality ; and occasionally, though rarely, the actual psychical agency of a deceased person is indicated.”

These are the statements of some of the most eminent scientists in the world, men who represent almost the greatest intellectual development of the age, and who are recognized as being admirably equipped to carry on investigations, to study facts, to guard against mistake and deception, and to form reasonable and common-sense opinions. The result of their many years' inquiry into the matter of death and the life beyond it, is to corroborate very emphatically, so far as they go, the Theosophical teaching on the subject.

Scientists recognize, what Theosophy has always asserted, that man is an immortal soul ; that, as such, physical death is not the end of his consciousness, but that his existence continues beyond it ; that after death he preserves virtually the same characteristics and dispositions as during physical life ; that the purpose of earthly existence is to elevate him as a soul above everything that is low ; that death does not remove him to some distant place, but that he remains in close proximity to the physical plane, so that under some conditions he can come actively into touch with it by moving physical objects, by writing, by producing sounds, and by appearing in a temporarily-materialized physical body, so that he may be seen, recognized, spoken to, and photographed.

These facts, which throw a flood of light on the problem of death, are of transcendent importance to every person. By showing that death is not the end of things, that after it we are the same people as before, that we are then in the immediate neighbourhood of those whom we love and who love us, that it is possible for us to come into



touch with those whom we have left behind and to communicate with them, that we have a splendid career before us that will eventually lead us to perfection,—by giving this information, which in many respects confirms biblical as well as Theosophical teaching, modern scientific men have lifted a great load from many a heart and mind.

Such knowledge tends to remove the fear of death for ourselves as for our friends ; it helps us to live a serene and calm life and to do our work peacefully and happily, for we can recognize that law and order and goodness reign in the after-death realms as well as here, and that the person who tries to live a right life need not fear anything in the universe.

Theosophy tells us far more than the Bible or science does about the hereafter, and the additional knowledge which it gives is in thorough harmony with the fragments given by them. Mr. C. W. Leadbeater's invaluable book "The Other Side of Death" presents a clear and comprehensive account of the whole region. May there eventually come to all, the peace and strength and joyousness that have come to those who have studied the facts and have been deeply grateful for the light !

HENRY HOTCHNER.

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#### DUTY AS EXPLAINED BY H. P. B.

THE very plain and direct statements of Madame Blavatsky on the subject of 'Duty' are worthy of our serious attention.

It was Alexander Pope who uttered this wise saying :

"Learn then thyself ; presume not God to scan ;

The proper study of mankind is man."

H. P. B. says, in the "Key to Theosophy" (Chapter XII.), "... our philosophy [meaning Theosophy] teaches us that the object of doing our duties to all men, and to ourselves the last, is not the attainment of personal happiness but of the happiness of others ; the fulfilment of right for the sake of right, not for what it may bring us. In defining her idea of duty she says: "Duty then is that which is due to humanity, to our fellowmen and neighbours and

especially to those who are poorer and more helpless than ourselves. That is a debt which, if left unpaid during life, will leave us spiritually insolvent and moral bankrupts in our next incarnation. Theosophy is the quintessence of *duty*."

After referring to "lip-religion" and "lip-ethics," she says:—

"Those who practise their duty towards all and for duty's own sake are few...Modern ethics are beautiful to read about and hear discussed; but what are words unless converted into actions? Finally: if you ask me how we understand Theosophical duty, practically, and in view of karma, I may answer you that our duty is to drink without a murmur, to the last drop, whatever contents the cup of life may have in store for us; to pluck the roses of life only for the fragrance they may shed on others, and be ourselves content but with the thorns, if that fragrance cannot be enjoyed without depriving some one else of it."

When asked what she considers 'due to humanity at large,' she replies:

"Full recognition of equal rights and privileges for all, and without distinction of race, colour, social position, or birth."

Further on, she says she considers such due not given,

"When there is the slightest invasion of another's right—be that other a man or a nation; when there is any failure to show him the same justice, kindness, consideration or mercy which we desire for ourselves. The whole present system of politics is built on the oblivion of such rights and the most fierce assertion of national selfishness."

In view of the teachings of the deceased Founder of the T. S. on the subject of Duty it might well seem to unprejudiced observers that Theosophists as, a class, do not sufficiently realise the obligations under which their acceptance of the doctrine of Universal Brotherhood places them. Might we not profitably ask ourselves these questions: What is Theosophy to us, individually? Is it a mere matter of metaphysical speculation and study, or is it a vitalising power that reaches the heart, enlists the will and moulds the life? Do we pay sufficient heed to our weaker and less advanced brothers and sisters of the lower grades of humanity, who are also destined to climb to the regions of light? Where would poor weak humanity be, to-day, if the higher intelligences had not labored for its instruc-

tion all through the ages ? Do we follow their example by trying to lessen the load of ignorance, poverty and sin which these younger and weaker ones are carrying ?

As the human body cannot be in a healthy condition unless each of its parts is in intimate sympathy with every other part—the same life-supporting energies freely circulating through the extremities as through the centres—so, in society, unless every class is under the same protecting care, the same loving sympathy radiating from the centres to the most remote portions, uniting all in one fraternal whole, there will be suffering, discord, disease. If we are really sincere in our profession of faith in Universal Brotherhood we shall *act* in accordance with it, for “ Faith without works is dead,” said the ancient apostle.

It has been truly said that “ God is Love.” Love, when manifested towards superior beings is called *Devotion*. When it is shown towards our equals or humanity in general, it is styled *Brotherhood* or fraternal love, but when extended to the lowest classes and to all those who greatly need our aid, it is called *Compassion*.

Mother-love is the best example of compassion. It is always most active towards the youngest and weakest children—not so much directed toward those who are older and more experienced, and therefore better able to take care of themselves.

A Master, in the past, in alluding to himself as the shepherd and to humanity as the flock, said : “ If ye love me *feed my sheep.*”

It is not enough that we offer prayers to superior beings and perform daily ceremonies. We should engage in some active work for the benefit of those around us—especially of those weaker and younger ones who most need our aid. Unless we do this, the life-forces are quenched within us, and we become like stagnant pools of water, having neither inflow nor outlet.

In “ The Voice of the Silence ”—that priceless gem left us by H. P. B., we read, concerning Compassion :—

“ Canst thou destroy Divine COMPASSION ? Compassion is no attribute ; it is the LAW of LAWS,—eternal Harmony, Alaya’s SELF ; a shoreless, universal essence ; the light of everlasting Right and fitness of all things, the law of Love Eternal.”

“ Let thy soul lend its ear, to every cry of pain, like as the lotus bares its heart to drink the morning sun.

Let not the fierce sun dry one tear of pain before thyself hast

wiped it from the sufferer's eye. But let each burning human tear drop on thy heart and there remain, and never brush it off until the pain that caused it is removed."

"Give light and comfort to the toiling pilgrim, and seek out him who knows still less than thou ; who in his wretched desolation sits starving for the bread of wisdom, and the bread which feeds the shadow ; without a Teacher, hope or consolation, and let him hear the Law."

Our President-Founder, in referring to one of Miss Edger's lectures on "A practical view of Theosophy," says, in "Old Diary Leaves,"—this is "a theme which I am never tired of recommending, for treatment, to our public speakers. The fact is, that if we could have nine out of ten of their discourses devoted to this paramount question, we should get enough of theoretical Theosophy out of the tenth lecture to supply our wants, in our present incarnation."

Excessive devotion to philosophy and metaphysics, is not commendable.

It is not absolutely necessary that we should *now* know just what is going to happen ages and ages hence,—say at the end of this present manvantara, or the beginning of the next one. We need the light and the guidance at the point where we *now* are. If we had to travel over a long, dark pathway, in a cave, we should not need to have the light focussed on a spot a mile or two beyond us. We should need it to shine where we were going to take the next few steps.

So, let us not spend too large a portion of our time in trying to search out the secrets of the Logos or the nature of Parabrahm.

In speaking of the basis of Brotherhood, H. P. B. said : —

"All men have spiritually and physically the same origin, which is the fundamental teaching of Theosophy. As mankind is essentially of one and the same essence, and that essence is one—infinite, uncreate, and eternal, whether we call it God or Nature—nothing, therefore, can affect one nation or one man without affecting all other nations and all other men. This is as certain and as obvious as that a stone thrown into a pond will, sooner or later, set in motion every single drop of water therein."

"Therefore we say, that unless every man is brought to understand and accept as an axiomatic truth that by wronging one man we wrong not only ourselves but the whole of humanity, in the long run,

no brotherly feelings such as preached by all the great Reformers, pre-eminently by Buddha and Jesus, are possible on earth" ("Key to Theosophy," pp. 41, 47).

Here in India we have millions of children of the lowest classes, who are growing up in ignorance, totally neglected and uncared for by their more advanced brothers and sisters, so far as their intellectual, moral and spiritual development is concerned.

As H. P. B. has so plainly set forth her ideas of Duty in her "Key to Theosophy," as above quoted, it seems fitting that we each take the matter into serious consideration as Theosophists, and act towards these lower classes, as *conscience* may dictate.

W. A. ENGLISH.

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### SELECTED "MUHAMMADAN" TRADITIONS.

[Continued from p. 691.]

“**R**EPOR TED by Abu Horaira, that if one has bathed on Friday and has been to the mosque at noon, as quickly as he could, it is equivalent to sacrificing a camel; if he has gone a little later, it is as if he has sacrificed a cow or a bull; if he has gone a little later still he is considered to have sacrificed a fat, horned sheep; if he has gone still later he will be rewarded as if he has sacrificed a hen; and if he has gone just as the Khatib was about to ascend the pulpit to deliver the sermon, he is considered to have given an egg in the name of God as charity. When the Khatib begins reciting the sermon, the angels in order to listen to the *Khutbah* and offer prayers, leave the gate of the mosque and come within it.”

Note 1.—On Friday, the angels stand at the gate of the mosque and write down the names of those that come early or late. When the preacher begins to deliver the sermon, the angels leave the gate to go and join the congregation. So, it is essential for every Muhammadan to go very early to the mosque on Friday before the meridian prayers. By doing so he will be amply rewarded with Divine favours.

Note 2.—The *mímber* is the pulpit of a mosque. It consists of three steps and is sometimes a movable wooden structure, and sometimes a fixture of brick or stone built against the wall.

Our holy Prophet in addressing the congregation used to stand on the uppermost step. Hazarath Abu Bakr, the first Khalifa, not finding himself worthy and capable of standing at the place where the Prophet used to stand, for humility's sake, stood on the second step. Hazarath Omar did not think himself worthy of standing even in the place of the first Khalifa, so chose to stand on the third or lowest step.

But Hazarath Othman, being the most modest of the Khalifs would have gladly descended lower if he could have done so ; but he thought that, if every succeeding Khalifa were to erect a step lower and lower, the series of steps would soon reach the very gate of the Mosque. It would be very awkward. Such being the case, he fixed upon the second step, from which it is still the custom to preach.

“Reported by Ayass, son of Saalaba, that he who deprives another Muhammadan of his right by committing perjury, the Lord Almighty has inevitably appointed his place in Hell and has forbidden him from entering into Heaven. Then, a certain person asked the Prophet, “O Apostle of the Lord ! if it were even a trifle ?” He replied, “Yes ; if it were even a twig of an insignificant thorn tree.”

“Reported by Abu Horaira, that he who does not press upon his insolvent debtor, or lets him liquidate the debt at his pleasure, or remits a part of his debt, then the Lord Almighty will keep him under the shade of his noble Empyrean on that day when there will be no shelter or protection to any one, but his own, *i.e.*, on the Judgment Day.”

“Reported by Buraïd, that he who omits the Asr prayer (*i.e.*, afternoon prayer between 4-30 and sunset), all his virtuous deeds are set at nought.”

Note.—There is a strict injunction both in the Quran and the Hadees in regard to the performance of the Asr prayer. For, this period is considered to be a time of negligence and relaxation. People generally either go marketing or walk about, and thus their prayers are omitted. It is incumbent on every Muslim to pay much regard to these prayers, omission of which cancels all the good

actions of a man. It is at this time that the Recording Angels, too, carry the Registry of Conduct of every person to Heaven.

" Reported by Abu Horaira, that he who gives alms to the poor even to the extent of a date, from his lawful earnings (for, God never accepts any offering that is not lawfully earned), He accepts and takes it into the right hand of His mercy, and then supports it for the benefit of the bestower ; as you may bring up a colt, so that every insignificant article becomes big in bulk, making itself equal to a mountain."

Note.—If you give even a little from your lawful earnings in the name of God, you will be amply rewarded. If from unlawful gains, you spend even lakhs of rupees in the name of God, the Lord does not accept the offering.

Muhammadans, when they give charity, must always think of the lawfulness of the source from which it is given. They must not think of the quantity whether it be little or great.

" Reported by Hazarath Osman (may God be pleased with him), that he who fits out an army in distress is to find his abode in Paradise."

