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“THERE IS NO RELIGION HIGHER THAN TRUTH.”

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

OLD DIARY LEAVES.*

SIXTH SERIES, CHAPTER XVI.

(Year 1897.)

WE resume our notice of the Convention of 1897 which was begun in the last chapter. The tone of the Annual Report is that of a breezy optimism, as will appear from the following extract from the Presidential Address : “ Never before, since the Society’s foundation, have its prospects been brighter, its sky more unclouded. Storms may come again, nay we may be sure they will, and fresh obstacles present themselves, but one such exciting and exhilarating year as 1897 braces up one’s courage to stand the worst shocks and surmount the most obstructive difficulties that can be found in our forward path. It is not merely from one quarter that good fortune is flowing towards this centre, but from all sides ; not only from America but from Europe,

* Five volumes, in series of thirty chapters, tracing the history of the Theosophical Society from its beginnings at New York, have appeared in the *Theosophist*, and three of the volumes are available in book form. Prices : Vol. I., cloth, illustrated, Rs. 3-12-0, or paper, Rs. 2-8-0. Vol. II., beautifully illustrated with views of the Headquarters, Adyar, cloth, Rs. 5, paper, Rs. 3-8-0. Vol. III., covering the period of the Society’s history from 1883 to 1887, is sold at the same price as Vol. II. It is uniform with Vols. I. and II. and illustrated with many portraits. It will have a special interest in that it introduces to the reader’s notice other Mahatmas than those already known. Apply to the Manager, *Theosophist*, or to any Theosophical Book Agency throughout the world.

India and the Australasian colonies come to us the proofs that our Theosophical movement rides on the crest of a wave of spiritual influx that is circulating around the globe."

One of the most important events of the year as affecting the interests of the whole Society was the long tour made by Mrs. Besant, accompanied by the Countess Wachtmeister, throughout the United States. At the outset, in New York, the leaders of the Secession party were engaged in a campaign of slander and hatred against Mrs. Besant for the part she took in the exposure of Judge's guilt; baseless slanders were circulated against her, her motives calumniated, and all she had done, out of the abundance of her sisterly love for him and his Section, was absolutely forgotten and her benevolence repaid by criminal ingratitude. For a time during the tour her audiences were small and her expenses exceeded her receipts. But the power behind her was irresistible, and perfect success crowned the latter half of her tour. Here is what Mr. Fullerton said in his Official Report of that year :

The great event of the year has been the six months' tour of Mrs. Annie Besant. Of course no estimate is possible of the thousands to whom came, directly or indirectly, a knowledge of Theosophy through her public lectures, receptions, and interviews, with the widespread newspaper notices thereof, or of the countless thought-forces set in motion by labors of such length. Nor is it possible to gauge the instruction, the cheer, the enlightenment, the inspiration given by her in private intercourse, nor yet the gratitude felt by those thus helped. As a mere matter of numerical statistics it may be stated that Mrs. Annie Besant formed twenty-three new branches, and that her recommendatory signature appears on two hundred and twenty-one applications for membership.

One element of indescribable value in the results of Mrs. Besant's tour is the rescue of Theosophy from popular opprobrium as a system of clap-trap, cheap marvel, and sensationalism, and its restoration to its real plane of dignified religious philosophy. The general contempt brought upon Theosophy by recent travesties of it has been greatly abated through her magnificent expositions of it. At this time Mrs. Besant's portrayal of the real "Ancient Wisdom" has an importance exceptionally great, one which will be more and more discerned as years unroll. That her tour was enjoined and supervised can readily be perceived by all familiar with its bearings.

Mr. Fullerton speaks appreciatively of the long-continued labours of the Countess Wachtmeister, who, from May of 1896 up to the time of his writing, had formed fourteen new Branches, travelled over a large part of the North and West and was to do a tour through the

South during the coming winter. Anything that can be said in praise of the self-sacrificing labours of this patrician lady would be well deserved, for since she joined the Society and helped and consoled H. P. B. in Europe, she has thrown herself with tireless energy into the helping on of the movement: her time, her strength and her money have been ungrudgingly given, and despite her age and growing infirmities she has travelled over many countries of the world.

Three important systems of Sectional work were devised and aided by Mrs. Besant,—a committee from each group of arranged States, with a correspondent in each State, for giving information as to hopeful points and for labour therein; a committee to whom questions as to doctrine or duty or truth might be sent for consideration and response; a Lending Library plan, by which Branches might enjoy for a time the use of standard works: moreover, under Mrs. Besant's auspices, a committee was appointed by that year's Convention to issue successive *Outlines of Branch Study*, and the Chicago Branch published a carefully-analysed Syllabus, very helpful to Branches and private students, and as an aid to propaganda a member of the Section contributed 50,000 copies of Mrs. Besant's pamphlet, "What Theosophy Is."

The European Section reports among its important events of 1897, the publication of Vol. III. of "The Secret Doctrine," Mrs. Besant's "Ancient Wisdom" and Mr. Leadbeater's manual on "The Devachanic Plane;" H. P. B.'s magazine, *Lucifer*, changed its name to *The Theosophical Review*, increased in size and improved in form. A very comprehensive programme of visits to Branches and of public lectures was carried through within the Section and Mrs. Cooper-Oakley visited France, Italy, Germany, Austria and Russia, while Mr. Mead travelled through Sweden and Holland.

The newly-formed Dutch Section made a most encouraging report for the fraction of a year which had transpired from the date of the granting of its charter, May 14th, to the date of the report; Mr. Fricke also introduced a brief historical retrospect. It appears that when the first charter was issued to a Dutch Branch in 1891 there were only three of the members who understood English and no Theosophical literature in the Dutch language had as yet appeared. But at the time of the General Secretary's Report in 1897, all the Lodges, with one exception, possessed Lending Libraries containing

all Dutch publications and the standard English Theosophical works ; all of them held weekly meetings and devoted at least one evening in the month to public lectures ; study classes and question meetings for the benefit of enquirers were being held as well as classes in English and Samskrit, mathematics in the Amsterdam Lodge and in the other Amsterdam Lodge, the Vâhana, a weekly class for theoretical and practical geometry. The change in public sentiment towards us is also noted : at the beginning the newspapers would have nothing to do with our members and refused all articles sent in, but things had already so changed at the date of the Report that editors were not only willingly accepting articles on our subjects but also were giving very fair reports of our public lectures. Sectarians had begun to write against us, especially the Roman Catholic papers which had been devoting much time and space to attempts to prove our ideas fallacious. In short, the prospects of the Netherlands Section were bright and encouraging.

The phenomenal growth of our Society during the year 1897 had no parallel in our previous history. Sixty-four new Branches were added to the list and distributed as follows : Indian Section fifteen, European Section eight, American Section thirty-seven, Scandinavian Section one, Australasian Section two, New Zealand Section one. Deducting Branches seceded we had 402 living charters and recognised Centres remaining. It was in that year that the Dutch Branches were grouped into the Netherlands Section, making the seventh of the grand divisions of our Society, the sequence of their ages being : 1. The American ; 2. The European ; 3. The Indian ; 4. The Australasian ; 5. The Scandinavian ; 6. The New Zealand ; 7. The Netherlands. I am glad that, in noticing the organisation of the Netherlands Section, I recorded the following prophecy : " Once let them become convinced of the merits of the Theosophical teaching, there is no sacrifice they are not capable of making, no obstacles they will not try to surmount to put our movement on a sure footing. In this, they resemble the Scotch." The outcome of the movement in Holland bears out this prophecy to the very letter : as for Scotland, she is not yet awakened ; her tremendous latent strength in this direction will be developed in the future.

The General Secretary of the Indian Section, Babu Upendranath Basu carried an optimistic tone throughout his report. There is a

record of great activity on the part of all the workers. New members had been admitted into 49 Branches, 15 new charters had been issued, 6 old Branches revived and 355 members had joined the Section. The Reports of the Australasian and New Zealand Sections, of course, make much mention of the joint tour of Miss Edger and myself and notice the encouraging fact that the sale of our literature is constantly increasing. A very healthy state of things was reported by the General Secretary of the Scandinavian Section, which to me is always a most interesting item in our yearly report of activities. How impressive is a fact like the following: "A new Lodge was founded on the 16th October under the name of Båfrast, in Lulea, a Swedish town, situated in the Polar regions. It already has sixteen members, with Mr. S. R. Sven-Nilson as President." The Report of Mr. Buültjens, General Manager of Buddhist Schools (Ceylon), shows that at the close of 1897 there were in the Colombo Circuit 13,910 children under instruction in 64 schools; the number in the Galle Circuit is not given, but in the Kandy Circuit there were 2,884.

As usual the Anniversary of the Society was publicly celebrated on the 28th December at Victoria Public Hall, Madras: the usual crowd were present and the usual enthusiasm prevailed. The addresses of the year were by the President-Founder; Dr. A. Richardson; H.R.H. the Prince-Priest Jinawarawansa; Mr. Roshan Lal, of Allaha-bad; Mr. Harry Banbery; Mr. Knudsen of Hawaii, and Miss Edger. The Prince's address was in the form of an Open Letter, which was read for him by myself, and from which it will be worth while to copy some extracts as showing how the views of a royal Prince, ex-diplomatist and man of the world, can change when he turns his back on the worldly career and takes up the life of a religious mendicant. Such an act of renunciation as this naturally appealed in a striking degree to the imaginations of the Indian audience in the history of whose ancestors are found many similar instances. The Prince said:

I am extremely reluctant to come on the platform at this meeting, as requested and give my views on questions engaging the attention of the Theosophists.

In my present retired life, which is that of a Buddhist Monk who is yet in his first stage of the priesthood—that of learning and acquiring knowledge and experience,—to take the position of a speaker on a public platform would not be consistent with my aims, or the rules of my order, and certainly contrary to my naturally retiring disposition.

I would, therefore, crave your kind indulgence to allow me to remain as an attentive listener and receive the teaching and suggestions of those more ripened in experience and who are qualified to teach on subjects so abstract and philosophical as well as practical. As a listener and a student I shall fulfil the desire I have so long indulged in, to come to India and learn her ancient wisdom.

I confess, my dear Colonel, I shudder to reflect on the modern calamities of which we have already had the experience, and the possibility of a European war is more frightful still, amidst religious activity and societies for all kinds of works for the alleviation of the sufferings of humanity.

Is it not anomalous, that such should be the state of things in the world of to-day?

The truth is, I venture to suggest, that men have become too learned and knowledge is a drug in the market

The beauties of morals and religion are taught and acquired as any other knowledge is taught and acquired, and for the same object, but neither the teacher nor the learner practises them after they have learnt. Hence knowledge becomes a dangerous weapon, as very clearly pointed out by Miss Edger this morning.

If Theosophy would undertake, in addition to the work of bringing men together into one Universal Brotherhood, the duty of leading men by example and practice, and training them instead of merely teaching them in religious truth, by their exemplary life, so that they might be either true Christians or Hindus, or Buddhists, &c., whatever be their religion, and not hypocrites as they now appear to be, it would be conferring the greatest of all the boons of the century. The one work that is needed now, I believe, is example and practice and not mere theories.

Personally, and as far as I have yet learnt, I think that all the elements necessary for the basis of a Universal Religion are found in Buddhism. For there you find the Truth that no man can deny and no science can disprove. In its purest form as originally taught by its "Finder" (Buddha was not a founder but a finder, so was Christ, &c.) there is no superstition or dogma. It is therefore the religion of nobody, the religion for everybody, and to regard it as of Buddha alone and call it Buddhism is extremely misleading. Buddha was a finder of truth concerning existence and eternity. This religion of truth is always here in the Universe and it is found out by any one who seeks it and brings it to light when the world has need of it in the course of its eternal evolution, for its spiritual requirement.

The key-note to Buddhism, and its idea of salvation, which is purely philosophical, is that it is neither "you" nor "I" nor anybody else that suffers misery or enjoys happiness or attains to Nirvāna. It is the "Pancak-khandha" or the five component elements of being that does this.

The secret of misery and happiness is to be found in selfhood and where there is self there can be no truth, for self is an illusion. The moment one for-

gets one's self, pleasure and pain and all other sensations disappear, and the Truth of Buddhism is seen, and Nirvâna gained.

As thought is the seat of the delusion of self, it is in thought that either happiness or misery is found. Hence the whole of the Buddhist metaphysic or psychological science is summed up in these four words of very deep meanings and capable of great expansion : *Cittam, Cetasikam, Rûpam, Nibbânam*, or Thought, Perception, Sight and Nirvâna.

From this, deep and earnest contemplation on the Four Noble Truths brings the conviction as a sequence, that misery or happiness depends on thought and conception ; right thought and conception bring happiness ; erroneous thought and conception bring misery ; for the one makes you see things in the cosmos as they really are in their abstract truth, and the other as they appear to be in relative truth.

Hence Nirvâna depends upon the three elements of Thought, Conception and Sight.

The whole of their religion, as you have already stated in your Catechism, is summed up in the celebrated verse :

To cease from all wrong doing,

To get virtue,

To cleanse one's own heart—

This is the religion of Buddha.

And a more beautiful doctrine and a greater truth has never been told in any religion in the world.

This reminds me again that we are really spiritually retrograding, and need radical reform in our educational methods for bringing up our children and for the Buddhists of Ceylon in providing them with education based on the plan of bringing up the Buddhists in their own religion. This system, before your time, practically did not exist, and the universal praise that has been bestowed on you by the Sinhalese for the blessings which they now enjoy, must be a source of pleasure and happiness to you.

May you and your Society, such as I to-day conceive it to be, be protected by the Triple Gem which is Truth, and be successful in all right efforts.

H. S. OLCOTT.



SELF-CULTURE

OF

THE YOGA OF PATANJALI.

THE Yoga has been discussed often and from many a point of view. It appears to me, however, that a full and complete discussion of this splendid ancient philosophy has not yet been attempted. It is my object to show in these papers that the Yoga of Patanjali is the sublimest exposition of the Science of Self-culture—individual and national.

The primary object of the Yoga philosophy is to expound the laws of the culture of thought. But before these laws can be fully understood, it is necessary to understand well the present constitution of the human mind. This further necessitates an inquiry into the nature of the objects of thought, and into the highest possible state of mental culture. There is hardly any subject of human interest which Patanjali has not mentioned as a necessary study for the culture of the human mind.

Patanjali was a Sāṅkhya philosopher and it is that system of philosophy which he has incorporated in his treatise, in order to illustrate the laws of thought he propounds. The Yoga proper, that is, a study of the laws of mental culture, might be made to fit in with any system of philosophy, ancient or modern. But when we are studying Patanjali, we must take his own philosophy—the Sāṅkhya—as the basis.

The Sāṅkhya Yoga philosophy is the most splendid, original and unique of all the systems of philosophy bequeathed by the ancients to the modern world.

The Sāṅkhya system is attributed to Kapila, and the Yoga to Patanjali. In point of fact the philosophy of both Kapila and Patanjali is the same. The only difference is that Patanjali recognizes the existence of *Īśvara*, while Kapila entirely does away with such an entity. It is for this reason that the system of Kapila has been called Atheistic (*Nirīśvara*), and that of Patanjali Theistic (*Ses'vara*). But these words, while applied to the systems of Kapila and Patanjali

must be understood in a peculiar sense. For the *Īśvara* of Patanjali is by no means the *Īśvara* of Nyaya or the ordinary God of some religions. This difference will become clearer as we proceed further. The only point here is that but for this there is no difference between the two systems. And indeed if we recognize the interpretation put by *Vijñānes'vara* on Kapila's position with regard to God, we might say that there is no difference whatever between Patanjali and Kapila.

The twenty-five principles of the Sāṅkhya philosophy are common to the teaching of Kapila and Patanjali, and exactly the same functions are assigned to them by both philosophers. The definition of Yoga given by Kapila is word for word the same as that given by Patanjali. Some of the aphorisms are common to both writers as their books have come down to us.

The Yoga of Patanjali does not mean conjunction with the supreme soul. It is a system of education which proposes for its investigation the laws of the conscious evolution of the human race to the highest possible state of happiness, which from one point of view may be called conjunction with the supreme soul. But that point of view Patanjali has not taken. The definition of the highest state of happiness is common to both the philosophers. The study of philosophy is one of the highest means of culture ; and thus, while investigating the laws of mental culture, Patanjali, as it were, by way of illustration, propounds the entire system of philosophy which otherwise bears the name of Kapila.

I believe that all that is to be really attributed to the founders of these two schools of philosophy, is the method of treatment. As to the facts of their philosophy, these appear to have been taken by both philosophers from some common source. In other words, it appears that both Kapila and Patanjali belonged to a common school of philosophy, and it is the teachings of that school which both authors have put forth in a light which under the circumstances seemed the best to either.

Kapila was the older of the two philosophers. He it was who first thought out the complete system of the Sāṅkhya philosophy. He was the greatest of the *Siddhas*—those who forestall perfect humanity by the force of their penance. The Lord Krishna in the *Bhagavad Gītā* says—"of the *Siddhas* I am the thinker, Kapila." He was a man of mighty intellect. His analytical and synthetical powers

were of the highest order. He has analyzed the universe into twenty-five *tattvas*, and has established the sequence of their manifestation by inferential reasoning, for the benefit of those who have not like him developed the powers of Yoga.

It is here that Patanjali's work begins. He takes up the human mind as it is, discusses the methods of bringing out its latent powers, and marks out the stages of its progress, at the same time pointing out the objects which lend themselves to direct, as compared with inferential, knowledge at the different stages of mental progress. We are introduced to a system of education which takes, in one comprehensive grasp, the intellectual, moral and spiritual educations of the human race, and gives us a view of the possibilities of human nature, before which any modern conceptions of human life dwindle almost into nothingness. Kapila and Patanjali thus teach but one philosophy. Both these systems are really one. As the Lord Ś'ri Krishna says :

“ He only sees, who sees the Sāṅkhya and Yoga to be one.”

The importance of the study of the Sāṅkhya Yoga philosophy can hardly be overrated. At a time when problems of religion and spiritual philosophy are forcing themselves upon the minds of all classes and denominations of people all the world over, the presentation of a system of philosophy at once comprehensive and unique, must be interesting and instructive at once. Not only to the religionist but also to the social and political student the study of this philosophy is equally important. It presents a consistent view of all the phases of human life in all its departments. The laws it formulates apply with equal force to individuals and their various aggregates—to the classes and the masses, to the state and its subjects. The study of these laws must be of the greatest importance, just now, when the basis of the social and religious government of the various nations of the world is being more and more studied. The entire social system of the Hindus has had from time immemorial the Sāṅkhya Yoga philosophy for its basis. The great law-giver, Manu, was a Sāṅkhya Yoga philosopher. The theses of this great seer of antiquity on all subjects of human interest find their readiest explanation in the teachings of this philosophy.

To the student of Hindu society this study is of equal importance. Those who would fain discover the true causes of the

degeneration of the Hindu race, must first apply themselves diligently to the study of the Sāṅkhya philosophy, because in its most palmy days Hindu society was governed by laws formulated by Sāṅkhya Yoga seers, and because it is the misapplication and misunderstanding of these laws, which has caused the present degeneration. The Lord S'ri Krishna while preaching to his friend and disciple on the field of Kurukshetra, has said that his teachings consisted of the same Yoga which he had formerly preached to Manu's father, Vivasvan, and which had been forgotten by lapse of time. It is the same Yoga which he taught as Kapila. That Yoga has again been forgotten since the time of the *Mahābhārata*, and the result is the pigmy race which now brings disgrace to the land in which Kapila and Patanjali moved and taught. If Hindu society is to be reformed and brought round, its working must be brought into consonance with the teachings of the Sāṅkhya Yoga philosophy. Not only the individual, but the national mind should be cultivated according to the principles of that philosophy. The cultivation of the human mind is the sole object of the Yoga philosophy. But mental culture means, to the Yoga philosopher, very much more than it might mean to the ordinary reader of modern days. I use the word mind for the technical *Chitta* of Patanjali. The *Chitta* is the subtle, active principle in the universe, which evolves and unfolds higher and higher life on all the planes of universal and individual life. In man it is the human mind, using the word in a very much more extended sense than its ordinary signification at the present time. The possibilities of its development are infinite. What is there which the human mind cannot achieve. Some of the attainments which mark the stages of mental progress, and the evolution of the *Chitta* to the state of the perfect happiness of *kaivalya*, are given by Patanjali as follows :

The attainment of physical beauty, and an adamant constitution (*kāya sampat*) (III. 44, 45), motion through air and water (III. 39, 41), hardihood and power of endurance without flinching, firmness (III. 30), absence of hunger and thirst, whenever necessary (III. 29), the attainment of the powers of fellow-feeling, and sympathy with those in trouble (*karuṇā*), the feeling of joy and satisfaction at seeing those who are happy (*maitri*), the feeling of bliss at seeing those who are virtuous (III. 22), the knowledge of languages and inarticulate animal

sounds (III. 17), the knowledge of the systems of the body (III. 29), the knowledge of astronomy (III. 26, 27), the knowledge of the *lokas*, the three or seven worlds (III. 25). These attainments, I cull for the sake of illustration. There are many higher ones but of them further on. It will be seen from this list of attainments, that individuals or nations must be great even in what is ordinarily called a worldly sense, before they can lay claims to entry into the higher regions of life, or even dream of them with success.

The proper education of a nation or an individual has for its object physical beauty of the highest order, an adamant constitution which will be up to all sorts of hardships wherever they may have to be suffered in the life of a soldier, or a student, or a saint; the attainment of the means of motion, even though it be through air and water, to say nothing of solid earth. Every one must learn to disregard hunger and thirst, in the pursuit after higher and nobler things. We must lead a life of hardihood and simplicity if we would be great, and walk safely on the road of highest happiness; we must be firm in our undertakings, we must learn to love our fellow-beings; we must sympathize with them in their troubles, we must be glad with them in their joys; we must learn to be proud of their virtues; we must not look down upon them for their vices (*upeksha*), but must do our best to make them good and happy. We must try to study languages and sciences, physical and mental. What man in the world is great who has done nothing of these? What nation of the world has ever become great which has not striven to attain and retain these noble *siddhīs*?

The mind turns naturally towards the Hindus to begin with. With the splendid heritage of a philosophy, which has so exactly marked the stages of human progress, they have not retained even the minor *siddhīs*. They do not stand even on the lower rungs of the ladder of human progress, and they dream but weakly of ultimate happiness, quietly forgetting, in their ignorance, that the lower *siddhīs* must be attained before they are fit for the higher ones and that the *purusha* must pass through all the experiences of *prakṛiti* (*bhoga*) before he can attain the highest state of *apavarga* or *kaivalya*. The laws of nature cannot be violated. The great teachers of the Sāṅkhya Yoga philosophy have laid it down long ago that man must first live the lower life, then he must conquer the desire for that, for desire is but an

overgrowth and abundance, and then pass on to the higher, and so on along the graduated ladder of progress. One must live the life and know its attractions before there can be any merit in the renunciation, before renunciation can even be thought of, and however rapid may be the progress which one might make it possible for himself to make, he must rise rung by rung. A weak physical body is a constant drag upon intellectual and spiritual work. A man of undeveloped intellect will be but a sorry spiritualist. And what is true of an individual is equally true of a nation. It therefore becomes of the supremest importance to find out the true laws which govern the attainment and retention of physical vigour and beauty ; so that the development of the higher principles may become possible, and with a sound and strong physical body, we should set ourselves to find and work out the laws of intellectual progress, so that it may become possible for us to rise to the higher point of the spiritual world. It is the ignorance of these laws which leads us to pitfalls. When in our ignorance we do intellectual work, and while doing it ignore the physical side of our nature, we are dragged down. The body suffers, the desire for intellectual happiness in that condition becomes an additional source of trouble, and the experiment has to be repeated several times and for several lives before our eyes open to the necessity of discovering and working out the laws of physical life. This troublesome work may be shortened if we teach ourselves to profit by the recorded experience of seers. Similarly does spiritual work and a desire for spiritual happiness become troublesome to a man of weak intellect. The removal of the three descriptions of pain set forth by the Sāṅkhya philosophy as its object must be gradual, and the removal of pain on the objective plane means the attainment of a *siddhi* on the subjective. The cessation of physical pain means, in other words, physical beauty and an adamant constitution, and the same law holds on the planes of intellect and spirit.

This seems to be the present state of the Hindu nation: In the past they reached very high on the ladder of intellectual and spiritual progress. The desire for intellectual and spiritual progress became very keen. National physique was neglected. They were dragged down from their heights, and now we see the sorry spectacle of a nation with large capacities for intellectual and spiritual life, but with no nerve to take up either with any hope of success. Our brightest jewels are forced out of

a physical life by national karma, without being able to do much either for themselves or for the nation. What a sorry spectacle this—a nation of weaklings with high aspirations, but with no power to take up work earnestly and persistently. The other nations are differently situated. They have not fallen down. They are now soaring up, and with a systematic vigour which appears to be impossible to the Hindus. Take for illustration the work of the Theosophical Society. Western theosophists are studying the laws of karma and reincarnation with a vigour of thought, and a depth of grasp which besides being highly creditable to themselves, is without doubt calculated to confer benefit upon humanity at large. But among Hindus, while every man, woman and child talks of these doctrines, how many are there outside the Theosophical Society, who understand these doctrines or can even dream of teaching them. As to those within the Theosophical Society, I have no doubt whatever that their knowledge is due to their contact with and the influence of Western brothers. Vigour of the Western is due to his sound national physique and to his fresh intellect and new science. The weakness of the Hindu is due to his fall from the heights of the past, due to the neglect of the laws of the lower planes of life.

It is always the same until the lesson is thoroughly learnt. If the Western nations do not benefit by the experience of the Hindus, they will rise for some time in the domains of intellect and spirit, and then become another example in their fall—like the Hindus—to future humanity.

To my mind the value of the Theosophical Society consists, among others, in this very important factor of its work. By trying to promote the comparative study of Eastern thought and Western science, it imparts vigour to the Hindus and holds out a warning to the Western. Both can profit in this way by its splendid work. Both can learn that the teachings of the Sāṅkhya Yoga philosophers of ancient India when rightly understood and applied to human society will lead to physical, intellectual and spiritual happiness. The view of human life which these seers take extends both ways into infinity, and it is this view which can help modern man to guide his conduct, and govern his life much better and to greater purpose than any other partial view of life.

For illustration of the way in which the principles of the Sāṅkhya

Yoga were applied to Indian society in the beginning, and how the society became degenerated when those principles were forgotten, and how the Hindus and modern nations might be benefited by a study of those principles, I shall discuss the *Varṇa* system of the Hindus. I shall here state, for the purposes of this paper, some of the principles of the Sāṅkhya Yoga philosophy, reserving their discussion for some future occasion.

One most important principle taught by this philosophy is the principle of the evolution (*pariṇāma*) of the *Chitta*. Not only on the plane of animal life, but lower down in minerals and vegetables and higher up in the realm of morality, intellect, and spirit, it is this entity which evolves consistently from the lower to the higher.

The other principle is that, although life is bound to rise ultimately in the scale of evolution, it is subjected while on its forward march to the action of three *guṇas*,—the *sattva*, the *rajas*, and the *tamas*. I shall discuss these *guṇas* later. Suffice it to say here that in connection with this branch of the subject, the higher stage is always represented by the *sattva guṇa*, that effort to rise is always due to the *rajas*, but that the reactional force of the *tamas* always asserts itself. It is a cessation of further activity, which is very necessary for digesting the results of past activity, but which is constantly prone, if not checked, to drag the rising life of an individual or a nation down the current and back again into the lower manifestation of life from which it was striving to rise. This is always a most terrible period of suffering, as the higher energy which has woven itself into life becomes an additional source of trouble. But this suffering is useful. The *Chitta* becomes prepared against the possibility of further fall, and ultimately establishes itself permanently in the higher stage, thence to try to rise to still higher stages.

That the rise and fall are regulated by the law of *Karma*, the actions which lead to the higher plane, being in accordance with the *dharma* of the higher plane, are considered good. Those that lead back or chain the *Chitta* to the lower stage are considered bad. It is for this reason that the virtuous in their fall suffer more than those who have not yet risen at all. If by the study of the Sāṅkhya Yoga philosophy they see that their own weakness has brought about their fall, if the sense of shame thus brought about intensifies the keenness

of their suffering, they are led to correct their mistakes, and thus rise sooner out of the mire.

We shall now study the *Varṇa* system in the light of these principles. That the law of social evolution is at the root of this ordered division of political society, the least thought will make clear. All human societies tend to throw themselves into four great classes. Four great functions must be performed before a society can be maintained in progress.

The first of these classes consists of the performers of manual labour. This is the distinguishing characteristic of this class. The second great class consists of capitalists. Capital is the characteristic of this class. The third great class represents those who maintain the first two classes in the performance of their various duties. This is in modern societies represented by the State. Administration is the characteristic of this class. The fourth great class is represented by the teachers of humanity, who think out the laws of progress, who discover scientific truths, and teach and instruct every class in the performance of their various duties, with a view to higher and higher development. Thought is the characteristic of this class.

In ancient India these four classes were named the *Sādras*, *Vaiśyas*, *Kshatriyas* and *Brāhmaṇas*. The functions assigned to these various classes show this plainly. Thus, Manu says that the duties of Brāhmans are stated to be Reading, Teaching, the performance of *yajnas* themselves, and the making of others to perform *yajnas*, giving and accepting of charities. And if we refer to Chapter IV. of the Bhagavad Gītā, we find the sacrifices (*yajnas*) counted there. As the performance of these *yajnas* is conducive equally to individual and national greatness, and as all these *yajnas* are put down as important practices of Yogas by Patanjali, and as it is necessary to study these *yajnas* for the complete understanding of the duties which the four classes of society have to perform with a view to social greatness, it will perhaps be well to discuss these *yajnas* here in detail. As, however, this paper has already become rather long for a single issue of the *Theosophist*, I shall continue the subject in my next.

RAMA PRASAD.

[To be continued.]

"THY WILL BE DONE."

FROM how many pulpits in the world and from how many pews must the holy aspiration of the human heart, "O Lord, Thy will be done," be going forth in space ; how many thousands, on a Sunday, may be uttering it more with their lips than with their hearts, without the least consideration that in giving expression to it they are expected to honour the great Law of Righteousness which wakes and works for the good of all, for bringing them a step nearer to the goal of Life. If one were to study his own heart and probe it, down to the very seat of his earthly hopes, with their ever-to-be-realized anticipations, gloomy often, but brilliant by fits and starts, with scarcely anything in them to support and strengthen the soul, he will hardly have the boldness to say that he has a real conception of a sentence so fraught with bliss and so pregnant in meaning of the highest import, to him whose inner eye is open to the gravity of correspondence between the within and without of man. On the lower plane of life, where most of the interests of a man are centred in self-aggrandizement, where he thinks that he is the only one for whom Nature and Nature's God exist, there is very little hope that he will earnestly pray that the will of God, however unerring and righteous, may have precedence over his own self-seeking desire. So absorbing are the concerns of individuals during a single passage of life on earth, that their minds are monopolized by a feverish anxiety to make the most of the body, without the slightest consideration of their mighty possibilities, to actualize which they are here for but a short time as helpers and associates of the Law of Evolution. All religions infallibly teach that the will of God is the holy appanage of the manifested world, which works for the good and growth of everything, movable and immovable, that exists ; it is established to achieve the weal of all, and it persists, in the infinite providence of the Great Being, to impart self-consciousness to evolving Jivas. But as the will of God is not intended for separate entities, nor meant to function in a limited area, the element of personality, under the garb of voluble resignation, ever rises in rebellion against it. The isolation of single desires and the futile

effort to prevent the body from its inevitable decay, make the Divine will, though destined to conquer all opposition in the long run, lose in pointedness and energy what it might gain by co-operation and harmony. The will of God and the wish of man are poles apart, and though man and his wishes are but veritable reflections of God and His will, the infinite wishes of an infinite number of men, incoherent, disjointed, and, above all, adulterated with the animal self, fail to achieve their object against the one mighty aimful will wherein the idea of self is wholly expurgated. Had that one will not its overpowering force, it might have succumbed to its rivals. Ignorance of the higher states of consciousness in which man appears quite different from what he thinks himself to be, tends much to hide his connection with the higher planes and lulls him into the belief that the subtle workings of his thoughts and emotions have no reality of their own, and unperceived as they are they have no purpose of his own to serve, in his development.

A great step in advance is possible when the conviction dawns, however slowly, that there is comparatively greater persistence of life and energy in our mind than in the physical cells of our body, and that thoughts live longer than they. The momentum imparted to all sorts of activities by our mind is a secret which very few care to know, and those few who do know it, very often fail to realize the gravity and importance of thought-economy in the domain of human life. There may be thousands in this world, who may have a certain amount of pious desire in them to possess resignation to their hard lot in life, but they are not aware that when they give utterance to the words, "Thy will be done," they falsify their hearts by their lips, when the heart is not responsive fully to what the mouth expresses. This pious prayer, to put the Lord's will above all our personal wishes, tends to hypocrisy and is not likely to promote our spiritual progress. It is only when the sneaking purposes of the lower self sleep to wake no more, when the motives for continued isolation cease to operate, that a man can be said to effectively use this mantram of yielding to the Divine Will, which rests on justice, equity and righteousness, and works for ever and ever for the good and well-being of all. In fact, he who has attuned his heart to his head, or, rather, his head to his heart; who has taken refuge in the Eternal by sacrificing his impermanent self, he alone can pronounce it with a

telling force to lift himself and others from the mire of Mâyâ. Man, by the inherent gift of divinity inherited from his Father in Heaven, always tries to mould the world by the expression of his own views, with ever an eye to his own interests in preference to those of others, and such a procedure is a strong deterrent to the will of the Holy Lord, who having nothing to gain in the three worlds, protects the universe, in order to teach us to grow like unto Himself, by crucifying Himself in matter for æonian periods.

The unalloyed purity with which the words go out is the measure of a man's high position in evolution, how much he is able to live for others, or, in the words of the late Professor Drummond, how much of "other-ism" he has developed within himself.

Now we shall proceed to examine in how many different ways a man tries to assert his own will at the expense of the all-embracing and all-protecting will of the Omnipotent. To take a common instance—the weather, with thousands, is a source of dissatisfaction and discomfort. Should a morning open with frost, or should it commence with a gloomy aspect of the heavens, how many murmurs and half-uttered growls will go up expressing dislike with the surroundings, for the rest of the day. Concerned as each man is with his own affairs, he only takes thought of the effect of bad weather upon his own limited circle, but not so the mighty Law which worketh for Righteousness; it sweeps through space *for all*, and there is hardly a particle of matter which can stand unaffected by it. Each man, as a rule, seems to think that the forces of Nature stand for him alone, and he, therefore, cares only to judge of their effects so far as his own interests are concerned.

Again, for a moment, consider that when death or separation takes place in a family, with what feelings do we generally receive it. Hundreds and thousands in such cases are apt to express discontent, if not positive dislike, for the order of things as it exists in the government of the world; and the removal of a physical encasement is found fault with, because the party afflicted thinks that it should not have been treated with the deprivation it did not, in his fancy, deserve. At such a time, that humble and patient resignation which gives in to the rulings of Heaven, whose wisdom is beyond cavil and criticism, and whose modes of governing the universe are based on the solid rock of justice, is really a rare thing. Our personal predilections count for

little in a sphere where all are taken care of with impartial justice and minute accuracy of love. We may consider it a burden beyond our shoulders to bear when we have a family of half-a-dozen to look after and support ; but there is the all-protecting Father of us all—the great Human Family—who never has swerved from His great responsibility of maintaining it for infinite periods of time in perfect righteousness and plenteous mercy. Can we accuse Him who is whole and indivisible for not going out of His way by stooping to the selfishness of a few ? What would become of our body, if the Life within would only attend to a few cells composing it, leaving the rest to take care of themselves ? Would not dissolution follow in the wake of such a procedure, and would not the nurse be the grave-digger by such a short-sightedness ?

In our daily transactions through which we whirl automatically, whether they be intellectual, social, commercial, domestic, or political, we keep ourselves so prominently in the front that we hardly have time or inclination to think that there are many like us in the same walks of life whose rights have to be served, whose aspirations have to be answered, and who hold in the mind of the Great Being the same place that we crave for ourselves. In these days of debasing and brutal competition, how very, very few there be, who do not wish that their rivals in the race of life, their own brothers, sons of the one Father, were not in the way, or were in some uncongenial regions in which they themselves would never, for a moment, like to be. How many tradesmen, artisans, and professionals of all kinds, would like that those who follow their own occupations should thrive and be better off than they ? Individuals unite to make nations, and nations combine to build Humanity, and hence the thoughts of the former are the guiding-stars of the latter. In our heart of hearts many of us breathe the wish that we alone may prosper, and yet, our lips, from the pew, with shameless hypocrisy, give out that the Lord's will, which lives for all, may come to pass. We carry the knife in our sleeves to cut the throats of others, but in our palm, we show the olive branch to wish well by the world. We falsify our hearts by the spoken prayer that the Kingdom of Heaven may be our own.

Go a little further, and see if, in our attempt to approach God; in our daily prayers, we are any the less selfish than we are in our **mundane** matters. In fact, the bulk of human thought when

it tries to reach the Supreme, is also adulterated with a yearning to get something for the personality. The feeling of exclusiveness is so rudely violent that hardly one in a million can breathe forth the unselfish prayer, "O Lord, Thy will be done," that I, a part of the Whole, may also be blessed when Thy will is done for the Whole. We voluntarily shut out ourselves from the infinite mercies of the Divine Being by craving His attention all to ourselves. Immense would be the gain of Humanity, if all the units composing it would combine to imitate the example of the Father in Heaven, who in His all-embracing love, gathers everything that exists, and every manifested form, in His boundless bosom. The will Divine which has chalked out Its evolutionary plans, from the dawn of a Manvantara, cannot be frustrated, It must gain Its end, for It is whole-hearted and unselfish, but the difficulties It meets with in the human kingdom, on account of non-union with that very will, puts off indefinitely the much longed-for millennium which is to usher in the day of peace and rest for the Son of Man. How stupendous is the task which the Great Being has set before Himself, to develop in each unit that exists, that appears at first nothing but a bundle of strife, discord, confusion and isolation, a perfection wherein all these vanish and give way to harmony, peace and unity—the wages of the toils and troubles of the soul, once benumbed in the frost of ignorance and illusion.