Note.—Batook was a place in Syria, sixteen days' journey from Medina. The Prophet resolved to undertake an expedition to that place. An army of 70,000 warriors was assembled. Nothing was to be had. Dearth and scarcity were prevalent in the camp. Then the Prophet promised Paradise to him who would organise the army.

Thereupon, Hazarath Ottoman equipped half of the army, delivering 400 camels and 2,000 gold mohurs in the name of the Lord.

The Prophet was highly pleased with him. Tossing up the gold mohurs in his skirt, he said, that " nothing would injure Ottoman now."

Another narrator says thus :—That the glowing victories of Muhammad over his enemies at Muta, &c., roused the attention of the Emperor Heraclius, who was assembling an army on the confines of Arabia to crush his power. Muhammad, anticipating his hostilities, assembled a large army and led it to the very heart of Syria. This campaign necessitated very great labour. In order to meet the expenses, Hazarath Oomar, Al-Abbas, and Abdur Rahman gave large sums of money. Several female devotees brought their ornaments

and jewels. Hazarath Osman delivered 10,000 dinars to the Prophet and was absolved from his sins, past, present, or to come. Hazarath Abu Bakr gave 400 drachmas. Muhammad hesitated to accept the offer, knowing it to be all that he possessed. "What will remain," said he, for thee and thy family?" "God and His Prophet," was the reply.

"Reported by Samara, son of Jundah, and Mugheera, son of Shuba, that he who gives out a fictitious tradition, alleging it to be genuine, is one of the "Two Liars."

Note.—The "Two Liars" mean, the "False Prophets," "Al-Aswad" and "Muslima."

(1) Al-Aswad was a very knavish and trickish fellow, but by his eloquence he captivated the hearts of people. He was originally an idolator and afterwards embraced Islāmism. He founded a religion of his own and professed himself as the prophet of God. Those who were weak-minded and credulous at once became his followers. He gave out that the Lord used to send him His revelations from heaven, through the medium of two angels. But, in reality, he was well-versed in the juggling arts and natural magic and two genii or demons were assisting him in all his projects.

By the influence of his incantations and magic, he used to perform wonders, which he declared to be his miracles. In the meantime a Persian, named Budhan, whom our blessed Prophet had appointed the viceroy of Arabia Felix, died. Thereupon, this impostor, finding a good opportunity, repaired to that spot at the head of a powerful multitude of followers, put to death the son and successor of the deceased, espoused his widow and took the reins of the Government. In a short time, citadel after citadel and fort after fort fell into his hands. In fine, the whole of Arabia Felix was subjugated by him. In order to punish his rascality and cripple his power, the Prophet contrived to send two persons named Reis and Feroz, the near relatives of the deceased, to his country.

These two persons made their entrance secretly into his palace and at the dead of night slew him in bed. Next morning the Islāmic flag was seen once more hoisted on the ramparts of the fort. His career of power began and terminated within the space of only four months.



2. *Muslima*, the "Liar," was an Arab of the *Honeifa* tribe. He was the ruler of *Yamama*, situated between the Red Sea and the Persian Gulf. In the 9th year of the *Hejira*, he went to Mecca, on an embassy from his people, and there he professed Islāmism. But, on his return, he pretended that he was favoured with the gift of prophecy and was to assist Muhammad in the propagation of his religion. In order to establish his claims, he wrote a *Quran* and proclaimed that that was a book of revelation.

His creed was characterised by giving the soul a humiliating seat in the region of the abdomen.

As he was an influential chief, many people, easy of faith, embraced his religion. Rendered confident by his success, he wrote a letter to our Prophet as follows :—"From Muslim, the prophet of Allah, to Muhammad, the Prophet of God !"

"Come, now, and let us make partition of the world—and let one-half be thine and the other half be mine."

When that letter reached the Prophet, he simply wrote the following reply :—

"From Muhammad, the Prophet of God, to *Muslima*, the Liar." "The earth is the Lord's and He giveth it is an inheritance to such of His servants as find favour in His sight. Happy shall those be who live in His fear."

Under the pressure of other affairs *Muslima*, the "Liar," carried on his usurpation unchecked. His punishment was reserved for a future day.

"Reported by *Abu Darda* that he who recites the first ten verses of "*Soorat-al-Kahaf*," (the chapter of the Cave) has been preserved from the mischievous rapacity of *Dajjal*."

Note 1.— This chapter which consists of a number of wonderful stories, owes its name to one of these—the story of "*Ashaab-e-Kahaf*" (the Companions of the Cave). These were certain Christian youths, of a good family in *Ephesus*, who, to avoid the persecution of the Emperor *Daqyanoos* (*Decius*), hid themselves in a cave, where they slept for a great number of years.

"Reported by *Sabith*, son of *Zahhak*, that he who takes a false oath, in the name of other religions excepting Islām, becomes a follower of the same religion."

**Note.**—If a person takes a false oath saying, “If I have done this, I shall be a Christian, or a Jew, or a Hindu,” he becomes a follower of the same religion. So, it is essential for every Muhammadan not to swear in the name of other religions and make himself an infidel.

“Reported by Jaabir that if any person fears that he will not be able to wake during the latter part of the night, it is necessary for him to offer his *Witar* prayers along with his *Isha* (night prayers). But, he who is certain of waking at the latter part of the night, should offer his *Witar* prayers then only.”

**Note.**—The prayers offered during the latter part of the night are considered superior to those performed during the early part of the night. Because, during the prayers at the latter part of the night, angels come from heaven and join in prayers with people.

“Reported by Abu Mas-ood-Ansaari, that he who points out a virtuous deed to a man (and urges on its performance) is to receive the same reward as is to be bestowed upon the doer.”

**Note.**—For instance, a person has taught the rudiments and fundamental rules of our prayers to another person. As long as the other person goes on performing them, the reward which is to be given to him is also to be given to the other man who has taught or pointed them out to him.

Similarly, if any person recommends a poor indigent fellow and gets him something from somebody else, the reward which is to be acquired by the donor is equally to be acquired by the recommender also.

“Reported by Sahl, son of Honeif, that whoever asks God for martyrdom with a sincere heart, the Lord Almighty causes him to attain the ranks of martyrs, though he dies on his own bed.”

**Note.**—From this tradition it is manifest that every virtuous deed depends upon the sincerity of the design.

“Reported by Safia, the daughter of Abi Ubeid, that whoever asks an astrologer, a diviner, or a soothsayer, for good or bad omens, his prayers for forty nights will not be accepted by the Lord.”

**Note.**—Knowledge of mysteries only lies with the Lord, but no one else. If any person consults either with a fortune-teller, or a fore-teller of events by geomancy, there seems to be some weakness in his faith.

"Reported by Anas, that he who is desirous of having his livelihood bettered and life prolonged, has to look after his relations and kinsmen."

Note.—Prolongation of life means that he should exist in the world with a good repute for a long time, or that he should be gifted with a progeny of virtuous and commendable character, who shall be praying to the Lord for his salvation and the absolution of his sins and thereby cause the compensation to be translated to his departed soul.

Fraternal treatment is very obligatory and can be executed in two ways :—

1. If the members of the brotherhood are poor and indigent, we should discharge our obligation to them by helping them to presents of money and supplies of necessaries.

2. If they are in better circumstances, we should treat them, as far as possible, with analogous regard, by giving them presents, now and then, of choice articles, and meeting them with a sincere heart and cordiality."

"Reported by Abu Qataada that he who desires that the Lord should save him from the afflictions of the Day of Judgment, should not press upon his insolvent debtor, should not be hasty in the demand of his debt, but should, if possible, remit his debt wholly or in part."

"Reported by Abu Zar and Abu Horaira, that if a person undertakes a journey to acquire religious knowledge, the Lord Almighty, through the virtue of this, facilitates his entrance into Heaven."

Note.—These are the tidings of Paradise to searchers after knowledge and the religious divines. "Ilm-i-Dean" (or the Science of Religion), means the knowledge of the commentary on the Quran, and "Ilm-i-Fiqah-e-Hadees" (The Muhammadan Secular and Religious Law).

The sciences which are useful for the acquirement of Commentary and Traditions, such as, Ilm-i-Sarf-o-Naho (Grammar) and Ilm-i-Fasaahat wa Balaaghat (Sciences of Eloquence and Rhetoric) are also included in the Science of Religion tempered with a sincere design.

"Reported by Abu Horaira, that if a person, after each prayer, magnifies the Lord with the words "Subhan-Allah" (Holiness be to God), 33 times, "Al-Hamdu-lillaah" (Praise be to God), 33 times,

and 'Allaahu Akbar' (God is Great), 33 times ; and with these 99 expressions completes the number 100 by reciting the devotional expression, 'Laailaaha illal-lahu wahdahu laa shareeka lahu, lahulmulku wa lahul hamdu wa huwa alaa kulli shai in qadeer,' *i.e.*, 'There is no Deity but God ; He is one and there is no companion to Him ; for Him there is the country and the praise due to Him also ; and He exercises power over everything,' all his venial sins will be forgiven, though they may be equal to the foam of the ocean."

Note.—The above expressions comprise four sorts of devotional exercise of *zikr* or *wazeefa*, viz. :—

- (1) *Tasbeeh*—"Subhaan Allaah."
- (2) *Tahmeed*—"Al-Hamdu lillaah."
- (3) *Takbeer*—"Allaahu Akbar."
- (4) *Tahleel*—"Laailaahailallaa."

But the commonest form of *zikr* is a recital of the 99 names of God, generally beginning with the designation Allah, making the complete number of one hundred names for the Deity. Our Prophet promised those of his followers who recited them a sure entrance to Paradise—(*Vide* Mishkaat, Book CXI).

(To be continued.)

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## SELF-CULTURE

OR

THE YOGA OF PATANJALI.

DHARMA.

[Continued from p. 687.]

**T**HE higher the ideal and the greater the approach to that ideal, the more marked is always the fall. Such has been the fall of the Brahmans of ancient India.

There was a time when the welfare of humanity was the Brahman's highest object. It was his duty to study the *dharma* of every individual and every class of human beings, so that by teaching the *dharma*, he might make every one fit to strive for and attain higher and higher life. He had not only mastered the laws of the life of the physical plane of the Universe and of man, but had risen

very much higher to the astral, the mental, the buddhic and even higher planes of the Universe. He knew what human life had been in the past, and what was the glorious future before it. His was a system of work, which tended to the highest happiness of every individual human being, and not only that, but to the good of every living creature. The highest conception of the modern world has, up to this time, been only the greatest good of the greatest number. But this conception falls very much short of Universal Brotherhood. It is the conception of the highest good of every living creature that the principle of Universal Brotherhood demands. And this was the ideal of the Brahmanism of old. And his duty as a preacher of this ideal was not an easy one to perform. The great Sāṅkhya Yoga Seers have laid it down that although the *purushas* are all equal on their own plane, they *are not* so while in evolution.

There is not only the difference of kingdoms, genera and species, but every individual of every species differs from the other ; and each species has many classes, which from many a point of view differ from each other. The Brahman teacher of old had therefore to find out the *dharma* of every individual human being and of every species or class of beings on the face of his planet.

He knew that all men cannot be equal in evolution, and that if one human being tries to live out the *dharma* of another, it is bad for him and for his race as well. Individual and social happiness can only be secured when every individual human being does his duty to himself, to his family (*Kuladharmā*), to his nation or community (*Jātidharmā*). It may be remarked, by the way, that it is only by the recognition of these two fundamental principles of the Sāṅkhya Yoga philosophy that the shortcomings of utilitarianism and socialism can be removed.

But I must go on with my story of the decline of the Hindu nation. It can readily be conceived that the Brahmans of old, with the knowledge, the ideal and the work, some glimpse of which has been given in the foregoing pages, were bound to carry everything before them.

They began to be honoured as if they were gods on earth, scattering the seeds of happiness wherever they went and worked. Everything about them had a halo of sacredness about it. When succeeding generations of these mighty giants found that they were

honoured for the sake of their departed fathers, they began to look with satisfaction upon their own importance.

The whole world became to them a pleasure-house. Every human being became a slave whose duty it was to minister to their enjoyment, rather than a brother pilgrim whose right it was to demand from them instruction and looking after in the proper performance of his own true *dharmā*.

When the ideal of the Brahman was changed the inevitable happened. In the words of the Lord S'rī Krishna, he began to think with complacency upon everything on this earth as the object of his enjoyment, and attachment was the natural consequence of the working of the law of *Vāsanā* (*Samskāra*, habituation). From attachment came desire (*Sangāt sanjāyate Kāmah, Sukhānushayi Rāgah*). When people began to see the change of ideal, their unquestioning respect began to disappear, and then anger came forth (*Kāmāt Krodhobhijāyate; Dukkānushayi Rāgah*). The Brahmans began to fight for what now became to them their rights and privileges. The first quarrel was with the Kshatriyas, because they were naturally the next intellectual class. The gulf went on widening until destructive anger took possession of both these classes, and they began to destroy each other.