When we live for the body, we cannot obey the omnipotent will of God ; but when, conscious of the aim of human life, we live in the immortal spirit, *for* all and *in* all, we come to grasp the meaning of rearing the tree from the tiny seed. The desires for earthly acquisitions, which rule the thoughts of most men, do not permit them to look into the treasures concealed in their own hearts, and every desire cherished and attained prepares them for endless experiences, till the mortal becomes more mortal, without realizing the object of evolution, *viz.*, the shaking away of painful limitations, inseparable from the phenomenal life. Every desire nursed for the separate self means running counter to the Law of God, a struggle to catch the shadow at the expense of the substance, an ever-widening gulf between God and man, between the Infinite and finite, between Him who wills us to be God, and him who delights to be the worm. The insuperable barrier between these two is due to their diametrically opposite natures ; the

one is undivided and indiscrete, the other would persist, even when warned and taught, in imperfection and littleness.

The chief reason which prevents a man from attuning his will to that of the Author of the Universe, is due to his being composed of the perishable and imperishable, the lower and higher, which build him in "the human form divine," and because his normal activities are associated with the lower and perishable, he considers that it will be to his own interest to ally himself with them. His frailties take possession of him for the greatest period of his sojourn here below, and guided, as a rule, by nothing higher than sleep, hunger, fear and enjoyment, he misses the grandest opportunity which Nature has put in the way of human forms, to sink matter and bring spirit on the surface. The feeble wish of man and the powerful will of God sprout from the self-same seed; the one gives the Dead Sea apples, full of dust and ashes, the other yields the blissful fruits of immortality, tasting which a man gets the vision of the heights he has fallen from, and to which he is, ever and anon, beckoned to rise. Every human being shows his activities in three different ways—by his thoughts, words and deeds—and in each of these three, he, in the incipient stage of his progress, never attempts to subordinate his own concerns to those of others. In his thoughts, pre-eminently, he is furthest from wishing God-speed to entities other than himself, and it is here that the contrast between man and his Maker is the most glaring, since the one is partial and stinted, while the other is all-reaching and full. The basic activity of a man lies in his thoughts which are the master-builders of his Karmas. Nature is much hampered in her work by the complicated machinery of a man's mind, for in him there is a world within a world, where there are definite plans laid out and organized, where everything is, more or less, meant for the self, and where self-centralization is the order of the day. Though she meets so much turbulence at his hands, it is from man and man alone, that she gets the greatest help when he becomes her colleague and partner. Nothing turns the wheel of evolution at a faster speed than his thoughts, when they are diverted into the channel of Spirit for which they were originally intended. When the unruly becomes tractable, when the enemy turns into a friend, when the winter of selfishness turns into the sunshine of altruism, the dawn of spirituality joins man to heaven where there is peace eternal for all that live, move and have their being

in the One without a second. Well may a man speak of himself, in the words of the poet, when he has identified all his interests with his God :

I was a wandering sheep,
 I would not be controlled ;
 But now I love my Shepherd's voice,
 I love, I love the fold.
 I was a wayward child,
 I once preferred to roam ;
 But now I love my Father's voice,
 I love, I love His name.

When he breaks the narrow groove in which he is accustomed to move, and when he becomes as liberal and widespread in his motives for actions, as the elements themselves, free as air, all-pervading as fire, all-embracing as ether, then alone he can produce the magical effect of blessing Humanity and himself by giving utterance to the most potent spell of human life, "Thy will, O Lord ! be done," or, "Thy will, O Lord ! is my will." He soars to the zenith of his spiritual powers, he becomes one with his Father in Heaven, or is like the sun raying forth the influence of his love on all and everything whose part and parcel he himself is. The word "alien" must be expunged from his dictionary, and he must reflect himself in everything and everything must be reflected in him. A grand and glorious task this ; it is the goal of the weary journey homewards, through rugged and sole-blistering paths : the more we free ourselves from the impediments of the carnal life, the easier it is to our feet. There is an ineffable delight, unrealizable in the beginning, in living for others, in the service of God and His children. In doing good, the human heart expands ceaselessly, till its volume grows unmanageable, and its owner is dazed at his own undreamt-of potentialities turned into actual powers. Since God is endless and spaceless, the heart that follows and does His will must, also, be endless and spaceless, till it comes to know the bliss of giving and living, of dying and living. Let us in our heart of hearts pray to the Great Being that His will be done, and let us, in our thoughts, words and deeds, actualize this prayer for those myriads who have not their eyes opened yet to its potent charms, so that when their time comes, they may, in their turn, swell the chorus of benedictions for the uplifting of the human race, for the glory of the Infinite who wills and exists that His finites may one day become Infinite

like unto Himself. To serve Humanity is to serve God, and on the temple of Wisdom the first injunction that He has written with His holy hand tells us, "Come unto Me, by serving My children first." Let us serve man first that his Father in Heaven be served. Do good to the visible that the Invisible may be made visible. His will is that man shall be served before Him, for the little good we do unto our fellows shall be repaid by the Divine Presence felt in our hearts, for God felt therein is the apotheosis of man, his immortality and the one mission of his life on earth.

SEEKER.

CONCERNING H. P. B.

AN EXAMINATION INTO THE SO-CALLED PROOFS OF FRAUD ON THE PART OF MADAME BLAVATSKY.*

AND now as to Mr. (afterwards Dr.) Hodgson,† a young man, at this time, with unbounded confidence in his own abilities, but otherwise without any particular qualifications for the investigation of occult phenomena. This gentleman, visiting India on behalf of the Society for Psychical Research, in November, 1884, spent three months inquiring into the nature of the various occult phenomena produced by, or through, the agency of H.P.B., during several of the preceding years. Having himself seen no single one of these phenomena, Mr. Hodgson's report is, of course, based, not upon his own observations, but entirely upon the evidence of others, and thus consists, to a large extent, of inferences drawn by him from such evidence, these inferences appearing, in many cases, to be built upon very shadowy and unsubstantial foundations. Unfortunately, the report is rendered practically valueless, to the unprejudiced investigator, by the fact that, at a very early stage of his inquiry, Mr. Hodgson fell

* Being the substance of an address delivered by S. Studd to the MELBOURNE BRANCH T. S., on October 7th, 1903, in reply to a reiteration of the original charges, and printed by request. Now reprinted from Mr. Studd's pamphlet with thanks to the author.

† Since the publication of the first instalment of this reprint, in the *Theosophist*, we have received news of the death of Dr. Hodgson—see notice in *Theosophist* Supplement, March number.

under the influence of the Coulombs, and thus accepting their statements as to the genuineness of the Blavatsky-Coulomb letters and the production of phenomena by means of trap-doors, etc., he at once abandoned the role of the free and unbiassed seeker after truth, adopting instead that of the pledged advocate, seeking only for evidence in support of his preconceived ideas ; and so, when later he allows himself to sit in judgment upon the charges he has, from the first, adopted, it is but natural that he should find these charges proven. However, on receipt of his report, the Society for Psychical Research, as Mr. Sinnett points out in "Occult World Phenomena and the S.P.R.," proceeded to pass judgment on Mr. Hodgson's accusations without even calling for, let alone hearing, the defence, even refusing to allow H.P.B. to see certain of the above letters, then held by the Society, and which she had already declared to be "in large part fabrications." Mr. Sinnett goes on to say, "We have all heard of cases in which the judges think it unnecessary to call upon the defence, but these have generally been cases in which the judges have decided against the theory of the prosecution," but "the committee of the S.P.R. furnish us with what is probably an unprecedented example of a judicial refusal to hear a defence, on the ground that the *ex parte* statement of the prosecutor has been convincing by itself" (p. 7). Now, the whole case made out by Mr. Hodgson rests, in reality, upon the, for the most part, unsupported evidence of the Coulombs, two persons who, in the words of Mr. Sinnett, "endeavour to blacken H.P.B.'s character, by first exhibiting themselves as engaged in fraud and deception, and by then accusing her of having been base enough to make such people as themselves her confederates" (p. 8). In order to give some support to this theory of conscious imposture and vulgar trickery on the part of one who, on the face of things, has, at great sacrifice, devoted her life to a philanthropic idea, Mr. Hodgson suggests, and the Committee of the S.P.R. accepts and endorses, the long exploded idea that H.P.B. may be a Russian political agent, working in India to encourage disloyalty to the British Government : and this notwithstanding the fact that the Government of India had itself, some years earlier, conceived the same idea, but, after thorough inquiry, had abandoned all suspicion of her motives. Moreover, as to the reliability and truthfulness of the Coulombs, the Committee itself says

that where persons like the Coulombs {have been concerned, their unsupported assertions cannot be taken as evidence (p. 204 of Report); thus, as Mr. Sinnett says, the members of this Committee "say such and such evidence must not be taken, and then they proceed to take it and to put it forward, and, as a careful examination of the Report will show, to build conclusions upon it, and to use bricks made out of M. and Mdme. Coulomb's statements as the foundation for the fantastic edifice they rear above." For, if every reference to the Coulombs and their statements were eliminated from his Report, every one of Mr. Hodgson's elaborate theories and assumptions must of necessity fall to the ground; and yet even Mr. Hodgson only accepts their evidence when it suits him, for, finding the testimony of Damodar, an Indian Chèla, too much against his accepted theory, he declares him to be an accomplice in the alleged frauds (p. 210), and this in face of the statement of the Coulombs "that, in order to save Madame's (H. P. B.'s) reputation, I (Monsieur) did my best to the last; and it was only on the morning of the 16th May, 1884, that I confessed to Mr. Damodar the existence of the trap-doors, as can be seen by his affidavit, and this confidentially, with the object of sparing Madame's honour, and at the moment when I saw there was no alternative before me" (p. 92 of Mdme. Coulomb's pamphlet). Again, in one of the letters previously referred to, and which Mr. Hodgson assures us are certainly genuine, Mdme. Coulomb is instructed to let Damodar receive a message in a "miraculous way" (p. 44 of above pamphlet), which, were he the accomplice we are asked to believe, would be palpably ridiculous. Mr. Hodgson admits that the sole evidence for the existence of a sliding panel at the back of the shrine is the uncorroborated statement of the Coulombs (p. 222 of his Report), and yet proceeds to build a series of elaborate arguments upon the supposition that this statement is demonstrably a true one, whilst, at the same time, assuring us that he has not "trusted to any unverified statements of the Coulombs" (p. 210). Now in regard to the numerous messages from the Masters, received, from time to time, by many different persons, all of which, with two exceptions, are declared by Mr. Hodgson to have been written by H.P.B.; when specimens were first submitted by him to two experts in handwriting, they were both convinced that the "K.H. writing" was *not* the work of H.P.B.

(pp. 282-3 of Report), but Mr. Hodgson insisted that it was, and, having thus shown what conclusion he desired, he again submitted the original, and some additional specimens, with the result that the experts then agreed with his own conclusion. As to the value of this expert testimony, I need only say that Netherclift, the particular expert upon whose detailed examination of the documents Mr. Hodgson chiefly relies, is the same one who was afterwards so wofully deceived and discredited by the notorious Pigott forgeries concerning the late C. S. Parnell and the *Times*, and of whom the eminent Q. C., Mr. Montague Williams, speaks in "His Leaves from a Life" (p. 263), where he tells us that Netherclift and another expert swore positively to a writing as that of a certain man, though it was afterwards proved to be by quite another one, adding that their evidence from handwriting is quite worthless. "In fact," he says, "in my opinion, they are utterly unreliable." Moreover, in attributing the K.H. letters to H.P.B., Mr. Hodgson ignores the fact that many of these were received quite independently of H.P.B., and even during her absence from India; in fact, he goes so far as to deny the very existence of the Masters (pp. 209-10), although, as to this, there is overwhelming evidence, in the shape of the testimony of a large number of persons, who have seen the Masters on many occasions, both in and out of the physical body. Now, of course, Mr. Hodgson recognises that if Mr. Sinnett's record of occult phenomena, as detailed in the "Occult World," holds good, then his own general theory must fall to the ground, and therefore he devotes much time and effort to an attempt to discredit Mr. Sinnett's testimony. In the above work, referring to a message received by him inside a closed note of his own, Mr. Sinnett says, "she (H.P.B.) put it in her pocket, went into her own room, which opened out of the drawing room, and came out again *almost instantly*, certainly she had not been away thirty seconds;" whilst, in a statement made before two members of the Committee of the S. P. R., he is reported to have said "she was out of my sight but for an instant of time—I will undertake to say she was not out of my sight for ten seconds." Thus, seizing hold of this slight difference in the mode of expressing a very brief period of time, which, obviously, was not accurately measured, but only roughly estimated at the time, Mr. Hodgson builds up a laboured argument to show that Mr. Sinnett's evidence is quite unreliable, and that he must therefore be regarded

as an inaccurate and untrustworthy witness, as one in whom it is impossible to have confidence. And yet Mr. Hodgson, this very critical investigator, makes some woefully absurd mistakes himself. For instance, in connection with another incident recorded in the "Occult World," Mr. Sinnett receives a telegram from one of the Masters, at a time when H.P.B. is many miles away from both the place of the receipt and that of the despatch of the telegram, and, it having been suggested that H.P.B. may herself have been the author of the letters purporting to come from the Masters, Mr. Sinnett, through the courtesy of a telegraph official, is given an opportunity of comparing the original telegram with a letter received through H.P.B. from the same Master, and is thus able to satisfy himself as to the genuineness of the letter. Now Mr. Hodgson, on the strength of a slip of paper, given to him, as he believes, unintentionally enclosed in some other papers, and which, therefore, he has no moral right to use, endeavours to show how this evidence, as to the genuineness of the letter referred to, was in reality obtained by means of a number of confederates, but, unfortunately for Mr. Hodgson's reputation for accuracy, he omits to notice that the words written on the slip of paper refer to a telegram from a different Master, the original of this latter telegram having been sent to Mr. Sinnett through a third party without reference to any occult phenomena whatever (pp. 33-7, O.W.P., and the S.P.R.). Then, again, with reference to an incident concerning the hearing of two voices, at one and the same time, by Mr. Mohini, Mr. Hodgson says (pp. 357-8 of Report): "I need only remind the reader of the hollow in the wall which was near the corner of Madame Blavatsky's room. The confederate may have been Babula, previously instructed in the reply and with a mango leaf in his mouth to disguise his voice;" to which Mr. Mohini replies: "In my turn, I need only remind the reader that this incident did not take place at Madras, where Mr. Hodgson examined Madame Blavatsky's room, but at Darjiling in the Himálayas, months before the house at Madras was bought or occupied. What light is thrown on Mr. Hodgson's conclusions by this inaccuracy, after all his patient and searching inquiry, in which great attention is always professed to have been paid to facts, I leave others to determine" (see p. 47, O.W.P., and the S.P.R.).

In a similar manner, taking Mr. Sinnett's records of occult

phenomena one by one, Mr. Hodgson proceeds to suggest all sorts of ways in which these tricks, as he calls them, may have been worked, and, whenever his suggested method appears difficult to reconcile with the facts as recorded, he returns to the affair of the ten and thirty seconds, reminding his readers how impossible it is to rely upon Mr. Sinnett's accuracy. But nothing, perhaps, tends more to show Mr. Hodgson's lack of capacity to judge the real value of the evidence placed before him, than the fact that he lays great stress upon the differences as to detail, in the accounts of the same phenomenon, given by different persons, such variations pointing, at least so he alleges, to the untruthfulness of many, if not of all, of the witnesses; whereas the most elementary experience in a judicial capacity would have shown that, on the contrary, these very differences bear the strongest testimony to their truthfulness. In fact, it is a matter of common knowledge that, amongst people of average capacity, no two observers of any particular phenomenon are ever fully agreed as to its every detail, and for this reason, in a Court of Law, too close an agreement upon matters of detail is invariably regarded as affording strong presumptive evidence of collusion on the part of the witnesses. As further showing the very slight value of Mr. (now Dr.) Hodgson's criticism, I would remind you that when, in I think 1895, this same gentleman similarly criticised certain experiments made by a number of scientists with the medium Eusapia Paladino, offering somewhat similar suggestions as to how each particular incident might have been brought about, Professor Oliver Lodge, the well-known electrician, one of the investigators and one of the leading scientists of to-day, said in reply (see *Borderland*, vol. ii., p. 101): "I really do not see how Dr. Hodgson can get over these statements, on any of his hypotheses, without attributing to us definite and deliberate falsehood;" these words, I would add, being equally applicable to his criticism of Mr. Sinnett's work. Finally, it is worthy of note that, some years later, after having himself witnessed a number of phenomena under the mediumship of Mrs. Piper, Dr. Hodgson publicly announces his belief in their genuineness with a great blowing of trumpets, as it were, as though to say, "Now that I, one of the greatest and most exacting of critics, am at last satisfied, no one else can possibly fail to be convinced,"—and this notwithstanding his own previous derision

and rejection of the testimony of all other investigators. And now let us consider the other side of the question, let us look to the testimony of those who knew H.P.B. from personal experience, from having lived in the same house for months, nay, in some cases for years, together, and we all know how truly we learn one another's real character when coming into daily contact under the same roof. The Countess Wachtmeister, writing in 1886 ("Incidents," pp. 317-18), says: "I had been told a great deal against her, and I can honestly say that I was prejudiced in her disfavour" . . . but "I have now spent a few months with Madame Blavatsky. I have shared her room, and been with her morning, noon, and night" . . . "and I now openly and honestly declare that I am ashamed of myself for having ever suspected her, for I believe her to be an honest and true woman, faithful to death to her Masters and to the cause for which she has sacrificed position, fortune and health." Why! even a newspaper writer, in an article published shortly after her death (*Birmingham Gazette* of May 12th, 1891), testifies that "in Madame Blavatsky's life there is no black spot to be detected by the microscope of the critic. She did good deeds; she preached purity and self-denial; she taught that virtue was excellent for virtue's sake. Her philanthropy was well known." . . . "So far as personal example could testify, she was a woman worthy of admiration" ("In Memoriam," pp. 88-9). Then Mrs. Cooper-Oakely ("In Memoriam," p. 17) says of her: "In all the years I have known our teacher and friend, I have never known her utter one ungenerous word of her greatest enemy; she was the practical personification of charity and forgiveness, and was always ready to give another chance of doing better to anyone who had failed her." . . . "It is a striking fact that the more closely and intimately we were united to H.P.B. in everyday life, the more did we learn to respect, nay, to reverence her." Whilst Herbert Burrows (p. 37) says: "Quickly I learned that the so-called charlatan and trickster was a noble soul, whose every day was spent in unselfish work, whose whole life was pure and simple as a child's, who counted never the cost of pain or toil, if these could advance the great cause to which her every energy was consecrated." Again, Bertram Keightley, now General Secretary of the British Section T. S. (p. 90), says: "From the time when I first looked into her eyes, there sprang up within me a feeling of

perfect trust and confidence, as in an old and long-tried friend, which never changed or weakened, but rather grew stronger, more vivid, and more imperious, as close association taught me to know the outer H. P. Blavatsky better." . . . "However puzzled," at times, to understand her motives and actions, "I could never look into her eyes without feeling sure that 'it was all right somehow,' and again and again the feeling was justified—often, months, or even years, afterwards." Then in 1891, speaking in the Hall of Science, London ("Fragments of Autobiography—1875 to 1891"), Mrs. Besant said: "I know that in this hall there will not be many who will share the view that I take of Madame Blavatsky; I knew her, you did not—and in that may lie the difference of our opinion. You talk of her as 'fraud,' and fling about the word as carelessly, of one with whom you disagree, as Christians and others threw against me the epithet of 'harlot,' in the days gone by, and with as much truth. I read the evidence that was said to be against her. I read the great proofs of the 'fraud.'" . . . "I read most carefully the evidence against her, because I had so much to lose. I read it; I judged it false on the reading; I *knew* it to be false when I came to know her." And again, in her "Autobiography" (pp. 343-4, Library Edition), Mrs. Besant tells us that, when inquiring about the Theosophical Society, H.P.B. asked whether she had read the Report of the S.P.R., and that, on replying in the negative, she was told to "go and read it, and if, after reading it, you come back—well," and nothing more would H.P.B. say on the subject. Mrs. Besant goes on: "I borrowed a copy of the Report, read and re-read it. Quickly I saw how slender was the foundation on which the imposing structure was built. The continued assumptions on which conclusions were based; the incredible character of the allegation; and—most damning fact of all—the foul source from which the evidence was derived. Everything turned on the veracity of the Coulombs, and they were self-stamped as partners in the alleged frauds. Could I put such against the frank, fearless nature that I had caught a glimpse of, against the proud, fiery truthfulness that shone at me from the clear, blue eyes, honest and fearless as those of a noble child? Was the writer of the 'Secret Doctrine' this miserable impostor, this accomplice of tricksters, this foul and loathsome deceiver, this conjurer with trap-doors and sliding panels? I laughed aloud at the absurdity, and flung the Report aside with the

righteous scorn of an honest nature that knew its own kin when it met them, and shrank from the foulness and the baseness of a lie." . . . "My faith in her has never wavered, my trust in her has never been shaken. I gave her my faith on an imperious intuition, I proved her true, day after day, in closest intimacy, living by her side; and I speak of her with the reverence due from a pupil to a teacher who never failed her."