Paraśurāma destroyed the Kshatriyas, and Rāmchandra deprived the Brahmans of their evil power in the person of the greatest Brahman-destroyer himself.

But the anger which had developed in the nature of the Brahmans, was bound to lead them further down. The Law of Karma is inexorable. From anger comes forgetfulness (*Krodhāt Bhavati Sammohah*). By the development of the feeling of anger they as a class became forgetful. They forgot their high mission; they forgot their learning; they forgot their gods; they forgot their sacrifices; they forgot their *dharmā*.

In the track of this foregetfulness came, as it must have come, confusion and loss of memory. Even the power of recovering their learning was gone. Their *buddhi*, the faculty of judgment and knowledge, became weak, and now as a class the Brahmans are gone. Some of them now are the lowest class of cultivators, some live by trade, some are peons in Government offices, some act as cooks and so on. Very rarely some may be found who take pride in *Sanskrit*

learning of some sort, but the majority of them can only understand in a way the books which they have learnt by rote with some teacher. They have in the past tried to keep back their learning from the lower classes, in order to be able to maintain their prestige somehow, and to be able to feed upon their ignorance. And now even those who call themselves learned find themselves quite unable to explain the *Shāstras* properly to any body. I am sorry I have to draw such a picture. But it is not overdrawn. If my judgment errs at all, it errs on the side of leniency.

Similar is the story of the great Kshatriya class. As with the Brahmans so with them too, the monopoly of the power, and the desire to enjoy the sweets of power, rather than use it for securing the highest good of every living creature, have been the cause of downfall. The true Kshatriyas have entirely disappeared from the land. Both these classes have been fighting against the tide of social evolution. Desire made them blind to the law of *Unnati Parināma* or the inevitable rise of the lower classes to their own status; and the law inevitably forced them down the current of *Avanati Parināma*, the reduction to the status of the lower classes. The majority of the descendants of the old Kshatriyas as they call themselves, are now petty traders, agriculturists and household servants. Some of the artizan classes also claim to be descended from the Kshatriyas!

With the absence of these two classes from any society, its greatness must inevitably pass away. On the other hand if both these classes exert and do their duty, the nation must rise and prosper.

It would be the plainest contradiction in terms to say that the Brahmans and Kshatriyas exist even now although they have given up the performance of their duties. It is the *Dharma* of any man or class of men which makes him or it what it is; and when the *dharma* is given up in favour of the *dharma* of another man or class, those men or that class can hardly be said to exist as such. If Hindus would but believe in the teachings of their own ancient seers there would remain no doubt whatever as to this in their minds.

We have come now to the following conclusions :—

1. The Brahmans and the Kshatriyas have now disappeared from Hindu Society altogether.

The causes of this disappearance have been—

1. The desire to enjoy the fruits of their position to the exclusion of others.

2. The constant fight to make themselves into a rigid *caste* with no accession of recruits from below. This has led to the entire disappearance of the *varna* system, and to the appearance of that progeny of desire and selfishness, which is dubbed as the caste-system.

3. The perverted teaching and practice that the *dharma* of the lower classes was never to have the ambition to rise to higher positions, or in other words the steady opposition offered to the natural forces of social evolution.

4. The leading of a life of sloth both mental and physical, which is the natural consequence of a sinecure position.

5. The gradual forgetting of the ideal of the Hindu nation,—the *highest good* of every living creature (*sarva bhāta hita*).

All the causes of the downfall of the Hindu nation may be summed up into one only,—the giving up of the *dharma* of the nation, as defined by the Sāṅkhya Yoga seers of old. We may congratulate ourselves on the fact that we remember the old principle of the Hindu religion that,

“Wherever there is *dharma* there is God ; and wherever there is God there is victory.”

But we have forgotten our *dharma* and our gods have therefore forsaken us.

If we would call our gods back into our midst, we must understand our *dharma* and try to live up to it.

I shall now take up some of the *siddhis* (attainments) of Patanjali, and try to show how they are the land-marks of our progress, and how our *dharma* leads up to them naturally.

The highest *dharma* of the *manas* in evolution, or say of man, is of course *darshana* (the expansion of consciousness) as already remarked. Knowing and being are the same. What we know we become, and we cannot be said to know what we do not become.

It is impossible to discuss in these papers the whole system of education laid down by Patanjali. Any reference to them, however, that may appear to be necessary in the following discussion, had better be made there.

I take up first a very high-class attainment.



“By concentration (*Samyama*) on the sun, knowledge of the regions.”

I shall now translate the commentary of Vyāsa on this aphorism, and give in explanation a quotation from a MS. of my own written long ago. The discussion will be rather long, but I have chosen this particular attainment, because it lays open a large field of possible human knowledge, gives an idea of the *post mortem* states of human life, and brings into relief some important points in the science of culture, giving us a very good idea of the sort of work which a Yogī must do on the physical plane, as a preparation to his introduction to the higher planes of consciousness.

The commentary runs as follows :—

“Their detail :—There are seven regions of these. Beginning from the *avīchi* to the back of the Meru is the region called *Bhūr*.

Beginning from the back of the Meru up to the pole-star (*dhruva*) adorned by planets, asterisms and stars, is the Starry Region—the *antariksha*.

“Beyond that is the region *Swar*, having five planes. The third is *Māhendra* ; the fourth is the *Mahārloka* of the *prajāpatis*; then is the threefold BRAHMA region. These are the *Janaloka*, the *Tapoloka* and the *Satya loka*.

‘First comes the triple plane  
Of Brahma’s region high ;  
Creation’s Lords have then  
Their region ; and then,  
Cometh Indra’s region—  
Known all these as Heaven ;  
Then come the Stars above,  
And the last cometh *Bhūr*.’

This verse puts all these together.

“Then up to the *avīchi*, one placed one above the other, are the six great hells—the *Mahākāla* (1), the *Ambarīsha* (2), the *Raurava* (3), the *Mahāraurava* (4), the *Kālasūtra* (5), and the *andhālamisra* (6), in which are the excesses of *earth, water, air, fire, ākāśa* and *darkness (tamas)* respectively. Here are born beings who have to suffer from the consequences of their stored up *Karma*.”

Then there are the seven *pâtâlas*—*Sutala* (1), *Vitala* (2), *Talâtala* (3), *Mahâtala* (4), *Rasâtala* (5), *Atala* (6), and *Pâtala* (7).

“The eighth is this earth, having seven *dvîpas*, and known as *Vasumati*. In the middle thereof is the golden king of mountains, *sumeru*. Its peaks are of silver, coral, crystal, gold and pearl. Here blue like the leaf of blue lotus ; on account of the sheen of the light of coral is the southern portion of the heavens. The eastern is white, the western bright (*Sivachchha*) ; the northern is yellow.”

“And on its own right side is a *jambu*, whence is this called the *Jambudvîpa*. Its night and day take their round of existence from the motion of the sun.”

“This has three northern mountain chains, having blue and white peaks. Their length is 2,000 [yojanas]. Surrounded by these mountains are three continents, nine thousand *yojanas* each—*Ramanaka* (1), *Hiranmaya* (2), and *Uttarakuru* (3). To the south are three mountain chains—*Nishâda*, *Hemakûta* and *Hemashringa*, 2,000 [Yojanas] in extension. Among these are three continents—*Harivarsha*, *Kimpurusha* and *Bhârata*.”

“The eastern regions of *Sumeru* are bounded by *Bhadrâshwa* and *Malayavat* ; the western by *Ketumâlâ* and *Gandhamâdana*.”

In the middle is the continent of *Ilâvrita*. All this is 100,000 *yojanas* of *Sumeru*, each side being half of that dimension.

“It is to be known that this *Jambudvîpa* is 100,000 [yojanas] in dimension. It is surrounded by double its extent of salt ocean.

“Each twice as large as the preceding one are the other *dvîpas*—*Shâka*, *Kusha*, *Krauncha*, *Shâlmala*, *Gomedha* and *Pushkara*. So are there seven oceans ; there are beautiful mountains looking like mustard seed. The seven oceans which surround these like bracelets, taste as sugar-cane, wine, clarified butter, curds, gruel and milk (besides the salt one). They reach up to the real horizon, and measure fifty crores (50,00,00,000) of *yojanas*. All this is well arranged in the circle of the phenomenal world. Here then in the *pâtâlas*, the ocean and the mountains are the habitations of elementals. The *asuras*, *gandharvas*, *kinmaras*, *yakshas*, *râkshasas*, *bhûtas*, *pretas*, *pisâchas*, *apasmarakas*, *apsaras*, *brahmarakshasas*, *kushmandas*, and *vinayakas* live here.”

“In all the *dvîpas* live good men and gods. *Sumeru* is the garden of the gods. The gardens there are *Mishravana*, *Nandana*, *Chaitra-*

*vana* and *Sumanas*. *Sudharmā* is the Council of the gods, *Sudarshana* their city, *Vaijayanta* their palace."

"Above the Sumeru is the astral region, in which the planets, asterisms and stars move round the pole-star, carried on in their courses by certain motive forces (*Vāyus*)."

"In the *Māhendra loka* live six classes of *devas* (gods)—the *tridashas*, *agnishvāttas*, *yāmyas*, *tushitas*, *aparinirmita vashavartinas* and *parinirmitavashavartinas*. All of them have the power of fulfilment of desires by mere thought, and are possessed of the attainments known as *anima*, &c. Their life-times are measured by a *Kalpa*. They are very beautiful. They enjoy their desires. Their bodies come into existence without parents by the mere force of their good actions. They have good and obedient nymphs in their families."

"In the great *prājāpatya* regions there are five descriptions of gods—*kumadas*, *ribbus*, *pratardanas*, *añjanabhas* and *prachitābhas*. They have the *Mahābhūtas* in their power. Contemplation (*Dhyāna*) is their food. They live on for a thousand *Kalpas*."

"In the first sphere of *Brahmā*, the *Janaloka*, there are four classes of gods—the *Brahmāpurohitas*, the *Brahmāmakākāyikas*, the *Brahmākāyikas* and the *Amaras*. They have power over the *bhūtas* and *indriyas*. Each lives twice as long as the preceding one."

"In the second, the *tapoloka*, there are three classes of gods—the *ābhāsvaras*, the *mahābhāsvaras* and the *satyamahābhāsvaras*. They have power over the source of *bhūtas* and *indriyas*, the *tanmātras*. Each lives twice as long as the preceding one."

"All of them are nourished by contemplation. Their knowledge is not checked in the region above them. There is nothing which is hidden from them on the lower planes."

"In the third sphere of *Brahma*, the *satyaloka*, live four classes of gods—the *achyutas*, the *shuddhanivāsas*, the *satyalokas*, and the *sanjñāsanjñinas*. They do not build habitations. They live in themselves, one above the other. They have their power over the *mūlaprakṛiti*, and live on till the end of Creation. Of these the *achyutas* enjoy the bliss of the *savitarka samādhi*; the *shuddhanivāsas* enjoy the bliss of the *savichara samādhi*; the *satyalokas* revel in pure elation (*Ānanda*); the *sanjñāsanjñinas* are happy in the *śāsmīta samādhi*. They live within the three regions."

“These are the seven regions including the *Brahmalokas*. The *Videhas* and the *prakriti layas* have reached the state of *Moksha*; they have therefore not been placed in the phenomenal world.”

“All this *the yet unseen* the Yogî must see by performing *samyama*, over the solar entrance, and thence on other connected objects. Let him practice until all this becomes apparent.”

And now to explain all this so far as it is possible.

[*To be continued.*]

RAMA PRASAD.

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### WHO ARE THE PITRIS INVOKED IN THE S'RÂDDEHA ?

[*Continued from p. 616.*]

THERE follows another grammatical digression. Then we read :  
 “[Objection] ‘But we see that the same designation is used for the race (*gotra*) and the offspring (*santâna*), as *Babhru*, *Mandu*, etc. [are at the same time family and proper names, as, e.g., we hear : ‘He is a *Babhru*,’ so that, if the *Pitris* are named *Somaṣas*, etc., then that name means the whole race at the same time].’”