And here I cannot do better than conclude by quoting from *Lucifer* of May, 1895 (vol. 16, pp. 180-1), in which Mrs. Besant says: "Brothers mine in all lands, who have learned from H.P.B. profound truths which have made the spiritual life a reality; let us stand steadily in her defence, not claiming for her infallibility, not demanding acceptance of her as an 'authority'—any further than the inner consciousness of each sees the truth of what she says—but maintaining the reality of her knowledge, the fact of her connection with the Masters, the splendid self-sacrifice of her life, the inestimable service that she did to the cause of spirituality in the World. When all these attacks are forgotten, these deathless titles to the gratitude of posterity will remain."

N.B.—Since writing the above, there has appeared in the "Theosophical Review," (vol. 34, p. 130), under the same title, an article by G. R. S. Mead, which students and inquirers are strongly recommended to read.

SPIRITS AND SPIRIT WORSHIP IN MALABAR.

[Concluded from p. 447.]

THE members of the *Nair Taravads* * have a solemn feeling for their departed ancestors. Wealthy *Taravads* have golden images made to represent their ancestors. Others get their *karnavans'* † images made of silver or bronze or even wood, according to their means. These images are held sacred. They are kept in a room set apart for sacred and religious purposes. This room is called *Patinnhatti*, a room facing towards the east. No members are allowed to enter this room or even the verandah leading to this room, when they are not pure. The gods of the family also have a place in this *Patinnhatti* room. No husband and wife are allowed to sleep here under any circumstances. These images are worshipped every new moon, during the night. In case of poor families only an annual worship is held. This spirit worship is specially provided for in *Karārs*—agreements entered into by the members of a *Taravad* for the management (better than hitherto) of their *Taravad* affairs and estates—by setting apart sufficient property to cover the expenses of this ancestral worship and the worship of the serpents called *Visham*, *Vishathumkāvū*, &c.

This does not complete all varieties of worship of ancestors as now observed by Malayālees. A regular *S'rāddha* ceremony—feeding some Brahmins at a suitable place at the worshipper's expense—is also added by all well-to-do families. This *S'rāddha* is not connected with the image. The image is not only held sacred but even secret. Once placed there, it is never taken out of the *Patinnhatti* unless when the room undergoes substantial repairs or is being dismantled.

Thus three forms of spirit worship are observed in Malabar. First is the worship of canonised saints by devotees, for earthly purposes; second is the worship of gold, silver or other images representing departed ancestors, and the third the almost harmless worship by the *S'rāddha*. Whereas the first is resorted to by all who have a gift to pray for, the second and third forms are adopted by the descendants of the deceased and not by others.

* Families.

† Senior male members.

There is yet a fourth method of spirit worship to be described in the sequel. In the meanwhile it is but fair to stop and see what is to be understood by the word spirit. What is its status in the economy of the universe, and what is its correlation with the other manifestations of the *Uncaused Cause* ?

We have to proceed on the principle that there is a real substratum of an immovable and unchangeable entity whose manifestations, past, present and future, constitute what is known as the Kosmos. There is no limit either to the number or to the manner of the manifestations. Now it has been given to man to understand a certain number of ways in which these external manifestations occur. He knows, for instance, that two parts of hydrogen and one part of oxygen would put in a conjoined appearance in the shape of water. He calls this chemical affinity. But beyond this terminology none can go. Why should there be a chemical affinity between H² and O ? How does this new power, "*affinity*," act ? . . . And so, everywhere, when one is brought face to face with simple fundamental facts, the *Absolute Reality* recedes from every step taken onwards except the last and final jump into the beatific perception. So far as science at present goes and looking back to the history of the advancement of experimental science in its popular aspect, it cannot be assumed, without fear of contradiction, that the tiniest form in which force or life can exist and be stored up is electricity any more than it could have been assumed in an early age that steam was the only possible means of locomotion. At that time Marconi and Tesla would have been burned to death if they had ever ventured to publish their discoveries and inventions a century in advance. The name of Galileo need only be mentioned in order to remind impartial thinkers that popular or scientific or conventional acceptance or rejection is not an unanswerable test of the truth or otherwise of a fact or a theory.

Tangibility or perceptibility is a general test of perception but not of existence *per se*. Two opposite currents of electricity might run on around you along wires without your knowing anything about the force and nature of the currents. When circumstances contribute towards a meeting of the two, there is a flash or an explosion and electricity is perceivable. But before this manifestation, is it correct to say that the currents did not exist ? It may be that a man has no occasion to wait for a development of events effecting a contact and an explosion. Is

he to be deprived of the true knowledge that currents were running all round him ? Would this knowledge injure him ? Now the Cauvery Power Scheme flashes out many thousands of horse power across miles of country. Supposing a country cultivator knows how to convert electricity into mechanical power which can be used for raising water from his wells, would it not be of immense benefit for him ? He would be left behind by progress if he complacently denies the magic and unseen powers of the wires overhead and sticks to his *picotta*, while others are digging out nuggets of gold.

The philosophy of evolution now universally accepted teaches us how creation follows environment and how environment acts upon individuals and species. Aristotle found that every inch of the universe bristles with possibilities of life. It has been lately proved by a Bengali savant that even dead stones and rocks have a way of responding to electric shocks, thus showing that there is life of its own kind in it. The forms that life assumes under various circumstances are innumerable. The caterpillar and the butterfly, how dissimilar ! and how unbelievable to the first hearer that they are identical. But this transformation is known to every school-boy because he is taught how it is.

The creation of the world is not so easily learnt. But everyone is amenable to analogy. As declared by Aristotle, every part of the universe teems with life. Earth has animals and vegetables. Water supports creatures suitable to its conditions. Every leaf in the forest is full of life in invisible forms. The very death-dealing diseases, cholera, anthrax, bubonic plague, &c., are found to be due to *Living* and not *Dead* forms of life. If *life* can exist even in the form of *death*, is it monstrous or foolish or childish to recognise life in forms *finer* than the *protoplasm* ?

The theory of "protective" colouring in Ornithology explains the fact that some birds are not distinguishable from their surroundings. If surroundings can give a shape to the individual, even in the physical world, why not allow a similar operation in the finer spheres ?

Taj Mahal is not the immediate result of the engineer's thought. The Mahal must have existed in the Emperor's mind for a long time before it reached the engineer's brain. There it was being worked out, and brought out on paper and the plan was followed in detail by the

workmen. The form in which the Mañal existed before it was an accomplished fact is not known to all visitors of the building. Yet the mental forms were there. Thus the world of men engineered by the *Grand Worshipful Master Mason* has had and is having its existence in forms *leading to the apparent embodiment*. So each life has its own *pre-mundane* and *post-mundane* forms that are identical with it in reality and different in shape and tendencies like the caterpillar and the butterfly. The latter can be kept under the microscope and watched and verified. But how to verify the human butterfly? The microscope to verify this fact has not been yet advertised. True, but as the lenses of the ordinary microscope have to be cleaned before they are used, the human thinking machine has to be washed by an energetic and superlatively cleansing moral atmosphere before anything pertaining to pre or post-earthly fact or relationship can be appreciated. This has been so for ever, and can never be otherwise. Moral laws are no less exact and unchangeable than natural laws such as gravity, &c., which are ultimately aspects of but one state of relationship.

Now to deny verification to a large number of enquirers is certainly unscientific. But to insist that a sound should be tested by the eye and a taste should be tested by the ear is also equally wrong. Facts should be tested by suitable methods. There is no initial improbability in holding that life after leaving the body subsists in the form of air or ether until it gets an opportunity to embody itself in the usual course. That there are souls roaming round the graveyards and vicinities of places where suicides were committed is believed by many. Novels also contain several instances of belief in the power of such spirits to disturb or even destroy affected persons. "Isis Unveiled," Vol. I., gives several authentic instances.

Theosophy teaches that the more a man is attached to worldly so-called comforts, the heavier does his spirit become and in consequence unable to pursue its onward course. Men that die with a keen feeling of reluctance on leaving their millions, thousands, hundreds or even tens, become attached to the earth for a longer time after their death than is otherwise necessary. Such spirits become *Pretas*.

"Siwa Virahitayâ dukkhitâs san paretâs;" or becoming *Preta* on account of sorrow at separation from one's worldly connections

Such spirits are believed to haunt the places where their property is situated and constantly tease those who benefit thereby and eventually squeeze out from them an expiatory rite that saves them from the helpless state of a *Preta*. In order to free themselves from the attacks of this invisible enemy, people have recourse to various religious ceremonies in which the worship of the spirit forms a chief part. An image dedicated to the spirit is made and consecrated. This image is finally lodged in the precincts of a village *Bhagavat* temple where such images are generally accommodated. It is supposed that this *Preta* is then under the guardianship of the *Divine Agency* who would see that no violence is committed by any spirit committed to its fostering care, and finally promote the spirit to a higher sphere as a reward for good conduct while under incarceration.

In execution of civil decrees non-paying debtors are sent to jail at the expense of creditors. Similarly those who lodge such spirit images in village *kavoo*s have to contribute towards their maintenance in proper order. This contribution merely amounts to an annual offering. Sometimes this is capitalised at a fair rate of interest and handed over to the manager of the *kavoo* once for all. This kind of spirit worship may be taken as a fourth variety.

There is yet another form of appeasing the anger of the offended spirit. In certain families there is a custom of giving a sumptuous banquet to Brahmins, once at a stated period of the year. When one enquires about the origin of the feast, some say it is simply a *Samaradhana*, a worship of Brahmins. But the truth lies deeper. The elderly members of the family and the neighbourhood remember the origin. It was this: A Brahmin formerly had a wife in that particular family. He happened to possess some substantial property which was at his death—which might have happened perhaps artificially—appropriated by the members of the wife's family. [The fire that burns to ashes the whole universe (at the end of a *kalpa*) cannot (with immunity) eat up charitable endowments assigned for Brahmins—vide *Tunchat Etuttaachchan's Bhāgavata*.] Thereafter some female member of the *Taravad*, generally the most handsome and graceful young damsel of the house, is attacked by falling sickness, or some unnamable malady. To prevent the attack becoming

prevalent among all the individuals of the *Taravad* the only remedy available was to give an ungrudging feast to Brahmins. Hence the banquet. In certain cases, a manifestation of the spirit appears on the occasion in the person of one of the members and expresses its satisfaction or otherwise on the celebration of the anniversary.

Now these are facts as they exist in the social and religious world of Malabar. To deny *in toto* their existence is unscientific. This state of things has existed from time immemorial. Great authors have described the nature of *Pisachas*—which are akin to spirits in form (Chapter 94. *Brihad Yoga Vāsishtha*).

The nature of *Pretas* is described in the Puranas and Tantras. The fact that a student of a Chemistry primer cannot see his way to find out the manifestation of a spirit, can but go a little way towards denying its existence. How many of the lay population can believe that some of the most beautiful paints in all shades of colours, and some attractive scents, are made out of coal tar? Yet they are so made in Germany. And Professor Dewar, as President of the British Association, spoke about it as a wonder that the first discovery of the principle in England should happen to be neglected there and followed up with immense profit in other lands.

One's belief is a test not of the subject-matter of the belief, but of the mental equipment of the believer. All is *conditioned*.

As the end of the article is being reached, it is submitted that this is intended merely as a suggestive, as opposed to an exhaustive one—in point of description, enumeration or discussion.

If Malayalee representatives would come to help an investigation, committees may be appointed to investigate on the spot the operations going on in the name of spirit worship. The following questions may engage the committee's attention:—

1. Name and situation of all such temples.
2. Property owned by such temple, *devasvams* and *vellich-chapāds*.
3. Number and description of cases dealt with by each.
4. Similar temples not associated with spirits.

GURUCHARANA.

“ PHYSICS AND METAPHYSICS.”

MEMBERS of the Theosophical Society are sometimes at a loss as to what to place before a public audience, and also as to the way to do it. One cannot please everybody, one cannot appeal to everybody ; and many times people are confused or in some cases offended by what they have heard, either from the platform, or during the course of a discussion. The subject matter has been either too deep or too shallow ; scientific views may have been put forward in the one case, and proved too strong for a weak intellect ; or in the other, some particular aspect of religion may have been treated with what the listener considered to be want of reverence. And it is just possible that the scientific views put forward may have been considered not sufficiently skilfully advanced, and the religious aspect may have seemed merely pietistic twaddle.

Well, the open discussion allowed helps the case in one sense ; it is open for any one to discuss the matter in hand, and in case of non-understanding, to ask questions. And that, it appears to me, is one of the most valuable aspects of our public meetings ; one of the greatest objects of the Theosophical Society is to stimulate thought and enquiry ; and that cannot be done in a better way than by bringing forward new ideas ; ideas presenting entirely different aspects of life from what have been current before, and also new ideas regarding old beliefs and systems of thought. They are certain of course to rouse a certain amount of antagonism ; there is a class of minds that objects to anything new being brought forward to rouse it from its death-in-life existence.

Again a certain class of minds is always in opposition and is always looking out for something to combat ; and I am afraid that nothing can be done with them, they must just fight it out until they get tired of fighting, in some respects they too are fighting for the Truth and will eventually get it.

Not being able then to please everybody, it follows that individually we must just each go our own way and do our best to place that before our audience which we see or feel to be true, and so give

out something that has been of benefit to us, and which therefore, all of us being human, may strike a chord in the mind perhaps of one or two and prove of use to them.

The liberty of the Theosophical platform allows for that ; on it we have what our forefathers longed and struggled for, and now we reap the fruit of their exertions in the great liberty of speech that is permitted. And for the most part that liberty is not abused, and one may listen to discussions on religious subjects carried on with equal freedom and toleration, a proof that liberty is not necessarily license, and that the free man does not become an anarchist, but a law-abiding and conscientious citizen, ready to give due weight to the other man's opinion.

Now what is the best use we can make of this liberty ? We are free ; but all men are not free ; what then is the logical conclusion ? I should say then that the first duty of the free man is to help others to obtain the same freedom, and that is what we as Theosophists are trying to do, and that also is the great object of our Society. Now wherein is the highest freedom ? Necessarily in our thoughts. But for the most part the thought power of man is not free ; it is shackled and bound ; "cribb'd, cabin'd and confined ;" it is the slave of old ideas and ways, it is the bond-servant of tradition and environment ; and the greatest sign that it is so is that mankind does not know it and dreams that it possesses freedom of thought, while at the same time it knows next to nothing of thought processes or the great creative power that is inherent in thought. To understand and obtain that freedom of thought is the work of the Theosophist ; and, as he does so, to pass his knowledge on as far as he can and so help his fellow-men who would also be free and understand. It is a following out of the old precept "know thyself !" It is an appreciation of the saying that "The proper study of mankind is man," and that "on earth there is nothing great but man, and in man there is nothing great but mind." It is part of the search for truth which, as Jesus of Nazareth said, "will make you free." Now although it would be going a great way to say that the proper study of mankind is *only* man, yet it appears to me that there is much truth in the saying that man is the universe in miniature, and if that be so it follows that by studying man in all his parts we shall arrive at a pretty fair idea of the nature and constitution of the universe ; and if we follow up the idea of the great-

est thing in man being mind we must logically admit that the greatest thing in the universe is also mind. To understand man we must understand his mind, and if we can thoroughly understand the mind of man, we shall have an approximate idea of the nature of the universal mind, commonly called God, and at least an aspect of God. And how can we get to understand the mind of man ? Just as we have it stated that man is the microcosm, or miniature of the universe, so we may say that an individual man is a representative of the mass, so we may get at the human mind, and so at the universal mind, by studying the individual who is most available, one whom we have always with us, our self. Whether we like it or not we are always studying and trying to understand ourselves ; and we may take it as one of nature's methods (or of God's, if so you like it,) of carrying on the process of evolution, for it is necessary that all conditions in any given stage must be understood before we can pass on to a higher one.

But I take it that we have passed beyond the stage of going blindly forward with the slow processes of nature ; we *want to know* and understand the why and the wherefore ; we most of us want to aid in improving our own conditions and those of our fellowmen, and consequently we begin an intelligent study of things. So we reach the point again of trying to understand the universe through the mind of man, and the mind of man through our own.

But it seems to be a very difficult thing to get men to see that the goal of truth can be reached in that way ; we are so sunk in matter, incarnated in physical bodies and cognising the physical universe through the avenues of the senses, that it is again " to the Jews a stumbling block and to the Greeks foolishness." Yet so we are taught by all the religious teachers, even by the most material of them, as witness the book of Jewish teaching—Deuteronomy. " This commandment which I command thee this day, is not hidden from thee, nor is it far off. It is not in the heavens, that thou should'st say, ' who will go up for us to the heavens, and bring it to us, that we may hear it, and do it ?' " Nor is it beyond the sea, that thou should'st say, ' Who will go over the sea for us, and bring it to us, that we may hear it, and do it ? But the word is very nigh to thee, in thy mouth, and in thy heart, that thou mayest do it.' " No wonder they said that " hearing we could not hear, and could not

understand ;" our tendency always is to " look before and after, and sigh for what is not." Are not our astronomers at this day searching for it in the heavens, and our physicists going over the sea and under the sea looking for it, and are they finding it? Not any of them in the way they expect ; for at every point they are being driven back upon internal and hidden things.