“Here this is to be considered : What does this word ‘race’ (*gotra*) mean ? Does it mean that it is the primeval man, the inventor of the name ; that one who by his knowledge, wealth, heroism, generosity, and other virtues is the most famous one—whose name is applied to the race, after whom the sons are designated ? If so [we answer that], with the Brahmins as well as all other people there are many sub-races (*antara-gotrâṇi*). And with this man those who have been born as his descendants connect this remembrance : ‘We have been born in his family (*kula*),’ by the name of that one [the race] is suitably designated. For nobody recollects the *Somaṣas* as his race [saying] : ‘We are *Somaṣas*,’ in the way he remembers *Brigu*, *Garga*, *Gâlava*, etc. And by these [latter names, not by the name *Somaṣa*] the Brahmins rightly designate their race. For these are the chief (*eternal*) races, and to these [alone] the word race (*gotra*) is applied by traditional usage. For in their (the Brahmins) geneal-

ogy such a principle as 'the [name of the] race \* is [that of] the primeval man, the name giver' has no place, *because those (their) races, like the castes, Brahmins, etc., have no beginning* [but are eternal, *i.e.*, re-appear as the Vedas, at the beginning of every Manvantara]. Some Brahmins, indeed, think that before the birth of Parâśara there cannot be the naming after Parâśara. Were this so, it would follow that the Veda has a beginning [what no Hindu can believe]. It is [therefore] because of the eternity of this designation that at the water libation and other [ceremonies done for the *Pitris*] that mentioned race [only] is to be considered. As, however, to the name-givers, they are not eternal, but ephemeral and uneternal. And consequently the mentioning of uneternal *Somaṣas* in the Vedic service is not right.† Therefore by the Brahmins, according to their race, first a reference is made by the word: 'To the *Gārgya*—or to the race of *Garga*—this shall be an offering. To ye veneration shall be,' etc., and then the pronouncing of the [personal] name, the giving [of the food], etc., is to be done. With the Kshatriyas etc., there does not exist a usage like this concerning the *Gotra*.‡ For the Kshatriyas, etc., do not, as the Brâhmaṇa does, think of their *Gotra* as a permanent one. Therefore these have a *worldly Gotra*, [starting from] a primeval man, the name-giver, or the most famous [of the forefathers]. Therefore those [name-givers etc.] are not designated as *Gotra* in the S'râddha, etc. ¶ That they have a beginning (are not eternal) is proved by the name itself [as not being included in the list of the eternal *Gotras*]. And it is not allowed to name in a S'râddha, etc., the *Havirbhujis* etc., as the *Gotra* of those Kshatriyas [etc.].

“And as to that other opinion that 'those who do not know the name of their father, etc., have to pronounce [the] two invitations to the S'râddha, etc., by these words: 'I invite the *Somaṣas!* *Svadhâ* to the *Somaṣas!*'—that too is not right. For he who, not knowing the names [of his ancestors], [yet] wishes [to perform the

\* The Sanskrit word (*gotra*) means 'race' as well as [family] name.'

† *I.e.*, provided the author's unproved belief—that no other *Gotras* but those of the Brahmins are eternal,—be right.

‡ Comp. last note but one.

¶ The *Gotra* of the Kshatriya [or Vais'ya] is not named at all, but the officiating priest names his own *Gotra*.

S'râddha], [says]: 'Grandfather!' 'Great-grandfather!' [without saying any name.]

"And [after all]: whenever it is possible to grasp some [satisfactory] meaning by understanding [the subject in question] to be an explanatory gloss (*arthavâda*), i.e., a supplement to some original subject, \* then by this way the alternatives have to be decided; and when by reconciling different statements a [good] meaning may be established, then a meaning found by taking them as unconnected with each other is not acceptable (*Mīmāṃsâ*)."

So far Medhâtithi. Resuming his words we may say that in his time (the ninth century A.D.) there existed at least four different interpretations of the words of Manu concerning the *Pitris*:

(1) By *Somaṣas*, *Havirbhujis*, *Ājyaṣas*, etc., the *Pitris* as well as the *Gotra* of the *Brâhmaṇas*, *Kshatriyas*, *Vaiśyas*, etc., respectively are meant, † and in the *S'râddha* consequently not *Babhru*, *Maṇḍu*, etc., but only the *Somaṣas* have to be named as the *Gotra*.

(2) In the *S'râddha* the dead father, grandfather, great-grandfather [along with the *Gotra*] are to be *meditated* upon as *Somaṣas*, etc., † but as the *Gotra* the *Babhru*, *Maṇḍu*, *Vatsa*, etc., are to be *named*.

(3) Only by those who do not know the names of their ancestors these have to be invoked as *Somaṣas*, etc.

(4) The *Pitris* have nothing at all to do with the *Somaṣas*, etc., and their being identified with these by Manu is a mere lure for the ignorant people (Medhâtithi's view).

Of these opinions the first and the third must be declined as erroneous, not so much for the reasons alleged by Medhâtithi, but chiefly because of their extending the terms *Somaṣas*, etc., which in the *Manu Smṛiti* are clearly restricted to the superhuman predecessors of mankind, ‡ to the *present* races of men. As, further, to the fourth opinion, this cannot possibly be made consistent with the spirit of our *Smṛiti*, and other reasons too exclude it, e.g., the part played by the *Somaṣas*, etc., in other texts.¶ So we find ourselves confined to the

\* Comp. second note on page 615.

† This may be supported by *Manu* III., 200: "But it must be understood that of those chief classes of *Pitris* which we have described, their exist also innumerable sons and grandsons in this world."

‡ *Manu* III., 192 (in the preceding *Theosophist* the first verse on page 614).

¶ We shall return to this in the course of our article.

practice mentioned as No. 2 : while pronouncing with the respective formula, first the family and then the individual name, and while offering the sacrificial food, one meditates upon the great forefathers of mankind. This would also be in accordance with the Secret Doctrine : " It is generally believed," says H.P.B., " that the Hindu term (*Pitri*) means the spirits of our ancestors, of disembodied people, hence the argument of some Spiritualists that fakirs (and Yogis) and other Eastern wonder-workers, are *mediums*. This is in more than one sense erroneous. The *Pitris* are not the ancestors of the present living men, but those of the human kind, or Adamic races ; the spirits of human races, which on the great scale of descending evolution *preceded our races* of men, and they were *physically, as well as spiritually, far superior* to our modern pigmies."\* It must, however, be stated that in the Manu-Smṛiti, although the use of the word *Pitri* seems to be restricted to the ancestors of human kind, yet *it is one and the same ceremony by which the " old goddesses of the S'rāddha "* (*Somaḥas*, etc., III., 213, 192) *and the three youngest of the dead forefathers* (III., 220, 221 ; IX., 186) *are satisfied* ; that since the oldest times the latter are likewise called *Pitris*, and that at present almost every Hindu, while doing his S'rāddha, is likely to think of these alone.

So the end of our enquiry would be that, at least by the weighty authority of Manu, the S'rāddha is taught to be directed to two kinds of beings at the same time, *viz.*, to the oldest and to the youngest ones of our ancestors. As to the middle ones, upward from the great-grandfather exclusively, they had to be looked at as out of connection with us because of their having reached " heaven " [or " hell "] or as having already taken a human body again.† A serious difficulty, however, arises, if we try to fix the limits between these " middle " and the

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\* " Isis Unveiled," I. XXXVIII. " Secret Doctrine," II., 95, note ; " Theosophical Glossary," p. 255. The subsequent sentence : " In Mānava Dharma Shāstra they are called the *Lunar Ancestors*," seems to refer to the lost " Vṛiddha-Manu," as with the present Manu-Smṛiti it does not hold good, although there too some relation of the manes to the moon is indicated, *viz.*, in I., 66 : " One month [of ours] is one day and night of the *Pitris*. The division, however, is by fortnights : the dark one is their day for working and moving, the bright one their night for sleep," and in XI., 220, 221 (221, 222) mentioning that the lunar penance, by which one attains to become an inhabitant of the world of the moon (*candrasyāiti salokatām*), has also been practised by the Rudras, Ādityas, Vasus, Maruts, and Maharshis.

† Comp. " Sanātana Dharma Series " No. III., page 190.

"oldest" ancestors,\* and besides there is another complication of the case which has not been taken into account as yet.

Says Manu (III., 284) : "The [deceased] *fathers* are called *Vasus*, the *grandfathers*, *Rudras*, and likewise the *great-grandfathers*, *Ādityas*. This is a primeval Vedic teaching."

This notice stands perfectly isolated, and no trial whatever is made to bring it in harmony with the previous statement on the *Somaṣas* etc.—nothing strange in our Manu who is evidently disinclined to the principle of unification, and simply and honestly gives *two* opinions where they exist,† as other Dharma and Gṛihya-Sūtras also do frequently enough. But how do our commentators make out the verse? For they, of course, ought to show the connection or non-connection of this and the previous statement.

Nobody does. But the explanations, nevertheless, must not be omitted.

The text of the S'ruti in question is declared by Sarvajña-Nārāyaṇa to be lost, but its application is according to Rāmac'andra this one : "Ho father, who art [like] a Vasu ! Ho grandfather, who art [like] a Rudra ! Ho, great-grandfather who art [like] an Āditya" (*He pitāḥ Vasu-rūpa ! He pitāmaha Rudra-rūpa ! He prapitāmaha Āditya-rūpa !*), and this is preserved in the present-day S'rāddha the form of which will be discussed later on.

Medhātithi : "This [saying] has the purpose to help him who for hatred against his fathers would not succeed otherwise.‡ The fathers, while enjoying the *Piṇḍas*, are identical with the goddesses who are at the head of those who abide in the three regions (*tristhānāvasthādya devatāḥ*). Therefore they are to be looked at as goddesses. This is the text of a S'ruti (Veda)."

Sarvajña-Nārāyaṇa : "' But if the fathers be in hell, and unable therefore, to give the reward [to him who performs] the S'rāddha, how shall he get then the desirable reward of the S'rāddha ? ' Foreseeing this [objection] he (Manu) says : ' They call Vasus,' etc. [ ' Primeval ' or] ancient, means that it (the S'ruti in question) is no longer obtain-

\* In the Rig-Veda, indeed, the "lowest, highest and midmost fathers" are distinguished, but in quite another sense, as we shall see hereafter.

† Comp. e.g., the two reports of the Creation in the first book. How much of this belonged to the *original* Manu, we are of course unable to say.

‡ Comp. page 615.



able (*idāntm apathyamānā*). [The verse] declares that the S'râddha, although being performed with reference to one's own father, etc., yet at the same time satisfies the Vasus, etc., and they [not the *Pitris* or dead forefathers], when satisfied, give the reward."

Kullûka : " Because there is a beginningless Vedic text on them, saying that the fathers, etc., are the Vasus, etc., therefore Manu and other [law-givers] declare the fathers [to be identical with] the gods called Vasus, the grandfathers [with] the Rudras, and the great-grandfathers [with] the Âdityas. And as [hereby] the settled invocation [in the S'râddha] might appear useless, a rule (*vidhi*) is pronounced that *in the S'râddha the fathers, etc., are to be meditated upon under the form of Vasus, etc.* Says Paiṭhînasi : ' Whoso, knowing this, makes his offering, with him the Vasus, Rudras and Âdityas become pleased.' "

Râghavânanda : " The meaning of the S'loka is that by the *Tarṇa* (S'râddha) one obtains (may obtain) every thing [desirable] because by satiating the triad of father, etc., the Vasus, Rudras, and Âdityas are satisfied."

To this may be added a later text, namely, the corresponding passage of the S'uddhi-Vilocana, a very clear commentary on the Pitṛimedha-Sâra :

" For by the words ' father,' etc., not only Devadatta, etc. (the human fathers, etc.) are understood as those who receive the gift in the S'râddha ceremony, but *along with them the Vasus and other tutelar deities*, just as by the words Devadatta, etc., neither the body nor the soul exclusively, but souls endowed with bodies, are meant, . . . As a mother by the food, drink, etc., suitable to her state of pregnancy, which was given to her by somebody else for feeding her embryo and was eaten by herself, is [herself] satisfied (1) and satiates the offspring being in her belly, (2) and the givers of the food, etc., acquire [at the same time] a claim to the reward corresponding to their service, (3) just so the Vasus, Rudras and sons of Aditi . . . are the receivers of the gifts, but, [after] being themselves satisfied by the S'râddha (1) they satiate the fathers of men, Devadatta, etc., (2) and, further, by the pre-eminence of their knowledge and power, they do not only satisfy the fathers, but also to the performers of the S'râddha *the manes (pitâmahâh)*, i.e., *the Vasus, etc.*, when they themselves are pleased, give health and the other rewards promised in the S'âstras, and other rewards too (3)."

Now compare with these various opinions the following intim-

tions on the *Somaṣas* being the glosses of Kullūka and Nandana on Manu III., 201 :

“The mentioned introduction of the *Somaṣas* and other classes of *Pitṛis* (*pitri-gaṇāḥ*) is intended to be a praise (*stuti*) \* of the *S'rāddha* directed to the father, etc., in as far as the *Somaṣas*, etc., by being likewise worshipped become fit for giving the reward of the *S'rāddha*.”

“Now in worldly books it is a commonplace that by the *S'rāddhas* the dead father, grandfather, etc., are satisfied. So, if here the *Somaṣas* are named, that is a contradiction. It is *no* contradiction, because just as by satiating the [officiating] *Brāhmaṇas* the *Pitṛis* are satiated, even so by the satisfaction of the *Pitṛis* that of the dead father, grandfather, etc., takes place.”

How then ? May we direct in the *S'rāddha* just as we like at the moment, either to the *Somaṣas*, etc., or to the *Vasus*, etc., our meditations and wishes ?

In my opinion, all these contradictions and forced explanations of the commentaries show quite distinctly only one thing : that we have here some very old doctrine before us the original meaning of which was no longer understood. And what this doctrine was and why it *could* not possibly be understood since a very remote time, I will now try to explain.

DR. OTTO SCHRADER.

(*To be continued.*)

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\* Comp. page 615.

## BĀLABODHINĪ.

## CHAPTER II : ON THE ORIGIN OF JĪVAS.

[Continued from p. 613.]

*Question.*—*Īva*, the reflection (or the lower self) can be merged into *Kūṭastha*, the original (or the higher SELF). But *Kūṭastha* is limited like the ether in the pot. If the *Īva*, by constant meditation, undergo *laya* in this *Kūṭastha*, then there will be no chance of his being merged into *Parabrahman* (the highest SELF) that transcends the original *Kūṭastha* or the higher SELF). If it be contended that *Īva* (the reflection) after undergoing *laya* in *Kūṭastha* (the original), will naturally be absorbed, in due course, into *Brahman*—just as a man who steps on a slippery rock falls flat on the ground,—we answer that it is untenable. Why? because several *Śruti* and *Smṛti* texts declare that “as he meditates so he becomes.” Therefore the aspirant cannot attain *Brahman* (the highest SELF) which transcends the original *Kūṭastha* or the higher SELF). As it is established that the said *Brahman* is beyond speech and mind, it is not possible for any one to meditate upon it. It is therefore reasonable to hold that it is enough if the aspirant understand the doctrine of the identity of *Īva* and *Brahman*—after discarding the doctrine which establishes the same relation between *Brahman* and *Īva* as between the original and its reflection.

*Answer.*—True, if the aspirant for liberation end his practice with the meditation on *Kūṭastha* (the original), then he will not attain the desired identity with *Brahman*. Hence, immediately after seeing the *Kūṭastha* (his original or higher SELF) with the aid of the initiation obtained from the secondary *guru*, he should necessarily practise, without break, the meditation on *Brahman* the unlimited, which transcends *Kūṭastha* (the original), by means of *Dhyāna yoga*. It (the said *Brahman*) is not beyond speech and mind. We have, again and again, stated the fact that, being undivided Existence—Intelligence—Bliss, it is within the reach of pure mind and speech. It is this undivided SELF and not the *Kūṭastha* that would represent the slippery rock in the simile quoted above. It is this *Nirguṇa*

*Sat-Cit-Ānanda Brahman* that should constantly be meditated upon, without the least notion of difference, as directed by the great *Yajurveda* text which teaches "I am *Brahman*." The natural result of this meditation being the attainment of the *Arūpa Brahman* which transcends the *Nirguṇa*, the *Ītva*, without being affected by the *S'ruti*—"as he meditates, so he becomes"—will, in the end, reach that *Arūpa Brahman*. There is, therefore, no necessity to discard the doctrine of "the original and the reflection." Even though the aspirant understands, from the teacher, the doctrine of the identity of *Ītva* and *Brahman* as taught by the *Sāmaveda* text, yet it is very necessary that he should practise that *Nididhyāsana* or meditation by which alone he can accomplish that identity. It should therefore be understood that there is no objection in having recourse to the doctrine of "the original and its reflection."

*Question.*—The original called *Kūṭastha* (the *Pratyagātman* or the higher SELF) is aimed at by the word "thou" in the text "That thou art (going to be)," and the reflection called *Ītva* (or the lower self) is expressed by the same word.\* Now, tell me the *S'ruti* which distinctly makes mention of these two selves (the higher and the lower).

*Answer.*—In the *Sarasvatīrahasyopaniṣad* it is said thus :—"That *Cit* (Intelligence) that shines (reflected) before the witness (supreme SELF) and is coupled with the *linga deha* becomes, in conjunction with *Chāyā* (or physical body), the *Ītva* of ordinary conception." *Commentary on the text quoted above.*

The REFLECTED Intelligence that is severally known as *Sushuṭṭa*, *Prājna* and *Pāramārthika*, and that shines before the ORIGINAL Intelligence (SELF) called *Turīya Kūṭastha*, the witness of the three states, the three *Ītvas*, etc., becomes, in conjunction with the subtle body, what is known severally as *Svapna kalpita*, *Taijasa* and *Prātibhāsika*, and then on entering the physical body becomes the *Ītva* known severally as *C'idābhāsa Viśva* and *Vyāvahārika*.

*Question.*—How can you say that the *Kūṭastha* is the witness? Would it not be reasonable to call that alone the witness above which there is none greater? In the *S'vetāśvatara S'ruti* too we find authority to support this—"He is the one God, hidden in all beings, all-pervading, the self within all beings, watching over all works,

\* The ORIGINAL is the *lakṣyārtha* of "thou," and the REFLECTION is its *Vāc'yārtha*.

dwelling in all beings, the witness, the perceiver, the only one, free from qualities." Because what is called 'witness' in this text is said to be 'all-pervading' and because there is none higher than the *Arūpa Brahman* called *Niṣpratiyogika*, it is but proper to say that that alone is the 'witness' and not the 'original' called *Kūṭastha* nor the one transcending it called the *Saṣpratiyogika-C'idrūpa-Brahman*.

*Answer.*—The 'original' called *Kūṭastha* is the individual (microcosmic) witness, the one transcending that 'original,' viz., the one called the *Saṣpratiyogika-C'idrūpa-Brahman* is the Universal (microcosmic) witness. Even though the *Niṣpratiyogika* is the ultimate principle that remains in the end, it is incorrect to attribute to it the function of being the witness, because, it is said to be devoid of all functions. The *S'ruti* text quoted above applies to the *Saṣpratiyogika-C'idrūpa-Brahman* alone, as such application very well fits in with the context.

*Question.*—Just as there is the authority of the *S'ruti* in support of the statement that the *C'idrūpa-Brahman* which transcends the 'original,' is the witness of the macrocosm, is there any authority to support the statement that the *Kūṭastha* who is the 'original' is the witness of the microcosm?

*Answer.*—Whatever in the three states is the object of enjoyment, the enjoyer and the enjoyment itself, from them distinct am I, the witness, the pure Intelligence, the ever-good (*Kaivalya*, 18). Does not the pronoun "I" in this *S'ruti* refer to the *Kūṭastha*? It should, therefore, be understood that the statement regarding the microcosmic witness too is supported by authority.

*Question.*—What you have established, viz., that "the *Kūṭastha* is the original and the *ġvatman* is its reflection," only goes to prove that the physical, subtile, causal and the *turīya* bodies have origin. It does not prove that the *Vāc'yārtha ġvas* and the *lakṣyārtha Kūṭasthas* have origin. We should therefore conclude that, by the "origin of *ġvas*" is meant only the "origin respectively of *Avidyā* or the *Turīya* body, of *Āvarāpa* or the causal body, of *Sūksma Vikṣepa* or the subtile body, and of *Sthūla Vikṣepa* or the gross body."

*Answer.*—As the *Varāhohanisad* enumerates the THREE BODIES as well as the THREE JĪVAS to complete the list of 96 *Tattvas* or principles, there is no room to suppose that *ġva* is one alone and that he is not distinct from *Brahman* in the *Vyavahāra* state or in the

ordinary intercourse of life. Because we find that distinct names are given to the *Jīvas* in the four states of consciousness (such as the waking state, etc.), it is but reasonable that the four *Jīvas* should have four distinct forms too, to express themselves. This fact is also supported by scriptural text, reason and experience. It need not be doubted that, because it is experienced by every one that "I myself who was in the waking state saw the dream and that the same myself went into the state of deep sleep," no one has experienced that THREE are the entities that possess the three states of consciousness. Why? because it is only those ignorant people who have not scrutinised the four states of consciousness that possess the experience that *Jīva* is one alone. But, as the notion of "I" in the case of the four kinds of knowers—*Brahmavid*, *Vara*, *Variya* and *Varistha*—differs according to the comparative experience of each of them, it is unreasonable to hold that the *Jīva* is one alone and that there are no separate entities or limited *Jīvas* apart from *Avidya*, *Āvaraṇa* and the two kinds of *Vikṣepa* (subtile and gross) by which they are respectively limited. If it be contended that the said limitations belong to *Brahman*, then those who hold to *S'ruti*s and other authorities—that maintain that *Brahman* is unlimited and that it is free from enjoyments and sufferings pertaining to the *Samsāra*—will get extremely annoyed, it is therefore highly necessary that we should accept the limited *Jīvas* between *Brahman* on the one side and *Avidya* and other limitations on the other.

*Question.*—It is wrong to decide that *Jīva* is subject to destruction because the *S'ruti* (*S'vetāśvatara*, V. 9.) says thus :—"That living soul is to be known as part of the hundredth part of the point of a hair, divided a hundred times, and yet it is said to be eternal."

*Answer.*—*Jīva* is the Ego or the "I"-making faculty. We have decided with the help of scriptural authorities that it will undergo final destruction or *laya* in *Brahman* alone. We have also decided that it will undergo such *laya* in no other (PRINCIPLE). The doctrine of the "origin and *laya* of *Jīva*" is not therefore opposed even to the *S'ruti* just quoted. As the Ego or the "I"-making faculty is destroyed in the case of those who FIRST UNDERSTAND the limited *Jīva* to be unlimited *Brahman* and THEN DAILY MEDITATE UPON IT accordingly, it is but reasonable to hold that the Ego is subject to destruction. But if it be asked, 'Why is egoism not entirely destroyed in the case of a *Sāṅkhya-Yogī-Variṣṭha* who has attained

bodiless liberation even while living in his body,' we answer thus :— It is only the egoism—pertaining to his physical body—that has not been entirely destroyed, for the purpose of keeping up that body (to be able to work out the last item of his *Prârabdha*). But the egoism pertaining to his subtile, causal and fourth bodies, has entirely been destroyed. It should, therefore, be understood that there is no flaw in the doctrine of immediate bodiless liberation.

*Question.*—Because the *Jîva* possessing the physical egoism has not undergone *laya* in the case of the said *Variṣṭha*, he will be subjected to rebirth by his deeds of virtue and vice. He can, therefore, be called a liberated one, only after the destruction of the said egoism and after the fall of his physical body.

*Answer.*—“ . . . His vital currents do not depart elsewhere—being *Brahman*, he goes to *Brahman* ” (*Brihadâraṇyaka* iv. 4. 6). “ When all desires which once entered his heart are undone, then does the mortal become immortal here ” (*Ibid* iv. 4. 7). “ He who knows *Brahman*, becomes (even) *Brahman* ” (*Muṇḍaka* 3. 2. 9). When the above *S'rutis* do not declare rebirth even in the case of the knower of *Brahman*, why should we doubt liberation in the case of a *Variṣṭha* ?

*Question.*—Then what of the deeds of merit and demerit of such a *Variṣṭha* ?

*Answer.*— Because the effects of his deeds of merit and demerit are shared thereafter (*i.e.*, after his becoming a *Variṣṭha* and before the fall of his physical body) by those who befriend and serve him and by those who hate and molest him respectively (as declared by the *S'ruti*), there is no need for rebirth in the case of a *Variṣṭha*.

*Question.*—We have heard that the four great texts (*Mahāvākyas*), if their meanings are clearly grasped, would bring about the final liberation of the aspirant by merging the four *Jîvas*—*Viśva*, *Taijasa*, *Prâjña* and *Turīya*—into the four kinds of *C'aitanya* (Intelligence)—*Purusa*, *Prakṛti*, *Brahman* and *Cic'chakti*. Please therefore be good enough to propound their meanings clearly.

*Answer.*— Because it has already been decided that the union with *Brahman* or in other words the complete *laya* of your *Jîva* can only be brought about by the *Yoga* of meditation on the meanings of the great texts, you will do well to practise such meditation.