Now there are three main ways by which thinking men have attempted to solve the problem of existence : By Science, by Philosophy, and by Religion, and these three it appears to me, are one. Because though it is well said, " All our knowledge begins with perception," something more than perception is needed, and that is understanding of the thing perceived ; and in order that the understanding may come about, it would seem that it should not be viewed as a thing apart from us, but as being *a part* of us ; thus the Religious method is through the realisation of unity ; the Philosophical by the understanding of the necessity for unity ; and the Scientific by the perception of the various aspects of unity, and their investigation. And in viewing these three main divisions, it would seem that the necessary scientific perception and investigation was dependent on the intellect, the thinking principle ; the philosophical partly dependent on the intellect and partly independent of it as dealing with the relations between the thinker and the thing thought of ; while the religious is wholly independent of the intellect, as it deals with the Thinker himself (or Itself) and is a state of unity far beyond all intellectual perception.

Let us examine the first of these ways, the scientific, dealing with the perception and the investigation of things, and see if we can discover where it has led us, or how far it leads us. And the first thing to be noted is that this view of things as being " dependent on " or " independent of " the intellect, leads to a primary division into Physics and Metaphysics ; the methods are said to be empirical and transcendental ; the scientific method is empirical and deals with Physics, while Philosophy and Religion are transcendental and deal with Metaphysics. Physics, again, may be divided into two ; matters of outer experience and of inner experience. Dr. Paul Deussen, of the University of Kiel, in Germany, in his " Elements of Metaphysics," gives a very good synopsis of all the general sciences, which is as follows : " Outer experience deals first with Time and Space, by

Mathematics, Geometry and Arithmetic" (the realm of the abstract) ; second, with the concrete, the material world and the ' natural ' sciences. The natural sciences he subdivides into Morphology, dealing with Form, subdivided again into Inorganic, the sciences of Mineralogy and Geology; and Organic, the sciences of Botany, Zoology, and Anatomy ; and in addition to Morphology, Etiology which deals with the changes and the cause of changes in the Forms, and these he subdivides into non-essential : Physics (in its narrower sense, treating of the properties of bodies as bodies, and the action on them of heat and all other forces), and Astronomy ; essential : as Chemistry ; and organic : Physiology, of plants, and of animals. And in these sciences dealing with the material world we have the working tools, as it were, by which the scientist endeavours to open the mysteries of the Universe, by the methods of perception and investigation of the things which are seen and impermanent—phenomena ; and the general conclusion at which he had arrived was that everything that is, is due to the existence of two agents, Matter and Force ; and that owing to the nature of these two agents they are both indestructible and must therefore exist for ever, and must therefore have existed from ever. But if we press for any explanation of the inherent nature of matter or of force, the scientist can give us no answer. Huxley says, In " perfect strictness it is true that chemical investigations can tell us . . . *nothing directly* of the composition of living matter, and . . . it is also in strictness true that *we know nothing* about the composition of *any* (material) *body whatever as it is*. If we further enquire, ' What then is energy ? ' we are told that ' it can only be known to us by its effects ; ' that the molecules of all bodies are ' under the influence of two contrary forces, one of which tends to bring them together, the other to separate them.....The first is molecular attraction, the second force is due to *vis viva* or moving force' (Ganot's Physics). But when we ask again, ' What is this moving force ? ' Mr. Huxley replies : ' It is an empty shadow of my imagination ' (Physical Basis of Life). And Professor Tyndall himself confesses that the intellect ' retires in bewilderment from the contemplation of the problem involved in the first marshalling of the atoms.'"*

On every hand indeed the physical scientist appears to have been lost in bewilderment ; forced to take refuge in theories and in

* " Evolution according to Theosophy : "

hypotheses. Thus the chemist, bewildered in his subdivision of matter into finer and finer particles, still retaining life and form, postulates an "ultimate atom" of the nature of which he knows nothing, except that its existence appears to be a logical necessity. The physicist, bewildered by the play of forces protean in their activity, postulates a 'something,' calling it ether; but when we ask, "What is Ether?" he answers: "Ether is not absolutely known to us by *any test of which our senses can take cognisance*, but it is a sort of mathematical substance which we are compelled to assume in order to account for the phenomena of light and heat." *

"If we go to astronomy and geology in search of '*exact science*' we are no better off. The question of the temperature of the sun, for instance, has been settled with perfect confidence by many scientists, from Newton down, but we find in their very varied estimates a difference of nearly six million degrees!" † To account for the existence of the suns and stars of space we have the nebular and other hypotheses; but that simply drives us back upon the questions concerning the nature of Force and Matter. "If we ask the probable age of the earth—since its solidification, that is—Sir W. Thompson gives it us in one place as ten millions, and in another as one hundred million years; Buffon was satisfied with ten millions, and Huxley is disposed to demand a thousand! ‡ In fact Darwin himself said that he 'looked upon the geological record as a history of the world imperfectly kept and written in a changing dialect; *of this history we possess the last volume alone*, relating only to two or three countries. Of this volume *only a short chapter here and there has been preserved*, and of each page *only here and there a few lines.*" †

Turning now to those sciences which may be classed under the head of Biology—the science of life—what do we find? We find *one* grand theory brought forward in the Darwinian law of evolution, that life and form begin in an original substance, and by a series of changes evolve more and more complex forms, culminating in man; but the sequence is not complete, there are many "missing links" in the chain. Nor does the Weissmann theory of the continued existence of the original cell throw much more light upon the matter; for, on

* Laing's "Modern Science and Modern Thought."

† Evolution (quoting S. D. I. 484 (o. e.).

‡ S. D. II. 694 (o. e.).

enquiring about the origin of the cell, we are once more thrown back on the problems of matter and of force, and the original marshalling of the atoms, from which, according to Professor Tyndall, the "intellect retires in bewilderment." * No wonder then that the scientists, as they are to-day, are turning more and more to our second division of the wider Physics, the "Inner experience" and are beginning to study those phenomena which may be grouped under the heading of Psychology.

But it does not follow from this that nothing can be learned from the study of natural laws and forces. The Book of Nature lies open for us to read, and contains many lessons, if only we can understand them ; but not by taking natural phenomena as the be-all and the end-all of existence. For there is not a process of nature, in man, in animal, in plant, or mineral, in natural features of tides or winds, in sea or sky, or in the movements of the heavenly bodies, which is not analogous to, or a correspondence or reflection of, some spiritual process in the world of noumena ; the infinitely great is reflected in the infinitely little ; as things are above, so are they below ; and the universe is mirrored in the atom. "However strictly," Dr. Deussen says, "the empirical sciences deal with matters of fact, they yet, according to their nature, overlook one fact which of all facts is the first and most certain." That fact is that in addition to matter and force as natural agents in the production of phenomena, there is also consciousness or understanding or intelligence. And it is this study of consciousness, in mental phenomena, which is forming the connecting link between science and philosophy. Hitherto it has been regarded as a purely philosophical question ; and though from the very nature of our constitution they (the scientists) had to resort to the mental processes of memory and reasoning in order to arrive at their conclusions and their hypotheses, it was still, they concluded, but another phase of the interaction of force and matter ; and though from a certain deep philosophical standpoint there may be an analogy between that view and certain spiritual facts, from their own standpoint it is necessary to take the fact of consciousness into consideration, and this they

* This paper was written about seven years ago and deals with the scientific world of some time previous, when science was almost purely materialistic. Since that time Tyndall's dictum that "in matter is to be found the promise and potency of all forms of life" has been reversed by Sir Wm. Crookes, and science has made great strides. But materialism is still strong.

are now doing in the study of hypnotism and other phenomena. But the materialistic scientist maintains that thought is a function of the brain ; "the brain secretes thought," says Carl Vogt,* "as the liver secretes bile."

"It is a neat phrase," says Mrs. Besant, in one of her pamphlets, † "but what does it *mean*?" And she continues : "In every other bodily activity, organ and function are on the same plane. The liver has form, colour, resistance, it is an object to the senses ; its secretion approves itself to those same senses, as part of the Object World ; the cells of the liver come in contact with the blood, take from it some substances, reject others, recombine those they have selected, pour them out as bile. "It is all very wonderful, very beautiful ; but the sequence is unbroken ; matter is acted upon, analysed, synthesised afresh ; it can be subjected at every step to mechanical processes, inspected, weighed ; it is matter at the beginning, matter all through, matter at the end ; we never leave the objective plane. But 'the brain secretes thought?' We study the nerve-cells of the brain ; we are still in the object world, amid form, colour, resistance, motion. Suddenly there is a *Thought*, and all is changed. We have passed into a new world, the subject world ; the thought is formless, colourless, intangible, imponderable ; it is neither moving nor motionless ; it occupies no space, it has no limits ; no processes of the object world can touch it, no instrument can inspect it. It can be analysed—but only by thought ; it can be measured, weighed, tested, but only by its own peers in its own world. Between the Motion and the Thought, between the Object and the Subject, lies an unspanned gulf, and Vogt's words but darken counsel ; they are misleading, a false analogy, pretending likeness where likeness there is none."

F. DAVIDSON.

[*To be concluded.*]

* And others !

† "Why I became a Theosophist," pp. 8, 9.

BĀLABODHINĪ.*

CHAPTER II.

THE ORIGIN OF JĪVAS.

IN order to show that several *śrutis* are opposed to the doctrine of the *Viśishtādvaitins* and the *Suddhādvaitins* who hold that the *Jīva* has no origin, this second topic is now begun.

From the *Chhândogya*, *Aitareya* and several other *Upanishads* we come to know that, prior to the origin (of beings) there existed one alone which is termed *Sat*, *Brahman* or *Ātman*. It cannot be said that the origin of the worlds alone and not that of the *Jīvas* is meant here. From the word "beings" used in the *Taittirīya* text—"That from whence these beings † are born," &c., we understand that the origin of *Jīvas* alone is meant. It is clear from the words of the author of the (*Vedānta*) *sūtras* that the word "beings" (*bhūtas*) does not refer to the worlds. As the first *sūtra* (*viz.*, "Then therefore the enquiry into *Brahman*") refers to *Brahman* which is the *Prameya* or the measured, and as the third *sūtra* (*viz.*, "Because scripture is the source") refers to *Sāstra* which is the *Pramāna* or the measure, it is but just and reasonable that the second *sūtra* (*viz.*, "From which the origin, etc., of this") should refer to *Jīva* who is the *Pramāta* or the measurer. It is, therefore, clear that the *Anubhavādvaitin's* doctrine of the origin of *Jīva* is supported by authority.‡

Then again in the *Mundakopaniṣad* we see that the origin of *Jīva* is mentioned, but inasmuch as the *Jīva* that originates 'like spark from fire' is therein said to be subject to destruction, one should not doubt that it is entitled to liberation. Because such

* (Continued from p. 457.)

† *S'ri Sankarācārya* explains the word "beings" as referring to all animated beings from *Brahmā* down to a blade of grass; see his commentary on the *Taittirīya Upaniṣad* [third (*Bhṛign*) *Valli*, first *anuvakā*].

‡ See also "*Dakṣiṇāmūrti vṛitti*" (on the *Brahma sūtras* 1 to 4) contained in the *Taitvasāradyana*, Book I., *Jñānakānda* (Telugu Edition), *Pāda* 2, Chapter 2; and the well-known *Appaya Dikṣita's* commentary thereon, called *Adhikāranakāncukā*.

destruction is said to be no other than being merged into *Brahman* its source, it is not opposed to liberation. Besides this, if the origin of *Jīva* is not admitted, then the *Satkāryavāda* * will not stand. The doctrine of the identity of *Jīva* and *Brahman* based on the text, "That thou art (going to be)" † becomes meaningless if it is not established that *Jīva* the PART is the effect of the cause—*Brahman* the WHOLE. Therefore it necessarily follows that the aspirants for liberation should, from all points of view, accept the doctrine of the origin of *Jīvas*.

Doubt. It is the *Avyakta* and other limitations that are compared to sparks and not the *Jīvas*, because the *Jīvas* are never different from *Brahman*.

Answer. The sparks belong to the same genus as the fire. They (spark and fire) do not belong to different species. If it were so, then one could say that the sparks refer to *Avyakta* and other limitations. Therefore it is certain that the *Sruti* refers only to the origin of *Jīvas* who are parts of *Chit* or the Universal Super-Consciousness.

Doubt. The statement that "*Jīva* is part of *Brahman*" is only of secondary importance, because in his commentary on the *Vedānta sūtras* (II., 3, 43) ‡ and in the *Bhagavad Gītā* (Chapter XV., 7) § the rigorous monist has said thus,—by 'part' we mean 'a part as it were.'

Answer. The author of the *Vedānta sūtras* has not used the expression 'as it were.' It would not at all have been difficult for him to have used such an expression if he had wanted to do so. The said commentary || is therefore inconsistent.

Doubt. If so (*i.e.*, if *Jīvas* are parts or units of *Chit* or Universal Super-Consciousness), where did the *Jīva* who originated from *Brahman* like 'spark from fire' dwell prior to the origin of the physical universe ?

* The doctrine that everything is an effect of *Brahman*—the *Sat* or One Existence, † *Audulomi*, one of the oldest *Āchāryas*, interprets '*asi*' in the future tense and holds that '*Tattvamasi*' means "Thou art going to be That." See also *Bhāmatī* and *Rāmāprabhd*, I., 4, 21.

‡ "(The soul is) a part, on account of the declarations of difference and otherwise; some also record (that *Brahman* is of) the nature of slaves, fishermen, and so on."

§ "An eternal part of Me becomes the individual soul in the world of life."

|| ". . . The soul must be considered a part of the Lord, just as a spark is a part of the fire. By 'part' we mean 'a part as it were,' since a being not composed of parts cannot have parts in the literal sense. . . ."

Answer. It should be understood that, prior to the origin of the subtle universe, the *Īva* dwelt in *Para-Brahman*, and that, prior to the origin of the physical universe, it dwelt in the *Māyā* which limits *Parames'vara*.

We will now take up for our consideration some very important points connected with *Adhyāsa* or superimposition, and because we have already dealt with that subject in the previous pages, it should not be taken for repetition. It is decidedly maintained by the rigorous monists, that the visible world is superimposed, like the serpent in a rope.

Question 1. This illustration is not a suitable one. There are three factors in it, *viz.*, (1) the rope, (2) the serpent, (3) the man who superimposes the serpent in the rope. The only factor present in that which is illustrated by this example is *Para-Brahman* alone. If the other two factors that are absent had existed side by side, then the doctrine of the non-dual nature of *Brahman*—which is well established by all the *S'āstras*—cannot stand. If it be contended that the *Īva* who created the world is *not* a separate entity, but is that very *Brahman* itself which created the Universe from out of itself with its own thought—then it will give rise to several flaws like, (1) the necessity for admitting the duality of the world and *Brahman*; (2) the *Brahman* being subject to delusion; and so on. Therefore the contention of the rigorous monists that the world is false, according to the illustration of the serpent in the rope, based on the THEORY OF SUPERIMPOSITION, is not correct. If it be said that the origin, preservation and destruction of the universe as taught by the *Viśiṣṭādvaitin* agreeably to the THEORY OF EVOLUTION illustrated by such examples as the earth and the pot, the gold and the pendent, etc., and the THEORY OF CREATION illustrated by such examples as the spider and the web, the father and the son, etc., is correct, then we answer that it is incorrect because there is no place for the theory of superimposition in the *Viśiṣṭādvaita* system. Besides this, the rigorous monists hold that the *Karmas* (pure and impure) of the *Īvas* are beginningless like the seed and the sprout (which again becomes the tree that produces the seed and so on in endless succession, so that no one can say whether the seed or the tree was the first).

Question 2. Even though the *Karmas* performed by *Īva* in

a previous birth serve as the seed and sprout, where is the *Karma* which would serve as the seed for his very first birth? Although it is impossible to say when it was that the *Jīva* first came into existence, it is necessary that the origin of *Jīva*, at some time or other, should be admitted, because the *S'ruti* says that he originated like 'spark from fire.' The rigorous monists, in answer to such objections, would say that *Karmas* (pure and impure) are false, which, indeed, is very unreasonable. Let us see what the *Viśiṣṭādvaitins* say on these points:—They assert that *Karmas* are without beginning and that *Jīvas*, being eternal, have no origin. Both Schools of Monism (the rigorous and the qualified) maintain that the *S'ruti* which teaches the origin 'like sparks,' refers to the origin of the elements and their modifications. This is unreasonable. Why? Because, just as spark is a part of fire, even so should *Jīva* be a part of *Brahman* and it is unreasonable to suppose that he is an aggregate of the modifications of the inert elements (devoid of consciousness). There are, therefore, no means of tracing out the first *Karma* of the *Jīva* from the said two schools of *Vedānta*. There are also, likewise, no means of tracing it out from the *Dvaita* and other well-known schools.

The *Amṛtādvaitin* now proceeds to answer these questions in the light of his system as follows :

Answer 1. The theory of creation, preservation and destruction of the worlds, as propounded by the *Viśiṣṭādvaitins*, is, without doubt, correct. But, then, they have committed a great fault in not having properly enumerated and classified the causes and effects. If we are asked to enumerate and classify them properly we will do it thus: The worlds, which are effects, are of three classes, *viz.*, the gross, the subtile and the causal. Of these three, the first is the physical universe—composed of gross bodies—made up of the quintuplicated elements. The second is the subtile universe—composed of subtile bodies—made up of those elements that are not quintuplicated. The third is the universe of pure elements. These three classes of effects have their corresponding causes in the three aspects of *Brahman*. They are:—(1) the four-faced *Brahmā*, (2) the *Prakṛti-Puruṣa*, (3) *Chid'chakti-Brahman*. Although the last-named aspect (*Chidrūpa*) becomes the third when considered from the standpoint of *Pralaya* (final destruction) or liberation, it stands as the first at the time of origin (or creation). The objection, that because

Chidrūpa possesses the energy called *Chit*, the *Nirguṇa* devoid of energy is not reached, will undoubtedly hold good. But then such *Nirguṇa* is the very last principle that would remain after the final destruction of all the worlds, and not the very first principle which was before the prime creation. Why? Because, if that *Nirguṇa* (which is termed *Arūpa*) was in the very beginning, then creation itself would have been impossible (for want of energy); if the other *Chidrūpa* would be the very last (*i.e.*, if it would remain after final destruction), then the liberated souls will not be free from future births. Therefore it must be admitted that *Chidrūpa* alone was before the first and foremost creation; and that *Arūpa* alone will remain after the final destruction. If it be objected that this doctrine is opposed to several *S'rutis* that teach that one and the same aspect of *Brahman* is the cause of creation and destruction of the universe, we answer that the said *S'rutis* only refer to the periods of intermediate, local and casual creations and destructions, and not to the first and foremost universal creation and the ultimate universal destruction. If asked whether authorities could be cited from the *S'ruti*, etc., to the effect that there are, as stated above, four aspects of *Brahman*, we say yes. For instance:—the *Mahānārāyaṇa Upanishad* refers to the *four feet* (or the aforesaid four aspects) AS BRAHMAN and the *fifth* AS THE ONE TRANSCENDING ALL. The four out of these five aspects of *Brahman* are those which are taught by the meanings of the four great texts (or the *Mahāvākyas*) of the four *Vedas*, *R̥k*, etc., and the fifth is that which is meant by that *S'ruti* which says that 'even the four great texts cannot approach it.' Of the aforesaid three aspects of *Brahman*, *viz.*, *Māyā-sabalita* (or that informed by *Māyā*,*) *Prakṛti-sabalita* (or that informed by *Prakṛti*,†) and *Chid'chakti-sabalita* (or that informed by *Chit* or universal super-consciousness), although the first (*Māyā-sabalita*) is the cause of the origin of the physical universe, yet the second (or the aspect called *Prakṛti-Purusha*) is the cause of its *laya* or destruction. If so, are the other universes such as the subtle, etc., without their respective centres of *laya*? No, they have also their centres and we will state them. Because *Prakṛti* has three *gūṇas* or kinds of vibrations called *Sattva* (harmonious), *Rajas* (active) and *Tamas*

* *Māyā* is a part of *Prakṛti* marked out by harmonious vibrations.