*Question.*—You have decided that the INITIATION INTO THE TEXT OF THE MAHAVAKYAS should be in the order of the *Vedas, Rk., etc.*, to which they respectively belong ; that the INITIATION INTO THE MEANINGS OF THOSE TEXTS should be in their inverted order ; and that the fourth text (*i.e.*, the one belonging to the *Atharva Veda*) refers to *Adhikāri*, the first of the four well-known kinds of mutual relation, *viz.*, *Adhikāri, Sambandha, Visaya* and *Prayojana*. I think this is not correct, for the following reasons :—That the *Parabrahman* having the privative attributes of *Sat-C'it-A'nanda* is alone the Eternal Principle is only theoretically understood by the help of the well-known four requisite means of liberation mentioned in the *Vedānta*, *viz.* :—(1) the discrimination of the eternal and the non-eternal, (2) dispassion for the pleasures enjoyable in this and other worlds, (3) the attainment of the six qualifications *śama* (control of senses), etc., and (4) an ardent longing for liberation. But the practical or experiential knowledge of the union of the SELF with *Brahman* which alone is the real one, has not as yet dawned upon the aspirant. Now, let us see what the text of the *Atharva Veda* teaches. It says that “this *A'tman* is *Brahman*” and thus teaches the identity of the two. Such being the case, how can it be said that it relates to the *Adhikāri* or qualified student ? \*

*Answer.*—It is well known, that he is an aspirant of third grade qualification who has understood that the *Saguṇeśvara* who is the author of the Universe is alone the eternal one ; that he is an aspirant of second grade qualification who believes that the *Nirguṇa-Puruṣa* who is the inner ruler of the said *Īsvara* and the source of the *Īvas* is alone the eternal one ; and that he is an aspirant of first grade qualification who has always the firm conviction that his SELF and the *Nirguṇa-Puruṣa* are one and the same, because their relation is that of the part and the whole. The statement that the text of the fourth Veda refers to the qualified man or the first of the aforesaid four kinds of relation, is therefore correct, because it applies to the aspirant of first grade qualification. But it should not be supposed that for the purpose of acquiring the said first grade qualification, the

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\* The reader is recommended to carefully peruse Chapter xiv, of the *Rāma Gītā* (English translation) to enable him to follow the questions and answers regarding *Mahāvākyas*.



mere hearing\* of the identity of the SELF and the *Puruṣa* will alone suffice. After having heard from the teacher about the identity, it is indispensable that the aspirant should every day practise, according to the rules, the *Haṭharāja Yoga* which is the chief means of accomplishing that identity.

*Question.*—When it has been established by the *Upaniṣads* and all other scriptural authorities that the aspirant should, after undergoing *śravaṇa* or hearing, practise *manana* or reflection and then *Nididhyāsana* or concentrated meditation, you have, instead of saying so, recommended the practice of *Haṭharāja Yoga*. What is the reason ?

*Answer.*—That is *manana* or reflection which immediately follows the hearing of the *Sāma Veda* text which is the one above the *Atharva Veda* text. As the latter text is termed the *Darśana Vākya* (or the text which requires the aspirant to see his SELF), it is highly necessary that he should, after understanding from the ordinary teacher the identity of his SELF and *Nirguṇa Brahman*, practise *Haṭharāja Yoga* every day with the aid of *ṣaṃmukhī-mudra* (explained in the *Rāma-Gītā*, Verses 57 to 59 of Chapter xvi).

That is called *Haṭha Yoga* which is mainly concerned with the performance of *prāṇāyāma* (or the control of breath) according to the rules. That is called *Rāja-Yoga* by which the SELF which is the Light of Lights is directly seen (by the aspirant) between his eyebrows by meditating upon the same in the form of the flame of a lamp. The simultaneous performance of the said two is what is termed *Haṭharāja Yoga*.

If mere *Haṭha Yoga* is practised without combining the said two, then *Kāyasiddhī* and other accomplishments will result therefrom, but not *mokṣa*.

If mere *Rāja Yoga* is practised, then will the practitioner attain ordinary purity of mind, resulting from the perception of various forms of light like those of the flame of the lamp, etc., but will not realise the identity of SELF and *Brahman*.

It should therefore be understood that the only means of attaining liberation is that of realising, by the practice of *Haṭharāja Yoga*, the

\* According to the Sage *Yājñavalkya* one becomes qualified to hear (from the teacher about the SELF), only after he has seen it; and he will be enabled to see it only after a long course of practice in and as a combined result of, self-sacrifice, right conduct, control of senses, non-injury, charity, and continued study of scriptures.

identity of the *Turīya-Kūṭastha A'tman* who is above the three *Ṣivas*—*Viśva*, *Taijasa* and *Prājna* and of the *Turīya-Nirguna-Brahman* who is above the three *Īśvaras*—*Hiraṇyagarbha*, *Sūtrātman*, and *Antaryāmin*.

*Question.*—Because you have already taught that the great text of the Atharva Veda refers to the qualified student, (*i.e.*, that it is *adhikāri-para*), it is not right to say now in contradiction to it that it pertains to liberation. If by means of the *Atharva* text alone one can secure liberation, then we have to come to the undesirable conclusion that the remaining texts (of the *Sāma* and other *Vedas*) are superfluous. In the *Haṭharāja-Yoga* under reference, the *A'tman* which is directly cognised by meditation, attains union with *Brahman* by means of *Prāṇdyāma*. If this union too were attainable by meditation, then it could be said that the *A'tman* will become one with or be completely merged into *Brahman* like water and water, milk and milk and oil and oil. That union which is attained without the aid of *Akhanda-Brahma-dhyāna* or the meditation on the undivided *Brahman* will be like that of milk and water, or water and oil. It is therefore wrong to say that this identity of *A'tman* and *Brahman* (found in the *Atharva* text) is the means of attaining liberation, because the idea of duality is still present in it.

*Answer.*—True, even this cannot be called complete direct cognition, because at the time of the said union with the undivided *Brahman*, there will still be the three-fold difference of the SEER, the SEEN and the SIGHT. But even then, it is not wrong to term it the means of liberation. Why? because, out of the three well-known kinds of *mukti*, *viz.*, gradual liberation, liberation while living, and bodiless liberation; the first one, obtained through the world of *Brahmā* is certainly secured by the aspirant who perceives the identity of the SELF and *Brahman*. Rebirth as well as return from higher worlds will accrue only to those who possess many *Vṛttis* (mental modifications), but not at all to those who possess only *Dvaita Vṛtti* or the idea of duality. But if you say that in the *Taittirīya Upaniṣad* it is said that there is fear for him who has the idea of duality, we answer that he will have only temporary fear due to the differences arising out of the relation that will be established in the world of *Brahmā* between himself as disciple and his teacher (elect) there. Even then such relation will not give rise to the fear of rebirth. Are

not even the *Jivanmuktas* here subject to the fear arising out of pleasures and pains attached to the *Prârabdha* accruing from their notion of phenomenal duality ?

G. KRISHNASASTRI,

*Translator.*

[*To be continued.*]

### S'RÎ-MADHVÂC'ÂRYA AND THE GÎTÂ.

THE relation of Bâdarâyana, the renowned author of the Vedânta Sûtras, to his successors, the Bhâshyakaras, has a curious similarity to that of the great German philosopher Kant and his successors : the *whole* of Kant's views and likewise the *whole* of Bâdarâyana's are claimed for themselves and explained as the fundamental authority of *their* system by the most opposite schools—Subjective Idealism, Transcendental Realism, Positivism, Theistic Dualism, etc. ; Dvaita, Advaita, Dvaitâdvaita, Vis'ishtâdvaita, etc. What the real doctrine of Bâdarâyana was, is a fascinating problem unsolved at present, but solvable in all probability. The present state of the question seems to be that Râmânûja is nearest to, and Madhva farthest from the system of Bâdarâyana, while the latter is rather accomplished and idealised than simply accepted by S'ankara.

Now these same great philosophers have commented on the Gîtâ too. But here the problem as to the original attitude of the text is much less complicated than in the case of the Sûtras. There can hardly be any doubt that the bigger part of the Gîtâ was originally a text book of the Bhâgavatas or Vâsudevakas, *i.e.*, a theistic sect which originated among the *Kshatriyas* by *Krishna Vâsudeva* (mentioned in Chând. Up. III, 17, 6) before the time of the Buddha, introduced or at least emphasized more than had ever been done before, the practice of the *bhakti*, and finally—the necessity of a philosophical base being felt—adopted and assimilated most of the Sâmkhya-Yoga doctrines. In my opinion, we have to distinguish in the history of the Gîtâ the following four stages :

(1) The original stock consisted of *the first Adhyâya and the first thirty-eight verses of the second Adhyâya*. This part belonged, although perhaps not in just the same form, to the old Mahâbhârata, or rather to the [originally independent] *akhyâna* (bardic song) on the death of Bhîshma. Its philosophical standpoint is that of the *Niris'vara-Sâmkhya* not yet detached from the Upanisad tradition (II, 17 being a palpable Vedântic interpolation). The last verse (II, 38) was followed by the first verse of the Bhîshmavadha Parvan (Mahâbh. VI, Adhy. 43), either directly or connected with it by another verse telling that Arjuna took up once again his Gândiva, resolute to fight.

(2) This original stock was amplified by the Bhâgavatas to a separate text book of their own religion, and that at a time in which the latter had already mixed with *Sâmkhya-Yoga*.

(3) An approach took place between the Bhâgavatas and the Vaishnavas, resulting in the *identification of Krishna and Vishnu*, and a further considerable amplification of the poem. This step, however, did not yet lead to an acknowledgment of the Vedas by the Bhâgavatas,\* the latter being known as opposers of the Vedas still at the time of S'ankara (Brahma Sûtra II., 2, 45).

(4) While the songs on the great Bhârata war were being collected and united in one great epic, † the Bhagavad Gîtâ likewise entered the collection, but not before an orthodox *Advaitin* had worked it over and divided the whole in as many *Adhyâyas* as there are *Parvans* of the Epic (18).

From this scheme (which, of course, needs still to be worked out in its details)‡ it would follow that, reading the Gîtâ we have, as a rule *first* to consult Madhva, then Râmânûja, last S'ankara. But I must confess that in the *present* Gîtâ the *Vaishnava* tone seems to me the predominant one. As to the Advaita (I mean, of course, the system), it is now almost generally granted in the West that it came *last* in the development of the Gîtâ, and not first, as was thought for so long a time. Besides, the so-called S'ankara-Bhâshya on the Gîtâ is so weak a work that we have certainly a right to believe according to an old rumour, that it is not at all the genuine S'ankara-Bhâshya.

So the works of S'rî-Madhvac'ârya on the Gîtâ belong to those which ought to be consulted in the *first* instance by those who want a thorough knowledge of the Gîtâ, and this not only because the Bhâgavata religion started from theism (Dvaita), but also on account of the comparatively high age of those writings (Madhva lived, as Râmânûja, in the twelfth century A.D.), and, last not least, for the *extraordinary powers of criticism* of their author, a fine proof of which is his following (although somewhat exaggerated) judgment on the Mahâbhârata : " Even a millionth part cannot be found of the genuine Bhârata. It has been hacked and hewed and mutilated, nay, it has given place to altogether foreign matter, until at last nothing but the name remains. Hence, with great difficulty, after deep researches and due considerations, the subject-matter of the original is briefly presented in this work " (Nirnaya). ¶ Where are the Pandits capable of a scientific freedom like this ?

There are passages in the Gîtâ of which Madhva gives a more natural explanation than the other commentators, and even some the original idea of which seems to have been recognized by Madhva alone. On the other hand, of course, there are many passages which

\* Comp. passages like Bhgv. G. II, 45 : " The Vedas treat on the three Gunas ; become free from the three Gunas, O Arjuna ! "—S'ankara quotes the Gîtâ by the name *Îsvara-Gîtâ* " Songs of the Lord."

† Several centuries after the Buddha, as results from Prof. Rhys Davids' splendid inquiry (Buddhist India, p. 180 et seq.)

‡ This has partly been done already, in as far as in Prof. Garbe's German translation of the Gîtâ the Vedântic additions are marked by smaller print.

¶ Quoted on p. 23 of the book reviewed below.

have in their origin nothing to do with Dvaita and seem to directly exclude a theistic explanation. But it is surprising to see how easily Madhva removes these apparent obstacles by well-fitting quotations from S'ruti and Smṛiti, so even in the case of the *jīva* being declared as an *ams'a* (part) of the Lord. (Gītā XV, 7; Sūtra II., 3, 43).

S'rī-Madhvāc'ārya has written a "Gītā-Bhāshya" and a "Gītā-Tātparya" ("Purpose of the Gītā"). The information of both is condensed in S'rī-Rāghavananda-Svāmī's exposition, a translation of which is now offered to the public by S. Subba Rau, M.A., the translator of Madhva's commentary on the Brahma-Sūtras (Madras, 1904).

The translation is meant to be an introduction to the study of the advanced discourses in the Bhāshya and the Tātparya, and as such it must be warmly recommended, although we should have liked more a translation of the Bhāshya itself.

The "Introduction" (pp. 19 to 33), dealing with the date of the Gītā, etc., is, I am sorry to say, absolutely uncritical. The Sāṃkhya system which plays so important a part in the Gītā, is not even mentioned, and the hopeless view is maintained that the Gītā is an original whole, nay that it was, together with the Mahābhārata, composed by the author of the Vedānta-Sūtras, Bādarāyana Vyāsa! Mr. Subba Rau ridicules and pities European scholarship which, as he thinks, "cannot see or would not have it (the Gītā)\* a great work of art." It is exactly the case of K. T. Telang on whom Professor Garbe writes: "Telang's arguments are, indeed, so weak that one might wonder how a man of his scholarship and ingeniousness failed to know their frailty, unless a psychological moment would give us an explanation thereof. To Telang, as to every Hindu, even the enlightened one, it is a need of the heart to believe in a high age of the Bhagavad-Gītā. And where wants like this are powerful, critics cease, as it is known." It should finally be understood in India that the idea about a work as a whole and as a work of art is absolutely independent from any historical research.

Excellent is the "Short Memoir" (pp. 7—18) on S'rī-Madhvāc'ārya. It gives an interesting sketch of the Āc'ārya's life, and then discusses with great ability the question of his date, taking into account the lately examined inscriptions which seemed to contradict the tradition now established again that the years 1118—1198 A.D. were the time of his activity. This is a valuable contribution to science.

We want to hear more and oftener on S'rī-Madhvāc'ārya than we have as yet. Would not perhaps Mr. Subba Rau take the great pains to translate, with extracts from its famous commentary, the Anu-vyākhyāna being the Āc'ārya's justification of his philosophy? He might be sure of a thankful public.

DR. OTTO SCHRÄDER.

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\* P. 57 of his introduction to the Gītā (Leipzig 1905) of which I hope to get the right of translation.

MEETING OF THE CONGRESS OF FEDERATED  
EUROPEAN SECTIONS OF THE T. S.\*

ON Sunday, third June, at the Washington Palace, 14 rue Magellan, Paris, our President-Founder, Col. Olcott, opened the third Annual International Congress of the European Sections of the T.S.

There were about 450 members present, including representatives from fifteen different countries and six organised Sections. On the platform supporting the President-Founder were the General Secretaries of the six different Sections : Scandinavia, France, England, Italy, Germany and Holland. Proceedings began by the singing, by a choir of women's voices, of an "Ode to the Sun" written and composed by a member, Mons. Edward Bailly. Dr. Pascal, General Secretary of the French Section, gave an address of welcome, which was followed by a most stimulating and helpful discourse to the members by the President-Founder. After expressing his pleasure in meeting so many members face to face he contrasted the present prosperous condition of the Society in France with its meagre beginning when he and H. P. B. visited the country in 1884. Then there were only three small groups, two mixed up with Spiritualism and the other with occultism, while at the close of 1905 there had been issued 850 charters, of which 459 survived as living branches. The Colonel spoke of the international character of the movement, with its vital heart at Adyar, and its platform so broad as to exclude the usual points of quarrel—sex, caste, creed, &c. He gave again the oft repeated warning to members not to put any of the leaders of the movement on a pedestal and expect them to be immaculate ; still less to reject any teaching because it came through someone proved faulty like ourselves. The loftiest teaching may come through an imperfect medium. And all must be tested and tried on its own merits. If we keep before us the Golden Rule, and consistently practice tolerance and brotherliness, the Society will pass safely through the shocks bound to be before it, as it has passed through so many now behind it. The Masters are at the back of this Society, and as long as even a handful of brave, devoted and loyal workers remains so long the Society must live. The Colonel also warned members of the danger of narrowing the broad platform of the Society by identifying it as a whole with any one movement—however lofty in its aims. Individual members are of course perfectly free to work for any of those causes, but the Society should officially keep itself perfectly neutral. Another danger the President-Founder warned us against was the confusing between psychic gifts

\* The reports received from H. W. and another correspondent are combined.—Ed. Note.

and spirituality. The possession of psychic powers may be helpful, or may be side roads leading away from the true path, and they may often lead to hysteria and mental derangement. We must guard against too easy credulity, and yet be ready to accept true teaching through any channel. We must learn to discriminate between the True and the False.

The President-Founder concluded by presenting the Subba Row Medal to Dr. Pascal, as a mark of recognition not only of his literary work but also of his devotion to the Society.

Then followed short messages of greeting, spoken—each in his or her own language—by representatives from Scandinavia, Italy, France, England, Holland, Germany, India, Cuba, Russia, Belgium, Australia, America and Bohemia.

In the afternoon there was a discussion on questions put as to propaganda and dogmas, taken part in by several members. The speeches were principally in French though one or two were in English. The general trend of what was said was to the effect that some propaganda was inevitable if members were full of the truths that had helped them so much, but that that only was effective which expressed the real conviction of the speaker; and generally, that the life taught more than words, and that words should be very carefully chosen, avoiding special and peculiar terms.

In the evening we had two very fine lectures—in English by Mr. Mead, on "The Religion of the Mind," and in French by M. Bernard, on "Problems of the Present Day."

On Monday morning two halls were devoted to the reading of papers. Under the heading "Religion, Mysticism, Myths and Legends, Folklore," there was one by Ed. E. Long on "An Aspect of Islâm," giving a very lofty and noble view of that great religion so much misrepresented; a paper on "Popular Customs and Superstitions" (chiefly in Devonshire), by George M. Doe; a résumé of the results of research in the early religions of the Slav nations, by Frau von Ulrich, and a very fine speech (in German) by Dr. Steiner, on "Theosophy in Germany 100 years ago." In the other Section were papers on Philosophy.

In the afternoon the discussion on propaganda and other points was continued.

In the evening the French members, many of them professional musicians, gave a very fine concert, which was greatly enjoyed. Refreshments and a short time of social intercourse finished the evening.

On Tuesday morning there were papers on Esperanto, on early Egyptian music, illustrated by an ancient Egyptian invocation to the planetary gods, sung in unison by women's voices; on the Seven Vowel Sounds (instead of words), each representing a different planet; and on Theosophical Work in India, by a Parsee, P. C. Taraponvalla. In the Science Section there was a study of Dream Consciousness by Dr. Pascal, and other papers.

At 4 o'clock the Congress was brought to a close. To the great disappointment of the members the President-Founder was unable to be present, owing to a slight indisposition. Farewell addresses were given by Dr. Pascal, M. Bernard, and the General Secretaries, and cordial thanks were offered for all the hearty hospitality shown by the French members, and the willing co-operation of the visitors.

The French Committees of Reception and Arrangements exerted themselves to the utmost to make their foreign visitors feel at home, and the whole affair wound up on the 4th day with a steam-boat excursion and picnic to a lovely part of the river Seine. Colonel Olcott's address gave a strong and clear keynote to the gathering. It is pleasant to know that it met with universal approval. It is said to have been just the word of advice that was needed at this crisis through which the Society is now being forced to pass.

The Paris Congress has unquestionably helped to strengthen the tie of brotherhood between our members of different nationalities and to make the grandeur of the Theosophical movement somewhat more realized than it has been. On behalf of the German Section, Dr. Rudolf Steiner, the General Secretary, invited the Federation to meet next year in Germany, and the probability is that the Federation meeting will be held in the beautiful city of Munich.

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## REVIEWS.

### THE BROTHERHOOD OF HEALERS.\*

This little book is attractively gotten up, and is dedicated "to all lovers and healers of man and beast." It has a message for 'Practical Mystics,' and treats of the "essential principles of Spiritual, Psychic and Mental Healing." The author says in his Preface:—

I would that in letters of living fire I could write the necessity for the perfect Love in all those who would give themselves to spiritual healing. For, so many are the risks of being caught by the wiles of the vain selfhood, who is the evil one in us, ever ready to claim for self the good which alone can belong to the Spirit, that they who are gifted with the healing power have no other safety than in being clothed all over with the perfect garment of the selfless Love, whose greatest beauty and sweetest grace for men and women is humility, the very soul of all true health.

The book contains some extraordinary experiences, and gives much excellent advice to those who seek to be healers. A spirit of humility and love pervades the work throughout.

W. A. E.

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\* By James Macbeth, author of "The Opening of the Gates," "The Song of the Cross," "Breathings of the Angels' Love," etc. Theosophical Publishing Society, London.



### THE CENTRAL HINDU COLLEGE REPORT.

The seventh annual report of this useful Institution, for the year ending September, 1905, shows a condition of continued growth and prosperity in its various departments. There are now 43 teachers on the staff, the whole number of pupils being 574. The religious instruction which is imparted to the pupils is a marked feature of the College. The text-books, being specially prepared for it, and sufficiently unsectarian to be used by the different Hindu schools in India, are being translated into the leading vernaculars of the country. The most important addition to the College work is the school for the education of Hindu Girls, which Mrs. Besant and her faithful colleagues have succeeded in establishing. In this School the girls receive religious and secular instruction and training, the object being to fit them for the duties of life which they will be called upon to perform, in superintending the health and welfare of their households and instructing and training their own children. Together with suitable literary and scientific education the girls receive artistic instruction, including music, drawing, painting, embroidery and needlework; and physical instruction and training in such exercises as will develop and strengthen their bodies—thus fitting them, along these lines, to become mothers of their race. We rejoice to know that similar Girls' Schools have been established in various other places in India—including Lahore, Delhi, Madura, Tanjore and Hyderabad. Concerning the education of Indian girls the Report says :

Of this we may be sure, that Indian greatness will not return until Indian womanhood obtains a larger, a freer and a fuller life, for largely in the hands of Indian women must lie the redemption of India. The wife inspires or retards the husband; the mother makes or mars the child. The power of woman to uplift or debase man is practically unlimited, and man and woman must walk forward hand in hand to the raising of India, else will she never be raised at all. The battle for the religious and moral education of boys is won, although the victory has still to be made effective all over India. The battle for the education of girls is just beginning, and may *Is'vara* bless those who are the vanguard, and all beneficent Powers enlighten their minds and make strong their hearts.

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### MAGAZINES.

*The Theosophical Review* for June has an interesting 'Watch-Tower' item relating to the recent discovery of a very ancient fragment of vellum on which was written in minute but quite legible Greek characters a portion of a sermon of the Christ, on "Purity." Jesus and his disciples being in the Temple, a Pharisee, replying to a question put by Jesus, describes the usual process of purification.

Then follows a powerful and eloquent denunciation by Jesus of mere outward purification. He says that he and his disciples have been purified with the 'living water' or 'water of life.' Another new point brought out by the fragment is the first mention of a portion of the Temple called the 'Hagneuterion,' or place of purification. This, too, has never been spoken of before, so far as is known.

"The strange story of a Hidden Book," by Bhagavân Dâs, is concluded. This narrative must have attracted much attention among those who are interested in the ancient literature of India. "A Weird Experience," by Edward E. Long, is a thrilling statement of events which happened on board a ship. "More from the Legends of the Giants," is contributed by Erinys. In "The Religion of the Mind," Mr. Mead gives us his valuable thoughts on "the Gnosis of Thrice-greatest Hermes," some of which are of prime importance (see Cuttings and Comments in this number of the *Theosophist*). Michael Wood furnishes another article in the vein so characteristic of this author,—entitled, The "Joyous Shepherd." Francis Sedlak's paper—"Mr. Bhagavân Dâs *versus* Hegel"—is mainly of the nature of a criticism of the views held by Mr. Dâs. The two following articles "Matter, Planes and States of Consciousness,"—this being the first portion of a metaphysical contribution, by Hadrien—and "On the Screen of Time," by N. D. K., complete the main text.

*Sophia* (May). In remembrance of the White Lotus Day, Rafael Urbano meditates upon the "Serene Glance," of H. P. B., and in another small article reminds us of the merits of D. Francisco Montolieu who died fourteen years ago after a life of enthusiastic propaganda for the Theosophical teachings. The "Epilogues of the month" contain two small essays on "The Unmovable Eternal," and "The Good Prophets," giving a further proof of the splendid philosophical and rhetorical talent of Senor Arimî. The translations of Mrs. Besant's "Spiritual Genealogy," and H. J. van Ginkel's "Great Pyramid," are continued, and besides there is the beginning of the article on "The Science of To-morrow and the Mediæval Mysticism," by Gabriela Cunningham Graham.

*La Verdad* (May). Lob-Nor continues his translation of "The Mass and its Mysteries." Besides there are translations from H. P. B., Mr. Sinnett, and Mrs. Besant.

*Revue Thésophique* (May). The number opens with a portrait of Colonel Olcott followed by a short review of his life and some hearty and suitable words on his character, by M. Courmes. There is further a translation of Mrs. Besant's "Perfect Man," the continued translations of Mrs. Besant's "Avatâras" and H. P. B.'s "Theosophical

Glossary," and a paper by A. J. Willson on "Indian Funerals." Among the "Echoes of the Theosophical World" we meet the interesting account of an article on hunting, by Prince Albert of Monaco, in which the Prince harshly condemns the chase as unworthy of a civilized nation, and decidedly approves of vegetarianism.

Received with thanks: *Théosophie* (Antwerp, May); *De Theosophische Beweging* (June); *Der Vdhan* (May).

Theosophical Books in Finland. We are glad to acknowledge the receipt of the following books published in 1905 and 1906. "Buddhist catechism," by H. S. Olcott, Finnish translation by Pekka Ervast.

Bhagavad Gitâ, Finnish translation, according to the English translation of Annie Besant and the German one of Dr. Franz Hartmann, by Martti Humu. A small theosophical glossary (Finnish original), by Pekka Ervast.

"Vital Questions," by Tuntematton ('An Unknown'), (Finnish original).