† *Prakṛti* is a part of *Chit* possessing the primary vibrations—*Sattva*, *Rajas* and *Tamas*—in equilibrium.

(inert), the physical universe undergoes *laya* in the *Tāmasa-Purusha* (or *Purusha* informed by *Tamoguṇa Prakṛti*), the subtile universe undergoes *laya* in the *Rājasa-Purusha* (or *Purusha* informed by *Rajoguṇa*) and the causal universe undergoes *laya* in the *Sāttvika-Purusha* (or *Purusha* informed by *Sāttvagūṇa Prakṛti*). After these three universes have thus undergone *laya* in their respective centres, the *Turīya-Prapañcha* or the universe in the fourth state would then undergo *laya* in the fourth aspect called *Chidrūpa-Brahman*. Subsequent to the *laya* of the fourth universe, the *Chidrūpa-Brahman* too undergoes *laya* within itself (*i.e.*, becomes pacified) just as the fire having no more fuel to feed it becomes extinct. Thereafter the fifth aspect called the *Arūpa-Brahman* alone will remain.

If so, which is the *Turīya* or the fourth universe? The five pure elements were said to constitute the causal universe. It must, therefore, be understood that the *Avyakta*, *Mahat* and *Ahankāra*—which are above the causal—constitute the *Turīya* universe. Agreeably to this theory of creation, the *Īśva* who had seen the very first physical universe created by the four-faced *Brahmā* of the first *Brahma Kalpa*, must have the record of that impression in his mind. It is perfectly justifiable to hold that the periodical physical universes, created by other *Brahmās* during the succeeding *Kalpas*, should, therefore, appear like the 'serpent in the rope' to that *Īśva* who has the record of the aforesaid impression in his mind. If it be objected that the universe is superimposed on the universe only, but not on *Brahman*, we say that the objection is not valid, because the real physical universe rests in the *Māyā-sabalita Brahman* called *Brahmā*, the four-faced; and because the physical universe, due to the previous mental impression, rests in the *Avidyā-sabalita Brahman* called *Īśva*. The *Īśva* can therefore attain forthwith the immediate liberation called *Īśvanmukti*, by the mere neutralisation or *laya* of the universe which depends on his own mental impression, without ever having to wait for the destruction of the real universe.

The first question is thus disposed of. Regarding the second question the *Anubhavādvaitin* gives the following:—

Answer 2. The seed of all (subsequent) *Karmas* (pure and impure) of the *Īśva* is that very first original *Karma* which brought about his origin in the beginning. Although the author of that first *Karma* was no other than *Brahman* itself whose part *Īśva* is, yet, the

same Brahman,—out of compassion for the sufferings of the *Jīvas* who, as a consequence of Its first playful *Karma*, became immersed in the sorrowful waters of this ocean of *Samsāra*—has pointed out the way to liberation by proclaiming the supreme science of SELF through the medium of the 108 Upanishads which teach the effective ways and means by which that *Brahman*, the ocean of supreme Bliss, is attained.

If objection is now raised to the effect that because *Brahman* is devoid of bodies and their organs It can neither think nor create, we say it is not valid. Because, the five *saguṇa* aspects of *Brahman*, known as *Brahmā*, *Vishṇu*, *Rudra*, *Īśvara* and *Sadāśiva* who respectively own (or inhere in) the five aspects already referred to (and taught by the *Mahāvārayana Upanishad*, viz., the four *Pādas* and the fifth one transcending them) do possess bodies and organs, it is not wrong to say so by applying the principle of *ajahallakṣaṇa*.

Without knowing that the *Jīva* has, in the manner aforesaid, infinitely multiplied his *Karmas* (pure and impure), it is not just and reasonable to hold either that they are unreal or that they are beginningless. If the *Jīvas* and *Karmas* are beginningless, then it must be granted that they too are eternal like *Brahman*. Then the consequence will be, that the doctrine of emancipation and that of non-duality would become worthless. Therefore, the theory of the *Suddhādvaitins* who hold that the *Jīvas* are eternal without being different from *Brahman*, and that of the *Viśiṣṭādvaitins* who hold that they are eternal while being different from It are both wrong.

[To be continued.]

G. KRISHNA S'ĀSTRĪ (*Translator*).

MRS. BESANT ON THEOSOPHY AND REINCARNATION.

[Having been recently assured by Mrs. Besant that the following letter which was published in the *Indian Mirror* several years ago (in reply to a question raised by a contributor to that paper), is substantially correct and needs no addition or emendation, we gladly reproduce it, as it throws much light on a very intricate subject.—Ed. note.]

THE importance of the question raised by Mr. Purmanand Mewaram may excuse my trespassing on your space ; for a brief statement of the facts of the invisible world underlying both the Theosophical and Hindu statements, may remove misconception and enable students to reconcile the apparent contradiction. Were partial statements a proof of insincerity, as your correspondent says, all the exoteric religions and all elementary scientific teachings would lie under the ban of falsehood, for vast truths cannot be stated with all their complicated details to the beginner ; broad facts must always be first given, and only when these are grasped can details be filled in.

If all the details are given, ere the main principles are grasped, hopeless confusion is caused to the beginner. Even with the wealth of detail given in the Hindu *Shâstras*, thousands of facts of the invisible world are omitted, because their statement would hopelessly bewilder the public mind ; yet it would be a little rash to charge the sacred authors with a "double tongue." So long as a statement is true, as far as it goes, its incompleteness is no matter of blame. I did not, of course, say, as Mr. Mewaram states, that "human souls could in extreme cases take the bodies of animals, but it was too shocking to be mentioned before Europeans, and was, therefore, dropped from Theosophical teachings."

What I did was to give a careful exposition of the fact of the invisible world, and I then added, that as the idea of the reincarnation of a continuing Ego was not generally grasped or accepted by Europeans, it would be very unwise to complicate the main idea with details which would only bewilder the elementary student, and that I, therefore, expounded the main idea and stated the broad truth that the human Ego could not become the Ego of an animal. As a

matter of fact, the human Ego does not reincarnate in an animal, for reincarnation means the entering into a physical vehicle, which thereafter belongs to, and is controlled by, the Ego. The penal connection of the human Ego with an animal form is not reincarnation ; for the "animal soul," the proper owner of the vehicle, is not dispossessed, nor can the human Ego control the body to which it is temporarily attached. Nor does the human Ego become an animal, nor lose its human attributes while undergoing its punishment. It does not have to evolve up again through the successive lower stages to humanity, but on being set free at once takes the grade of human form to which its previous evolution entitles it. (See the case of *Jadu Bharata*, and of the *Rishi's* wife, set free by the touch of *Rama's* feet—cases which show that the popular idea that man *becomes* a stone or an animal is erroneous.)

The facts are these :—When an Ego, a human soul, by vicious appetite or otherwise, forms a very strong link of attachment to any type of animal, the astral body (*Kâmarupa*) of such a person shows the corresponding animal characteristics, and in the astral world where thoughts and passions are visible as forms—may take the animal shapes ; thus, after death, in *Pretaloka*, the soul would be embodied in an astral vesture, resembling, or approximating to, the animal whose qualities had been encouraged during earth-life. Either at this stage, or when the soul is returning towards reincarnation, and is again in the astral world, it may, in extreme cases, be linked by magnetic affinity to the astral body of the animal it has approached in character, and will then, through the animal's astral body, be chained as a prisoner to that animal's physical body. Thus chained, it cannot go onwards to *Svarga*, if the tie be set up while it is a *Preta* ; nor go onwards to human birth, if it be descending towards physical life. It is truly undergoing penal servitude, chained to an animal ; it is conscious in the astral world, has its human faculties, but it cannot control the brute body, with which it is connected, nor express itself through that body on the physical plane. The animal organisation does not possess the mechanism needed by the human Ego for self-expression ; it can serve as a jailor, not as a vehicle. Further, the "animal soul" is not ejected, but is the proper tenant and controller of its own body. *S'rî Shankarâchârya* hints very clearly at this difference between this penal imprisonment, and

becoming a stone, a tree, or an animal. Such an imprisonment is not "reincarnation" and to call it by that name is an inaccuracy; hence, while fully conversant with the above facts, I should always say that the human Ego "cannot reincarnate as an animal," cannot "become an animal." This is not the only experience a degraded soul may have in the invisible world, of which hints may be found in the Hindu Shâstras, for—*pace* Mr. Mewaram—the statements made are partial and very incomplete.

In cases where the Ego is not degraded enough for absolute imprisonment, but in which the astral body is strongly animalized, it may pass on normally to human re-birth, but the animal characteristic will be largely reproduced in the physical body—as witness the "monsters" who in face are sometimes repulsively animal, pig-faced, dog-faced, etc. Men, by yielding to the most bestial vices, entail on themselves peralties more terrible than they for the most part realize, for Nature's laws work on unbrokenly and bring to every man the harvest of the seed he sows. The suffering entailed on the conscious human entity, thus cut off for the time from progress and from self-expression, is very great, and is, of course, reformatory in its action; it is somewhat similar to that endured by other Egos, who are linked to bodies human in form, but without healthy brains—those we call idiots, lunatics, etc. Idiocy and lunacy are the results of vices other in kind from those that bring about the animal servitude above explained, but the Ego in these cases also is attached to a form through which he cannot express himself.

ANNIE BESANT.

DR. HEINRICH HENSOLDT'S NIGHTMARE.

IN one of the English journals,* one Heinrich Hensoldt, Ph. D., has been writing how, in his travels in India, he saw illusory mango trees produced by Sadhus, and how he actually climbed up several feet over the mâyâvic stem of one such tree. Two Englishmen who were standing near him in one instance could, however, see nothing of the tree. He again saw another Sadhu throw in the air a piece of rope fifteen feet long and one inch thick, when the rope became rigid and the Sadhu climbed up it and disappeared. Three miles to the north-west of Srinagar, in Kashmîr, amidst the ruins of Kamshkapur he came across a man named 'Coomra Sâmi' who at once told him all the details of his journey and read his inmost thoughts. The doctor says he had seen hundreds of Arhat manuscripts in the great library of Bijapur (?) and the adept also told him that he knew of the Pali library at Bijapur. The Bijapur, however, that is so well known, contains no library and not a single Pali manuscript, and the doctor will have to explain where the Pali library of Bijapur is to be found.† 'Coomra' showed him his own library in a room which was pitch dark, and when the doctor wished for a light, the fiat of the adept called forth a flood of light which cast no shadows. He and the adept once explored a dome-shaped rock with a cavern in it, and the wooden handle of the doctor's geological hammer was blown upon by the lips of Coomra, and lo ! the wood began to burn and served as a torch. Getting into the heart of the cavern the adept asked him to see where the rock was and, strange to say, the doctor could see no rock nor mound, but an unbroken expanse of gravel. In the same manner, standing before the snow-clad Himâlayas, the adept discoursed with him at great length in Tamil about the illusoriness of *matter* and waved his hand, when the mountains vanished and he was left gazing on vacancy. During his six

* The *Occult Review* for December 1905.

† One wonders if the man even knows what the word "Pali" means. Pretending to have thoroughly studied the originals of the philosophical Sanskrit as well as Pali literature, he puts questions to his Mahatma which nobody who has even a superficial knowledge of them would ever think of asking.

months' stay he made determined and desperate efforts to obtain a clue to some of the secrets, but he was given to understand that there was no such thing as a course of studies prescribed for esoterics. He thought then of going into Thibet and studying occultism at the reputed fountain-head of esoteric lore. The subtle Coomra at once detected what was passing in his mind and told him that even if he went to Thibet he would not find there what he was seeking.

There were four other adepts along with Coomra and all of them are said to have been feeding on boiled rice and *fish-curry*. Fine food, indeed, for the great adept friend of the doctor ! At the beginning of the article a portrait is given of "Coomra Sâmi, the philosopher of Srinagar, one of the foremost adepts of India." The picture is that of an old man with a long white beard and a head-dress like that of a sepoy of the Bengal Lancers. Strange that this *foremost* adept, living so close to a place like Srinagar, has not been known *as such* up to this time. The doctor's experiences—if they are truly related—show him to be a man who is highly impressionable and extremely subject to hypnotic influence. His narrative reads like a revised version of some old stories of the marvels in India which, when they are actually seen, are very commonplace. The great fish-eating adept whom he describes was probably a dabbler in some of the processes of the lower forms of occultism which deal with the elementals.

The doctor has not stated in what year he was in India. He has, however, published a small pamphlet in German, against the leaders of the Theosophical Society, from which it appears that he came to India some twenty-two years ago. He says that in October 1883 he met Madame Blavatsky for the first time in Poona before the ruins of the Peshwa's palace (?) and the impression that was made upon him was highly unfavourable. She seemed to him clearly conscious of the disadvantageous impression that she was making and sought through clever conversation to possibly wipe it out. "For if a woman ever understood the reading of men's thoughts from their forehead, it was to flatter their weak side and coin capital out of their vanity by flattery. In her mien there lay a haunting, lurking slyness. Out of the eyes of this woman there shone a powerful will. She seemed resolved to triumph over men by another art, cost what it might, and play a leading part in the world. I observed that her

apparently great and boasted knowledge stood, properly speaking, on very weak legs. She confessed to me, privately, her defective knowledge of Indian languages, Indian philosophy and Indian history and geography, and begged of me not to tell it to S." The doctor says he was 24 years of age at the time, but his cleverness and knowledge of human nature was such that at once and during his very first visit before the ruins of the Peshwa's palace (which ruins, by the bye, do not at all exist) he saw through the whole of her nature. Madame Blavatsky knew not a word of any of the Indian languages, ancient or modern, and she never pretended to have a knowledge of them, but boldly declared her ignorance. She never pretended, again, to have learned Indian philosophy as a student, and there certainly could have been no occasion to tell (in confidence) the immature and future Ph. D. that was to be, that she was ignorant of these things. I have good reasons for entirely disbelieving the doctor's story that he met her at Poona in October 1883. She stayed for a very short time at my house during the latter part of October 1883 and I have a complete recollection and record of what took place during her stay at my place.

The doctor says that he was invited by Madame B. and a week later he went to Adyar and stayed for three weeks and it was imparted to him at Adyar that it was owing to a telegram that was sent from Adyar to Madame B. at Poona, who was sitting with the family of Mrs. S. when the message came, that Mr. S. was convinced and gave her 10,000 Rs. which went to purchase and repair the Adyar property. It can hardly be true that he was at Adyar as he says. None of the old inmates know about him. It is an absolute falsehood to say that Mr. S. ever proposed to give any money or that he ever gave even a single rupee to the Theosophical Society. The Head-quarters of the Society were purchased out of funds voluntarily and enthusiastically subscribed by the members of the Society who are ever willing to do all that is necessary, and more, for the Society and its wants. The veracious doctor thus writes :—"As I found myself in Adyar she did her best to win me over to her plan as an associate or convicting partner. She thought even my knowledge of several districts good and to be turned to account and reckoned on a significant income by means of practical Theosophy. With no little pride she took me over the apartments of the bungalow and explained to me the inner

mechanism of the esoteric manifestations. As I with my *four eyes* of suspicion reproved her for her pretty swindle, she broke out into ringing laughter saying '*Que voulez vous.*' Men want to be deceived, and altogether without humbug the best of things don't thrive," . . . Hereupon she explained to me the 'astral bells' trick and showed me the mechanism by means of which in several parts of the house the hidden bells could be made to ring singly or together. The *modus operandi* of the famous "spirit-hand" tricks, which had created the greatest wonder, the spirit-hand which of evenings moved on the ceiling, was simply a white glove stuffed with cotton and manipulated by M. Coulomb (posted out on the verandah) by means of a dark thread."

The doctor speaks of his "four eyes" of suspicion, but he seems to have had no idea that other people even with their two eyes could see through him and his mendacity. No one, whether at Adyar or elsewhere, was ever shown "a spirit-hand:" neither the Coulombs nor the worst detractors of Madame B. ever charged her with any such thing. How then was the doctor led to speak of the 'spirit-hand?' Madame Coulomb published a pamphlet against Madame B., in which she said that in 1872 (years before the founding of the Theosophical Society) some spiritualistic seances were arranged for in Cairo in which Madame B. was said to be interested, and one evening the sight-seers found out several pieces of twine "*which served to pull through the ceiling a long glove stuffed with cotton which was to represent the materialized hand and arm of some spirit.*" It is from this book that the doctor has barefacedly but thoughtlessly copied the account of the *spirit-hand* which, however, never was known to make its appearance at Adyar.

Next, as to the sound of the astral bells. It is well known that these sounds did not occur in Adyar alone but also at numerous places and in the houses of private persons, and in my own house where there were no wires nor mechanism. Dr. Hodgson was curious to find out how the sounds came, and the only explanation which the Coulombs could give was that there was a small musical box which Madame Blavatsky used to hide slightly above her waist. Had there been any mechanism at Adyar in respect to it, Madame Coulomb would have been the first to describe it, and yet the doctor, as soon as he goes to Adyar, is shown not only all the elaborate mechanism for pro-

ducing phenomena, but also the imaginary mechanism for producing astral sounds. The statement that he makes is so very absurd and foolish on the face of it, that we can only understand his foolhardiness in writing such things by supposing that he must now and then be under the same hallucination as he seems to have been under when he says he climbed up an illusory mango tree. In the very commencement he describes Madame B. as sly and shrewd beyond measure, ready to twist men round her little finger ; and in the next moment he represents her as nothing short of mad and demented in taking him (as soon as he arrived) round the rooms and showing him the hidden mechanism for spurious phenomena, astral bells and the *fabulous* spirit-hand ! and asking him to become a partner in her frauds, to make money. The doctor is not aware that just at that very time she had a most handsome offer from Mons. Katkoff, the Russian journalist, who wanted her to write exclusively for him. Will even the most intimate friends of the doctor believe him when he makes the above absurd statements. And what did the doctor do after coming to know this astounding treachery and deceit. Was it not necessary for him as an honest man to make this fraud public in some way. Even after Dr. Hodgson came to India for investigation and tried in vain to find a single witness who could say that he had actually seen fraudulent mechanism, and even after the Society of Psychical Research published Hodgson's report and ungenerously tried to blacken Madame B. and there was discussion and correspondence on this matter throughout the world, did Dr. Hensoldt come forward to say what he had seen ? Why did he not offer himself as a witness before the Psychical Research Society, or write a full account to this Society about it, or to any of the papers ? How was it that for two and twenty years he was silent and now comes forward to tell a story which on the very face of it is absurd and, as I have shown above, entirely untruthful in every respect.

The doctor speaks of himself as having a long intercourse with the Masters in India and as being an "Initiate of the Esoteric doctrine." He calls himself also a Theosophist, and says that under "the nightmare pressure of Blavatskian revelation no independent progress is possible, however small," and "the Secret Doctrine hangs like a millstone round the neck of the Theosophists." Evidently the doctor seems to be haunted by the words of Coomra Sâmi spoken

in Tamil which he must have ill understood, and a strange "nightmare" of the illusoriness of all knowledge seems to be oppressing him. The Theosophists are free, they do not tie themselves down to any book or teachings. They accept what accords with their reason and experience and reject the absurd croakings of ignorant and irresponsible writers. If the doctor is in intercourse with the Masters in India and is an initiate of the Esoteric Doctrine, why does he not teach what he has learned from his Masters, and why does he delay to explain his esoterism? We ask him to put forward and explain the philosophy and esoterism he boasts of being acquainted with. Dr. Hensoldt has published * a portrait of himself and one has only to look at it and the portrait of Madame Blavatsky to form his own opinion regarding each.

N. D. K.

EDITOR'S NOTE.—Readers of our magazine will have no difficulty in identifying the writer of the above article with a learned Judge in the British service and one of the oldest of our Indian members. In any court of justice his judgments would be respected, while within our Society his lightest opinion would carry great weight as that of a man of the highest integrity and of profound legal ability. His criticism upon the wild tales of this new Münchhausen condemns them as mere literary fantasies. If it were worth the trouble of analysing them it would doubtless be found that they were "cribs" from Jacolliot and other romancists and destitute of any real foundation. His "Coomra Sâmi" seems to have been hatched in the same mare's nest as the "Covindassami" of Jacolliot, who did so many miracles for him in the Peshwa's palace at Benares, but whom I found, to my amazement, when I first visited the Holy City, to be utterly and absolutely unknown among the oldest residents, while not a soul had ever heard of any Swâmi who had done such phenomena as Jacolliot describes in his "Spiritism dans le Monde" (p. 278 *et seq.*).

* Page 319 of the December number of the *Occult Review* for 1905.

THE S'RÂDDHA.

A FRIEND sends us the following lines :—"The *Christian College Magazine* of January last, contains a trenchant criticism by Mr. B. Seshagiri Rao on the Hindu theory of the S'râddha as expounded by Mrs. Besant in the *C. H. C. Magazine*. Without caring to defend Mrs. Besant, who is well able to take care of herself, and without entering into an elaborate disquisition on the rationalé of the S'râddha ceremony as observed by Hindus, we propose to make a few remarks with the object of showing that the attitude of Mr. Seshagiri Rao is not necessarily the correct one to take in the matter.

We may start with pointing out that the query on the rationalé of the S'râddha is as old as the hills, in India, as it is a leading hit of the old Charvaka School on Hindu S'râddhas and ceremonials in general. This School says: "If an animal killed in sacrifice is thereby raised to heaven, why then does not one performing a sacrifice kill one's own father at it and thereby secure heaven for him? If what is eaten by *one* at a S'râddha gives satisfaction to *another*, then one absent from home may have a S'râddha performed for him by his people at home and thus save himself the trouble of carrying food during journeys." Such a stock question will continue to be put to the end of time by thinkers of a certain type for whom the world does not move at all or moves very slowly indeed.

*Nihatasya pas'or yajne svarga prâptir yadîshyate
Svapitâ yajamânena kinnu tasmân na hanyate
Triptaye jâyate punso bhuktam anyena chet tatah
Dadyât s'râddham s'ramâyânuam na vaheyuh pravâsinah.*

Mr. Seshagiri Rao writes that his criticism is from the point of view of a 'philosopher' and not that of a 'poetico-theological imagination.' But in understanding his exact 'philosophical' position we feel a difficulty. In one place,* where he says, "even granting that there is something called soul, and even granting its immortality," he evidently means that he is unable to grant, rationally, the possibil-

* Page 421.

ity of a spiritual principle apart from matter, much less its permanence or indestructibility. In another place * he says "the soul is the principle shared by every object in the world ; it is the principle that informs all things." Now, it is not clear whether in the above sentence the soul is conceded by the critic as a 'philosophic necessity' and its nature described, or whether Mr. Rao's description of the soul is merely an adoption of the theory for argument's sake. If it is the former, we have to suppose that Mr. Seshagiri Rao has had reason to change his 'philosophical' attitude in the course of a few sentences. To crown the matter, Mr. Seshagiri Rao assures us † that he is not "against the idea of honouring our departed relations," "*not in its present form,*" but by cherishing their memory and by calling back their 'noble deeds' and yea 'their shortcomings also' ! for possibly Mr. Seshagiri Rao is not a believer in the principle of decency that one should not think ill of the dead even when the dead happens to be one's own 'departed ancestor.'

Having treated us to this shocking sentiment, this descendant of the sages concludes :—"Once a year at least let us realise the awful reality of the lives of our ancestors, let us feel ourselves in their presence, let us feel their spirits have come to us to give lessons and words of caution." Now, in the name of consistency we ask, how can we feel that the spirits of our ancestors have come to us, when we are assured that their existence is imaginary ? How could they in any way give us caution or consolation or hope ? And how could our 'realising the awful reality' of the actions and interactions of certain particularly disposed atoms of matter that constituted the whole of what we called our ancestors, have any effect on certain other similarly disposed atoms into which our deluded fancies, if we are to follow Mr. Seshagiri Rao, have imported a soul ? There is neither use nor obligation for our observing the day of our ancestor's death, if the position of Mr. Seshagiri Rao, as we have tried to see from his article, is right.

The truth of the matter is that 'the philosophical necessity' rather grudgingly hinted at by Mr. Seshagiri Rao, compels us to postulate a soul and assume other things about its nature and evolution ; and the assumption is abundantly justified by the discovery of hosts of psychic phenomena for which the common materialistic theory offers

* Page 422.

† Page 424.

no sensible explanation. In the case of Hindus (and the same may be said of others who have developed their inner sight) the hypothesis has a stronger character than a mere hypothesis, deduced, as it is understood to be, from the experiments and personal experiences of highly trained sages in times long gone by. And as a depository of such experiences our yoga and other early philosophical works deserve to be widely studied and understood. Based on principles so derived, our S'râddha ceremonies, however modified in particular cases by the hands of time, or from ignorance, may be justified as appropriate to the purpose of helping our ancestors in their upward path. And Mrs. Besant's exposition is nothing more than a clear and instructive statement of the leading principles so gathered and recognised in Hindu philosophical writings.

We may add that there is no incongruity in the conception of the sheaths when properly understood, and no disagreement with the Hindu doctrine of Karma ; nor is the fact of the offerings being material, an obstacle to their fulfilling the purpose intended by them. We must, however, defer the elaboration of these points to a future occasion as we are already overstepping the space available for us ; or perhaps that work may be left to abler hands than ours. We would only point out in conclusion that though Mr. Seshagiri Rao may be indifferent to a charge of scepticism in the sense of heresy from orthodox theology, he should admit that scepticism of a different kind is fatal to the development of the true critical spirit, we mean the frame of mind that fails to perceive the feebleness of an existing hypothesis to explain all phenomena and refuses to adopt a better one though the latter might contradict the original theory.

T. R. C.

We perfectly agree with the writer but do not think that an article so conspicuous by want of logic and philosophical training is worth a detailed refutation. We request the author to *study* Hinduism and Theosophy before judging upon them. It will be shown in the next number of this journal that the S'râddha of the Hindus is a much more complicated thing than Mr. Seshagiri Rao thinks ; and also for what reason it is even performed when the performer is sure of not being able to directly help his ancestor, as in the case of a dead Sannyâsin, etc. Mrs. Besant's view is perhaps not exactly the

same as that of orthodox Hinduism, but it is well established at any rate, and not at all, as Mr. S. R. says, based on facts which "no human being knows." Not to speak of the so-called occult phenomena, there is, besides others, a very simple scientific reason for the doctrine of the states of the soul after death, namely, the idea expressed in the Latin proverb : "Natura non facit saltus," Nature does not make any leaps.

AMERICAN ACTIVITIES.

DEAR BROTHERS :—

The National Committee's New Year's greetings to you ! Is it not a comforting thought sometimes, to one who has waked to the real value of things as they are, that there is no arbitrary rule for new or old years ? That we may begin a new year any moment that we choose to cast off the old fetters and take the road that will lead us into broader plains along the by-ways of service and the high-ways of accomplishment.

Conditions differ so essentially with you in the East and us in the West, that one may well wonder if our interest in the growth of our influence through the public press will appeal to you. The newspaper world has been rather unfriendly to us and when possible held the Society and its leaders up to ridicule, distorted its teachings, often past recognition, either wilfully or ignorantly. It has at times, in some of the large cities, been impossible to have a notice of a public lecture inserted in the leading dailies. When a report of any public meeting was printed it was usually so garbled that one could find therein neither rhyme nor reason. There has been perhaps some excuse for this attitude, owing to the different societies with quite different methods working under the name of Theosophy, and furthermore to what are commonly called the occult societies in existence here. There are dozens and dozens of so-called Mystic Lodges, Schools of Occultism, New Thought, Suggestion, Psychology, Psychopathy, and other names one neither knows how to spell nor pronounce, let alone define. To the uninformed, Theosophy is charged with all these, aye and more ; but at last light is breaking and the dawn of a broader intelligence is creeping over the public mind.

Further than this is a desire to know more, an awakening perhaps to old chords struck on new keys. And to this awakened interest the Press has yielded. Whole columns, even pages, are given to us, open, fair. To be sure, at times the headlines are a wee bit sensational, but to many minds that is attractive and we are thankful for what we have attained.

The Press Committee of the American Section has done wonders along this line: fortunate in its *personnel*, channels have been opened to it that might otherwise have remained closed indefinitely. If one instance is cited you will understand what this opportunity means : In

Chicago one of the Press Committee is on the staff of a paper having a large Sunday edition. She is a special writer along certain lines for the Sunday paper. And through her influence an article from Mrs. Besant's "Thought Forms," with the colored pictures, was published some months ago. Since that time hardly a week has passed without a leading article along our line of thought. The last was a compilation of Mr. Leadbeater's description of the Heaven-world. Certainly this is valuable in itself because the paper has an immense circulation and among the intelligent class; but the feature for which we are most thankful is the fact that certain articles of this paper are syndicated, that is, published simultaneously in different newspapers all over the country—north, east, south and west, and you know it is a pretty big country.

Now to the point of the story:—The city of New Orleans, in the extreme south, has always been regarded as practically hopeless for public work. We have had a small branch there for a number of years, earnest, good, devoted people but absolutely unable to attain anything like a public hearing, not able even to have public lectures announced in the papers. It is one of our oldest cities, unique, conservative and Roman Catholic in its religion. It so happens that one of the best papers belongs to the syndicate mentioned and therefore one day appeared a strictly theosophical article. The heavens did not fall but others followed upon the first. The members, seizing at this straw, sent in to the paper an article that had been written for a branch meeting; this was printed in full, and, later, one in French was published. You should know perhaps that New Orleans is our French city, a large part of the population being of French descent and holding to the language, customs and traditions of their ancestors. Reports of meetings are now published and when a Galveston (Texas) paper, also in the syndicate, published the articles, such interest was aroused in the city that the editor sent over to New Orleans, as the nearest point having a branch, for further information, and we may be able to form a lodge there in the near future. Now which is the greater, the sword or the pen? Does this interest you at all? It seems so much to us, but we are different, and outside influences affect us perhaps too strongly. And still—why not be affected at least to a degree? We must deal with the outside world and as long as we try to give both the real and relative value to things of the physical world, they shall be our helpers because we must learn many lessons through them or we should not be here.

Our best wishes.

K. G.



REVIEWS.

THE PHILOSOPHY OF THE UPANISHADS.*

BY

PAUL DEUSSEN, PROFESSOR OF PHILOSOPHY (KIEL).

This is the second part of the first volume of Professor Deussen's "Allgemeine Geschichte der Philosophie" (general history of philosophy), a work of immense importance for both Indianists and philosophers. Whereas the first part contains a general introduction and an exposition of the philosophy of the Vedas, up to the Upanishads, this second part treats (after a literary and historical introduction of 50 pages) of the philosophy of the Upanishads, in the following order :

I. Theology, or the Doctrine of Brahman :

1. On the possibility of knowing Brahman.
2. The search for Brahman.
3. Symbolical representations of Brahman.
4. The essential Brahman.
5. Brahman and the Universe.

II. Cosmology, or the Doctrine of the Universe.

6. Brahman as creator of the Universe.
7. Brahman as preserver and ruler.
8. Brahman as destroyer of the Universe.
9. The unreality of the Universe.
10. The origin of the Sāṅkhya system.

III. Psychology, or the Doctrine of the soul.

11. The Supreme and the individual souls.
12. The organs of the soul.
13. The states of the soul.

IV. Eschatology, or the doctrine of Transmigration and Emancipation, including the way thither (practical philosophy).

14. Transmigration of the soul.
15. Emancipation.
16. Practical Philosophy.
17. Retrospect of the Upanishads and their teaching.

* Authorised English Translation by Rev. A. S. Geden, M. A.

The book is intelligible to every educated layman, and is absolutely indispensable to all those who wish to contribute to the historical exploration of the older Indian philosophy. It will, however, be good for the reader not to forget that Professor Deussen has a particular philosophical standpoint which often determines his view of a thing and makes him, *e.g.*, prefer, as a rule, S'ankara's explanations to those of other commentators.

It is a pity that the manuscript of the English translation has not been revised by Professor Deussen. Else some unpleasant mistakes, as *Brahmân* instead of *Brahmán* (neuter : *Bráhma*n) (p. 198 fl.), "red wizard" instead of "red sage" (der "rote Weise," *kapila rishi*) (p. 200), would have been avoided.

The book has appeared in Edinburgh at C. & T. Clerk's, 38 George Street, and costs sh. 10/6.

O. S.

THE TAO TEH KING—LAO TZU.*

BY

G. SPURGEON MEDHURST.

As a translation of a classic gem of literature the non-Chinese scholar has no means of judging the merits of this work. The author says Chinese is difficult, and he disagrees with the interpretation of Legge, Balfour, Giles, Carus, Kingsmill, MacLagan, Old, and Von Strauss. His "chief claim to having come nearer to Lao-tzu's meaning" is the fact that "it requires a mystic to understand a mystic." While a Christian missionary he carried the "Tao Teh King" with him as a sort of spiritual *vade mecum*, and his translation is presented as "the humble offering of a disciple," and he lays no claim to being a mystic.

As a study in comparative religion it is excellent, there is a wealth of references ; to many sacred and other books, to writers both of the past and the present, a wonderful variety, including such diverse authors as Sir Walter Scott, Plato, St. Thomas à Kempis, Confucius, Walt Whitman, Alfred Russell Wallace, &c., &c. This may be taken as an indication of the universality of the "Tao Teh King," as well as a token of the extensive reading of the translator. As examples we may quote ; says the Tao :—

"I am alone—differing from others, in that I reverence and seek the Nursing Mother." And against it is noted:

"I have not so far left the coasts of life
To travel inland, that I cannot hear

* Chicago : Theosophical Book Concern.

That murmur of the outer Infinite
Which unweaned babies smile at in their sleep
When wondered at for smiling."

(E. B. Browning in "Aurora Leigh.")

Some of the references, naturally, may be a little vague, but this is good :

"Excessive love implies excessive outlay. Immoderate accumulation implies heavy loss." Emerson says in his "Essay on Compensation:" "Every excess causes a defect ; every defect an excess."

"Who knows does not speak ; who speaks does not know," we find in Chapter LVI. ; and Ruskin in "Sesame and Lilies" says : "The moment a man can really do his work he becomes speechless about it."

It is generally admitted that about the time of Lao-tze "a wave of spiritual enlightenment swept over the world ;" the translator quotes from his own writing in *The Chinese Recorder* :

Especially in Asia was there a general movement towards higher and clearer thought. In Hindustan and in Persia, as well as in China, religious revolutions were in progress. The exact date of Lao's birth, like most of the facts of his life, is shrouded in obscurity, but the most generally received opinion is that he first saw the light during the early part of the sixth century before Christ. Dr. Ernst Faber alone gives an earlier date. Confucius was born 550 B. C., Pythagoras forty or fifty years earlier. Thales, the first of the seven wise men of Greece, was born in 639 or 636 B. C., and two or three years later, Solon. The reformation in Iran or ancient Persia, connected with the name of Zoroaster or Zerduscht, was probably contemporaneous. Buddha arose in India a little later, and the Hebrew prophets of captivity enriched the same age.

There was undoubtedly a "great awakening" about this time, and some Western writers call it the "dawn of history." From the Western philosophic point of view the main position of Lao-tze is considered to be practically identical with the Indian Metaphysic, "though alleged to have been uninfluenced by it ;" but it is thought there is much in the treatise ("Tao Teh King") of a "purely theological character," and devoid of all philosophic interest.

So true it is, that as the translator of the present edition says, "it requires a mystic to understand a mystic." As the philosopher progresses he gradually finds himself drawn to mysticism and Theosophy.

The volume is nicely printed and bound, and reflects credit on the Book Concern in Chicago.

F.D.

THE LITTLE CLAY CART.

We have a special pleasure in announcing the appearing of an English translation of King S'ûdraka's drama "Mricchakatikâ," the little clay cart. The translation is the ninth volume of the well-known Harvard Oriental Series and has been done by Arthur W. Ryder, Ph. D., with the valuable help of Professor Charles Lanman, who has also written a Preface to the book. Under such circumstances the book hardly needs a special recommendation. Yet we feel compelled to say that the translator has brilliantly executed his difficult task not only from the philological but also from the artistical point of view. This translation is, what is so seldom found in works of this kind, exact and at the same time poetical.

The "Mricchakatikâ" is a unique work in more than one respect. It is "the only extant drama which fulfils the spirit of the drama of invention, as defined by the Sanskrit canons of dramaturgy," *i.e.*, the only drama the plot of which has not been drawn from mythology or history. It is, further, the only Indian drama which openly disregards the technical rules where the truth of the presentation would have suffered by them; the only Indian drama in which, notwithstanding the predominantly earnest situation, a real humour is developed; the only Indian drama of a perfectly cosmopolitan character; the only Indian drama, finally, which, as far as variety of scenes, liveliness, and drawing of character are concerned, has such a striking similarity to the Shakespearian plays that one would suspect some influence from one or the other side, if circumstances did not exclude this possibility.

The principal persons of the play are the poor Brahmin, Chârudatta, and the rich courtesan, Vasantasenâ, who loves the former and is finally married to him after the king has bestowed upon her the title, "wedded wife." One of the most beautiful and touching scenes, and the one of which the poet seems to have been most proud, as he has taken from it the name of his drama, is the second scene of the sixth act, in which Vasantasenâ makes her first acquaintance with Chârudatta's little son. It may be reprinted here, as an example of the poet's as well as the translator's art.

(*Enter Radanikâ,* with Chârudatta's Little Son.*)

Radanikâ. Come, dear, let's play with your little cart.

Rohasena. (Peevishly.) I don't like this little clay cart, Radanikâ; give me my gold cart.

* A maid in Chârudatta's house.

Radanikâ. (Sighing wearily.) How should we have anything to do with gold now, my child ? When your papa is rich again, then you shall have a gold cart to play with. But I'll amuse him by taking him to see Vasantasenâ. (She approaches Vasantasenâ.) Mistress, my service to you.