"The Law of Thoughts," by W. W. Atkinson; Finnish translation (abridged), by Matti Kurikka.

*Theosophia*, April, has the following articles: "The Sin of Separateness," by G. Heuvelman; "In the Space," by Mrs. A. S. Obreen; "Karma and Free Will, according to Astrology," by H. J. van Ginkel; "Active and Passive Good," by Louise F. G. Joret; "Some Quotations from Prof. Darwin's Lectures," by P. P. S.; "The Mystery of the Son of God, II," by Michael Wood; "Letter to the L'Essor Lodge, Paris," by 'Lotus'; "From Foreign Periodicals," by Lena C. de Beer.

The May number has, after the Foreword, "Old Diary Leaves," by H. S. Olcott; "Growth," by W. L. Van Vlaardingen; "Riches," by Betsy Themans; "The Coming Period of our Movement," by Dr. Hübbe Schleiden; "Discourses on Theosophy," by Dr. J. W. Boissevain; Reviews of Periodicals, by Lena C. de Beer.

*Broad Views*. The June number of this magazine has a rich and interesting table of contents, the thoughts of the contributors being characterised by breadth of view, vigor and suggestiveness. The articles are—"Matrimonial Fetters," by Walter Pierce; "Married by Degrees," by A. P. Sinnett; "A Human Curiosity;" by W. Osborne Moore; "The worship of Physical Culture," by Wilfrid M. Leadman; "A Broad View of the Land Question," by J. W. Petavel; "Thoughts on the Trinity," by Alice C. Ames; and the following, which are un-

signed : "Unconscious Authorship," "The Music of Verse," and "Light Pressure."

*East and West*, June, is full of attractive articles, though from lack of space we must be content to merely mention them. First we have "The Study of Indian Social History," then follow—"Akbar's Country House," "The Educational Policy of Lord Curzon's administration," "Nur Jahan," "Some Recent Interpretations of Wagner's Music Dramas," "Pratap Chunder Mazoomdar," "Homer, Then and Now," "How the East Strikes the West," "The East," "The Oriental Spirit in Paul Verlaine," "Colonel Memory," "India and World Politics," to which are added the long and very important Editorial on "Sympathy,"—treating mainly of the feeling which should exist between England and India—and the notes on "Current Events."

*Theosophy in Australasia*, May, contains the report of the Twelfth annual convention of the Section, which assembled in Sydney on April 13th. Mr. H. W. Hunt of Melbourne was voted to the Chair, and in his address to the meeting, referred, among other things, to "the passing away of the old-time prejudice of the press towards Theosophy ; the present great wave of psychic enquiry, beginning even to touch the territory of science, towards which Myers' great book on 'Human Personality' had contributed very largely ; the splendid work done in Australia by Mr. Leadbeater, and the prospect of a coming visit by Mrs. Besant. The General Secretary's Report for 1895 has an encouraging outlook. There has been an increase of 133 members, 'as against 14 for the previous year.' One new Branch has been added to the list, much general interest has been awakened in our movement as a result of Mr. Leadbeater's tour, and the sale of our literature has largely increased.

It is to be regretted that the General Secretary could not arrange to be present at our last Convention at Adyar.

*The Theosophic Gleaner*, June. Following the Editorial notes we find a continued article by 'Seeker', on "How shall we be Free?" one by Fio Hara, on "The Eras of the Shu King and its Four Books", to be continued ; "The day of Remembrance, in Bombay," containing the speeches of Mr. R. N. Bijur and the Editor of the *Gleaner* ; "The Tortures of the Personal Man ;" by J. D. Mâhluxmivâla, (also to be continued), and various reprints.

*The N. Z. Theosophical Magazine*, May, continues Mr. Leadbeater's excellent lecture on "The Power and Use of Thought." Then follow

“The Highest Problem of Philosophy,” by R. H., to be continued, and other matters worthy of perusal.

*Charaka Samhita.* We have received Parts XXXV. and XXXVI. of the English translation of this valuable work. These numbers treat of aphrodisiac preparations and the origin and treatment of fevers.

*The Central Hindu College Magazine.* We find in ‘The Crow’s Nest’ a sad commentary on the present condition of Society, especially in India, which is shown in the fact that a large majority of prisoners “gain in weight when they are in jail.” The larger portion of the prisoners belong to the agricultural classes. Concerning this, the Editor says :—

This pitiful fact, true in England as in India, that the criminals in jails are better fed than the honest toiling men and women outside, is a perennial condemnation of modern civilization. But in England only about one-tenth of the population.—10 per cent.—are in this position ; in India, 80 per cent. suffer.

Attention is called to the needs of the Central Hindu College Girls’ School, and an item relating to this matter, is to be found in our ‘Cuttings and Comments’ column. A large proportion of the articles are continued and the number is an interesting one.

Received with thanks: *Modern Astrology, Light, Theosophic Messenger, Lotus Journal, Harbinger of Light, Fragments, Teosofisk, Tidskrift, Omalunlo, Notes and Queries, The Light of Reason, The Theist, Indian Journal of Education, Phrenological Journal, The Hindu Spiritual Magazine, The Madras Review, Metaphysical Magazine, Mind.*

Also acknowledged with thanks:—

“Sanātana Dharma, Part III.” An Advanced Text Book—translated into Tamil and published by Mr. P. Narayana Aiyar, B.A., B.L., President, Madura Branch, T. S. An excellent edition that deserves to be put into the hands of every Tamil-knowing student of Hindu Religion and philosophy.

*S’rī Vānī Vilāsini*—Vol. II. No. 9.—Sankrānti number for January 1906. Beautifully illustrated and excellently got up as usual. Full of interesting and instructive matter. Deserves to be in the studio of every lover of Tamil literature.

“S’rī Vānī Vilāsini” Sanskrit series No. 1.—‘Pārvatī Parinaya’—a carefully edited Sanskrit drama printed in beautiful Devanagari types with an introduction and footnotes by Pandit R. V. Krishnamāchārya.

A reprint of a lecture (covering 18 pages demi 8 vo.) on “The Unseen World,” delivered by Mr. C. W. Leadbeater at Madura in December last, issued by the Madura. T. S.

Madura Hall of Theosophy.—Tamil Tracts Nos. 12, 13, 14 and 15.

Bhagavad Gitâ with S'ankara's commentary (in Grantha and Tamil) proposed to be completed in 12 parts by Mr. J. Sundararâja S'arma. ; The 1st part before us contains the text and commentary up to Verse 39, Chapter II., in Grantha characters with their translation into good Tamil printed in excellent type on feather-weight paper at the Ananda Steam Press. The get-up is excellent and the edition, if completed, will be a very useful one to the Tamils. Published by the Manager, Gitâ Office, 33, Armenian Street, George Town, Madras.

The Voice of the Silence (Gebi A'vâja).\*

This translation into Gujarathi by Nasarvanji Framji Billimoria appears to be well done. The original notes of H. P. B. are incorporated in the body of the book in their proper places, making reference quick and easy. The translator's notes are also quite helpful. Price not given.

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### CUTTINGS AND COMMENTS.

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

We copy the following brief gem from J. L. Macbeth Bain's recent work, "The Brotherhood of Healers :"  
*What God's body is.*

"When we realise that all that is manifest to our senses, as well as all that is not thus manifest, is the body of God we are filled with love and reverence for all creation. As truly as the race of mankind is the human body of God, so truly is the brute kind the brute body of God, the plant kind is the plant body of God, the mineral kind the mineral body of God, and so on to the deeps even as to the heights of creation . . . Now when we eat of the food that nourishes the flesh, if we do so intelligently, we shall realise that we are, in this bread of the earth's fruit, actually breaking and absorbing into our body the substance of God. We shall eat with reverence and love for the Creating Spirit, who thus brings forth into our sphere of life what is needed for our present support."

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A second storey is being added to the Central Hindu College Girl's School, and it is proposed to use these rooms, built round a courtyard in Hindu fashion, for the housing of Indian lady teachers. Friends of the Girl's School should take this opportunity of helping the Committee with donations for the building, each giver thus laying a few bricks in the structure. Still more are monthly subscriptions

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\* Bombay, Cherag Printing Press.

needed to meet the growing expenses of the School, as the number of girls attending steadily increases. Teachers must be paid, for voluntary teachers can, by the nature of things, be few and the burden presses heavily on the few who give time, money and work to this noble cause.—

*Central Hindu College Magazine.*

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*Fruits as germ-killers.* Among some "Science Notes," re-published by the *Indian Mirror*, we glean the following relating to the virtues of fruit. This is supplemental to the well-known effect of the juice of acid fruits, such as limes, apples, pineapples, etc., in mitigating the craving for alcoholic drinks: It is said that an eminent Japanese bacteriologist has recently shown, with success, that the acids of lemons, apples, and some other fruits, are capable of destroying all kinds and varieties of the germs which cause disease and pain in the human body. The acids citric and malic contained in the fruit juices, probably have the effect of killing these disease germs. Cholera germs are said to be killed in fifteen minutes by lemon juice or apple juice and even typhoid germs which have great resisting power are killed in about thirty minutes by either of these acids even in a very diluted form. A tumbler full of cold water saturated with cholera bacilli might be gulped down one's throat with impunity, provided a lemon has been squeezed into it about fifteen or twenty minutes prior to the act. The safety here lies in the absolute certainty of the destruction of the bacilli by the action of the lemon juice. What is a delicious drink to the human being is here evidently a poison to these micro-organisms. Thus the two most dreaded diseases in India, *i.e.*, Asiatic Cholera and typhoid fever, have a simple remedy to checkmate their ravages. These prevalent and universal diseases have now this universal remedy. Limes are within the reach of the poorest people in India and they could be secured for a pie even in the districts of great scarcity. Even the very poor people by having a plentiful supply of lemons and oranges, in the times of epidemics, could tide over the infection with great credit. The Western physicians pledge their faith to the unscientific system of inoculation even as regards cholera and typhoid fever. But of course, our Eastern bacteriologist has given us the safest, the cheapest and the most natural of all remedies advocated for these terrible maladies of humanity. Then is it not true to say that to live a happy, healthy and cheerful life one has to live more and more according to nature.

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*Mr. Mead on the Gnosis of Hermcs.* We cull the following beautiful passages from Mr. G. R. S. Mead's article on "The Religion of the Mind," in June *Theosophical Review* :

"He who is coming unto himself, who from the unconscious and the dead is beginning to return to consciousness and rise into life, self-consecrates his every act for ever deeper realisation of the mystery of his divine nature; for now no longer is he an embryo within the womb, nourished in all things by the Mother-Soul, but a man-babe new-born, breathing the freer spirit of the greater life, the cosmic airs of the Father-Mind.

And so it is that every act and function of the body should be consecrated to the soul and mind ; the traveller on his way should pray unceasingly, by devoting his every act unto his God, thinking when eating : As this food nourishes the body, so may the food of wisdom nourish the mind ; or when bathing : As this water purifies the body, so may the water of life vivify the mind ; or when freeing the body of impurities : As these impurities pass from the body, so may the refuse of opinion pass from the mind !

Not, however, that he should think that anything is in itself unclean or common, for all is of the divine substance and of mother-matter ; this he already knows in his heart of hearts, but his lower members are not as yet knit together in right harmony ; they are as yet away, not centered in the perfect whole."

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It has been proposed to return the skull of Sir Thomas Browne, a distinguished doctor who died some centuries ago, to the authorities of St. Peter's Church, Mancroft, Norwich, so that it may be 'reverently re-interred' in the tomb from which it was, reputedly, taken in 1840. Commenting upon this, some months ago, the *Eastern Daily Press* says :

What is a man's skull, this implement of mere bone, what is it, when he has done with it, more than his old shoe or a brick of the house he lived in ? *He* is not disfigured by its ignominy. He is not there in it at all. It is just a little lime and phosphate, curiously and ingeniously shaped, that was once useful to him. We do not understand this reverence for empty rooms that people have moved out of. It is a reverence that seems to us to contain the whole materialistic philosophy of what man is ; a little dust, eddying in the wind of separate existence for a moment and sinking into dust again. . . . As having had an intimate association with the man himself, a man's bones are interesting, as all relics of those we know—the glove they wore or the chair they sat in—are interesting ; but only for the association's sake. To talk of them as if they were in any sense the man himself, and to speak of doing reverence to them, is to talk in terms of absolute materialism about life. For man is a living spirit, and not a little curiously shaped dust and lime. For our part, once we have done with it, we can contemplate with equanimity whatever may happen to this implement of body. Whether you use it for a football or reverently inter it, is a matter of complete indifference to us ; we shall not be there. Indeed, in the permutations of nature which passes the same dust through all sorts of organisms over and over again, it does pass into the footballs we kick about over the grass and into the grass over which we kick them. Into what organism and to what use it may pass next and next and next, in the infinite plasticity of the material world, who knows ? To think of all this as being ourselves is to mistake the coat for the wearer and shadows for the reality of things."

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