Vasantasend. I am glad to see you, Radanikâ. But whose little boy is this ? He wears no ornaments, yet his dear little face makes my heart happy.

Radanikâ. This is Chârudatta's son, Rohasena.

Vasantasend. (Stretches out her arms.) Come my boy, and put your little arms around me. (She takes him on her lap.) He looks just like his father.

Radanikâ. More than *looks* like him ; he *is* like him. At least I think so. His father is perfectly devoted to him.

Vasantasend. But what is he crying about ?

Radanikâ. He used to play with a gold cart that belongs to the son of a neighbour. But that was taken away, and when he asked for it, I made him this little clay cart. But when I gave it to him, he said " I don't like this little clay cart, Radanikâ. Give me my gold cart."

Vasantasend. Oh, dear ! To think that this little fellow has to suffer because others are wealthy. Ah, mighty Fate ! the destinies of men, uncertain as the water-drops which fall upon a lotus-leaf, seem to thee but playthings ! (Tearfully.) Don't cry, my child. You shall have a gold cart to play with.

Rohasena. Who is she, Radanikâ ?

Vasantasend. A slave of your father's, won by his virtues.

Radanikâ. My child, the lady is your mother.

Rohasena. That's a lie, Radanikâ. If the lady is my mother, why does she wear those pretty ornaments ?

Vasantasend. My child, your innocent lips can say terrible things. (She removes her ornaments weeping.) Now I am your mother. You shall take these ornaments and have a gold cart made for you.

Rohasena. Go away ! I won't take them. You're crying.

Vasantasend. (Wiping away her tears.) I'll not cry, dear. There ! go and play. (She fills the clay cart with her jewels.) There, dear, you must have a little gold cart made for you.

(*Exit Radanikâ, with Rohasena.*)

It may be stated, finally, that of all Indian dramas the " Mricchakatikâ" alone has maintained itself on a European, *viz.*, the German, stage ; of course not the original, but a very clever transformation of it into a

drama of five acts, called *Vasantasenâ* (Stuttgart, 1892). The writer of these lines saw, some years ago, an excellent representation of it in Hamburg, the only defect of which was, that the Indian names were wrongly pronounced.

O. S.

PRACTICAL PSYCHOMETRY.*

BY O. HASHNU HARA.

This booklet of 88 pages is divided into six chapters and the author's aim is to give the most practical advice on the subject dealt with. His ideas seem to be in accord with theosophic teachings. On page 21 we read :

Learn that every idle thought of malice or useless evil is registered against you, has to be expiated, and darkens the astral body [and mind body, and is stored in the causal body for future atonement.

The colours of these bodies are pure or coarse, ethereal or darkened, according to your life. As you grow and unfold they become clearer and purer, until you grow out of the coarse and material vibrations into the realm of spirit.

Your practice for *all time* should be to overcome the animal desires. . .

Further, on page 57 we read :

Always listen, when sitting for experiments, with the expectation of hearing the "voice." It will come at last, and presently you will be able to unlock the door at will, and enter into the Holy of Holies, the Inner Temple of Light, whenever you need help.

This habit of continually listening for divine guidance grows upon the student daily, and is the easiest means of attaining the power of concentration, and the ability to enter the "silence" anywhere.

Advice is given as to diet, daily habits, and times for practice, which must prove useful to those seeking to unfold the inner senses.

W. A. E.

MAGAZINES.

The Theosophical Review, March. Mr. Mead, in the 'Watch-Tower' items, comments on the steady progress of the T. S., as shown in the last Anniversary Report, and says, in regard to Col. Olcott :

The time must inevitably come when we shall be without our veteran pilot at the helm, and then we shall realise, even more than we do now, the work he has accomplished, and the difficulties he has surmounted. Whoever succeeds to this high office in the Theosophical Society must be a man of the most tolerant views and of more than international sympathies, if he is to discharge its duties with any hope of success. Henry Steel Olcott has these qualifications, and such men are rare.

* London ; L. N. Fowler & Co., Ludgate Hill, E. C. Price 12 annas.

Referring to the recent Adyar Convention, Mr. Mead writes :—

It is in these greater gatherings of the Theosophical Society that the larger life of our body is realised. Members whose only acquaintance with the Society is by means of the Branch of their own town, cannot easily have an adequate appreciation of the international character of the Theosophical Movement ; the spirit of our endeavour is superior to all local limitations, and parochial views are inconceivable once a general meeting of the Society has been intelligently attended. Everywhere in the Theosophical Society, in all its Branches, the thought should be present that the proceedings should be of such a nature that any member from any land can attend and find himself at home and welcome, whether he be Brâhman, or Buddhist, or Parsî, or Mahomedan, or Jew, or Christian ; whatever subject is under treatment or discussion it should be so dealt with that it is removed from the trammels of sectarian narrowness and carried into the free air of an enlightened and all-embracing humanism.

"Thoughts on Thought-Forms," by Z, is a highly suggestive article, marvelously so in the latter portion, which treats more especially of music. "The Strange Story of a Hidden Book," by Bhagavân Dâs, is continued, and Pandit Parmeshri Das' "Narrative" of his experiences with the blind Pandit, Dhanrâj, who is a standing enigma, leads one to suppose that there is a good deal of Mâyâ about his *original* MSS.

"Irenæus on Reincarnation," is an interesting paper embodying the fruits of further researches by the Editor, Mr. Mead ; but it seems that the ancient Saint and Bishop of whom he writes did not possess a very clear insight in regard to the subject under investigation. Mrs. Cooper-Oakley's article on "The Goliardi or Jongleurs" is concluded. "Via Crucis," a poem by Miss Charlotte E. Woods, is above the average in point of merit.

Theosophia. The February number contains the following articles :

"Looking for Happiness," by M. W. Mook ; "The Perfect Man," by Annie Besant ; "The Influence of Sound," by L. F. G. Joret ; "A Roman Catholic on Theosophy," by J. A. Blok ; "On the way Home," by N. Verdonck ; "Theosophical Language," by Dr. J. W. Boissevain.

Revue Théosophique (February): "Christendom and Theosophy," by C. W. Leadbeater ; "The Spirit of Man," by Taylor ; "On the Human Radiations," by P. Stenson Hooker, M.D. ; "On Sanskrit Words," by the Directors ; Theosophical Glossary, by H. P. B. (continued).

Bulletin Théosophique (February) gives some notices on the coming Paris Convention (orders, concerning the debates, etc.), reports on Mr. Bertram Keightley's visit at Paris ; on the work of some branches, etc. There is, too, an interesting letter, being the answer to a question concerning the relation of Theosophy and socialism (p. 252).

Theosophisch Maandblad (February). There is the conclusion of "Man's Place in Nature" (Chapter VIII :) "The final Purpose of Mankind" ;

a continuation of Mr. Leadbeater's "Old and New Buddhism;" of Dr. Rudolf Steiner's "How is Consciousness on the higher Planes obtained?" and, lastly, a paper "How you must not make your Enquiries," being an extract from Mr. Sinnett's "Nature's Mysteries."

La Verdad (February). The number begins with an obituary notice on Bartolomé Mitre, one of the most eminent statesmen the Republic ever possessed. There follow translations from C. W. Leadbeater, H. P. B., and A. P. Sinnett, and an enumeration, by Lob-Nor, of more than a hundred themes which in the form of extracts from "The mass in its relations with the mysteries, and the ceremonies of antiquity," a big work published in 1844 by the learned French occultist, I. M. Ragon, are to appear in the journal from April next. A small article on Buddhism (pp. 305,306) is not quite in harmony with the results of modern investigations on this subject. The Pāli Tripitaka contains almost as much esoteric as exoteric teachings, albeit the former are not meant to be recognized as such unless by the wise, and it is absolutely indispensable for the reconstruction of original Buddhism.

Sophia (February). In the editorial article titled "Epilogues of the Month," with which this number opens, we read the interesting fact that in the magnificent program of papers on the history of philosophy in Spain, to be given in the Ateneo of Madrid by Professor D. Adolfo Bonilla, "there appears a section dedicated to the teaching of Theosophy in Spain." Although it is not known as yet how this theme will be worked out (the editor of the journal promises to inform his readers when the time will have come), we are inclined to think, with the editor of *Sophia*, that this is, at any rate, well worth noticing in as far as it shows that Theosophy has already acquired some "official value" in Spain. Another remarkable symptom of the awakening of Spain we are told about is the fair price of 2000 *pesetas* (about Rs. 1,250) destined by the Marquis of Aledo for the best "Historico-critical and Bio-bibliographical study on the Arabic-Murcian Philosophy and Philosophers (Mohidin, Aben-Hud, Aben-Sabin, Abul-Abâs, Hareli, etc.)." There follow a clever article by Alfonso Tornado on the "Origin of the differences among men;" the translation of a Dutch paper of H. I. von Ginkel ("The big Pyramid," Introduction), and an interesting report on the contents of "The Popol-Vuh and the Rabinal-Achi," belonging to the ancient literature of Central America.

Also received:—*De Theosophische Beweging* (March) and *Pewarla Theosophie* (February).

Broad Views: Mr. Sinnett opens his March number with a very

interesting article in which he reviews a book by Dr. Morton Prince, of Boston, recently published by Longmans, entitled "The Dissociation of a Personality." "Complicated Incarnations," Mr. Sinnett calls the article, and though it is a necessarily too brief account of the remarkable psychological case reported by Dr. Prince in a book of 500 *octavo* pages, yet in one direction it possesses an interest which the book itself could not have, and this lies in Mr. Sinnett's own comments on the strangely interesting facts observed by Dr. Prince, and the tentative theories which the latter offers in explanation of them. This case of Miss Christine Beauchamp is, in a way, of unique interest, in that it includes, with the hypnotic conditions of the historic case of "Leonie, I., II., and III.," called by Dr. Prince, "B, I., II., III., and IV.," with a further condition which he considered a synthesis of B, I. and B, IV. and which was for him the solution of the multiplex personality, a further curious relationship finally expressing itself in waking consciousness as a sort of mild case of Dr. Jekyll and Mr. Hyde," with the addition of a second Dr. Jekyll. The *Mr. Hyde* of the "family," as she called it, insisted upon being called "Sally," while she dubbed the second Dr. Jekyll, "the idiot;" Dr. Prince, in contradistinction, then calling the first Dr. Jekyll, "the saint." Mr. Sinnett's article is intensely interesting reading and would, we should say, form for the ordinary reader an invaluable prelude to the reading of the book itself.

In the next article, "Unconscious Progress in Occultism," by an occult student, we seem to see the editor's facile pen. The article is based upon a little book by Sir Oliver Lodge, in which this distinguished scientist criticises Professor Haeckel's "Riddle of the Universe," though "in reality," says the writer, "unworthy of such an elaborate and serious confutation." The interest in this article, however, lies in that, by dotting the i's and crossing the t's in Sir Oliver Lodge's little book, Mr. Sinnett shows that the science of to-day is gradually advancing in the direction of the occult, pushing back, so to speak, the "occult line," with the fair promise, it would seem, of soon fixing it in its rightful place, on the borders of the possibilities of physical matter—'where dawns another world.' In the course of this article, Mr. Sinnett is drawn into a very interesting and illuminative comment upon one phase of the eternal problem of freewill *vs.* predestination. Among half a dozen other articles, this very interesting number includes a very pretty little story, with a touch of the occult, entitled "The Other Side of Silence," by Louie Ackland, and an interesting article by Mrs. A. P. Sinnett, on "Nicholas Flamel and the Alchemical Mystery."

East and West (March): "And East and West, without a breath,
Mixt their dim lights, like Life and Death,
To broaden into boundless day."

In these beautiful lines of Tennyson, this always interesting magazine sets its motto, and in the present number it contributes worthily to this ideal joining of the East and West. In the first article, H. H. the Aga Khan, K.C.I.E, gives "Some Impressions and Reflections on the Royal Visit," and it is interesting, as showing from the Indian point of view, the great interest which was felt in the recent visit of Their R. H., the Prince and Princess of Wales, to India, and the uninterrupted success which attended the Royal tour. Next comes an article, "Is Home Rule Dead?" by Mr. William Boyle, who concludes that "Home Rule is inevitable, either by instalments or *in toto*." Among the other articles, all invitingly interesting, is one on "Benares—The Holy City of the Hindus," by Mr. Indu Bhusan Muzumdar, and another on "Dante and Milton," by the Hon. Mr. A. C. Logan, I. C. S., while in his Editorial Note, the Editor continues his interesting and valuable monograph on the right attitude of Public Opinion towards Government, quoting Lord Curzon's wise words to the graduates of the Calcutta University last year: "The true criteria of a public opinion, that is to have weight, are, that it should be representative of many interests; that it should be two or more sided, instead of only one; and that it should treat Government as a power to be influenced, not as an enemy to be abused. Some day, I hope, this will come."

Omatunlo, for February, has the following: "If a man Die shall he Live Again?" by Annie Besant; "Theosophy in Questions and Answers, II." by Pekka Ervast; "The Religion of the Ancient Finns," by Martti Huma; "Freewill and Necessity," by Aate; "Confessions of a Theosophist," by Vesa; "Astrology, II." by Urael; "Experiences of a Medium, III." by A. V. Peters; "An Evidential Truth," by Herman Hellner; "In Defence of my Book," by Aate; "By the Way," by Pekka Ervast; also Questions and Answers."

The Message of Theosophy. The chief articles in this valuable little quarterly are the following: "Epitome of Rāmāyana and its Ethical Significance," by N. M. Desai; "Some thoughts on a Buddhist Manual of Meditation," by J. C. Chatterjee; "Education," by J. F. M'Kechnie; "Psychism and Occultism," by Edward E. Long; the last two especially are of practical importance.

With the quarterly we received the Ninth Annual Report of the Rangoon T. S., which is doing such good work in farther India. In

addition to publishing the quarterly and supporting a school, it has a Book Depôt and a Public Library. The leading T. S. magazines and various other periodicals are available in the Reading Room.

The Theosophic Gleaner, for March, gives us No. II. of Mr. Sutcliffe's serial on "Theosophy and Modern Science;" No. VI. (the conclusion) of Rustam P. Masini's "Persian Mysticism;" "Have Cells Intelligence?" by Jamsedji D. Mâhluxmivâlâ;" "A Gigantic Hoax," by an Old Platonist;" "The Logic of Religion," by N. K. Ramasami Aiya; and other matters of interest.

Modern Astrology, March No., has, among its abundance of astrological reading matter, an article by Bessie Leo, on "Ruling our Stars," which will interest the general reader.

The Buckeye. This little magazine is printed in the Philippine Islands (at Cavite) on board the U. S. Flag-ship *Ohio*,—our enterprising young friend, B. J. Ellert (Yeoman) officiating as Editor. The first issue says:

The chief aim of our sheet shall be to disseminate the current events of the fleet and naval items pertaining to the general service; to stimulate and foster the spirit of rivalry, to excel in our duties as well as in athletics; and to publish the cruise of the flag-ship in such a manner that we may have the details for future reference, "lest we forget."

We wish success to Messrs. Elbert and Giddens, the proprietors.

Theosophy in India, March, opens with some valuable notes of a lecture by Mrs. Besant on "The Law of Sacrifice." "Thoughts on Theosophy," by 'Dreamer,' are concluded. 'Seeker' contributes the first portion of a helpful paper on "The Value of Theosophy at the hour of Death." The article on "Correspondence between Theosophical and Sanskrit Terms" is followed by a useful "Table of Correspondence."

The U. H. C. Magazine contains an interesting account of the visit to the College of T.R.H. the Prince and Princess of Wales, which we noticed in last month's *Theosophist*. It was a very happy occasion. Her Royal Highness was garlanded by a pupil of the Central Hindu Girls' School, and flowers were showered upon her. At the close of the function H.R.H. made some kind remarks expressing his satisfaction with what he had witnessed and with "the warmth of his welcome." "On the following morning H.R.H. the Princess of Wales sent for Mrs. Besant to write her name in her private autograph book." . . . "A Hindu Catechism," by Govinda Dâsa, is commenced in this number. It promises to be quite instructive. L. N. Varma writes on "Our Common National Language"—putting in a plea for Hindi. "In Defence of Hinduism," by Mrs. Besant, is continued.

The Forecast,* is a fresh venture in the line of magazines. It is devoted to scientific astrological predictions and edited by Sepharial who undertakes to send his patrons "advice, directions and prognostication, with regard to any particular question upon which the reader may choose to consult him, under the conditions specified on the coupon" on page 31. There are articles on "The new Government," its fortune and destiny; "Joseph Chamberlain," His horoscope; "Campbell Bannerman," a prediction; "Market Forecasts;" "Astrology on Trial;" "Astrology in Ancient China and Modern India;" "Pythagoras, his Life and Philosophy, Part I."

Received with thanks :—*The Vahan, The Theosophic Messenger, Light, Harbinger of Light, Banner of Light, The Light of Reason, The Grail, Notes and Queries, Phrenological Journal, The Visishtadvaitin, The Christian College Magazine, The Theist, Fragments, Indian Review, Mysore Review.*

CUTTINGS AND COMMENTS.

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

A copy of her first great book having been sent by H.P.B. to Mr. Wallace, he wrote her the following appreciative letter, which doubtless he would not wish to change to any serious extent after the lapse of the intervening thirty years :—

Alfred
R. Wallace on
"Isis Un-
veiled."

ROSEHILL, DORKING, SURREY,

January 1st, 1878.

DEAR MADAM,

I return you many thanks for the handsome present of your two very handsome volumes. I have as yet only had time to read a chapter here and there. I am amazed at the vast amount of erudition displayed in them and the great interest of the topics on which they treat. Moreover, your command of all the refinements of our language is such that you need not fear criticism on that score. Your book will open up to many spiritualists a whole world of new ideas, and cannot fail to be of the greatest value in the enquiry which is now being so earnestly carried on.

I beg you to accept my carte de visite, which I regret is not a better one, and remain,

Dear Madam,

Yours with sincere respect,

(Sd.) ALFRED R. WALLACE.

MADAM H. P. BLAVATSKY.

* * *

* 6, Henrietta St., Covent Garden, W. C., London,

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There are some Vedic utterances which seem to be intelligible only by the help of Mr. Leadbeater's discoveries.

The colour of religious feeling.

Taittiriya-Samhitâ says (III. 1. 2.) : " If now the Dikshita (person engaged in the ceremony) sees something impure, then the Dikshâ (consecration) leaves him, the *Nilam*, his splendour, goes away," and further :—" [if, however, he keeps his attention then] the Dikshâ does not leave him, then not his *Nilam*, not the splendour goes away." The commentators, in order to understand the passage, insert a *bhavati* after the *nilam* and so explaining the latter by "black, sin," get the following sense : " If now.....then the Dikshâ leaves him ; a sin (bad karman) originates ; his splendour goes away." But this insertion is hardly allowable, and besides the explanation of *nilam* by *krishnam pâpam* cannot be supported by any other passage, as it seems, and is directly opposed to the common use of the word. For whereas *krishnam*, "black," is often used in the sense of something bad or inauspicious, *nilam*, "blue, dark-blue, dark-green, dark," appears as often in connection with something auspicious. It is explained in Chând. Up. (I., 6. 5) as *parah-krishnam*, "over-black, beyond the black," and it seems rather frequently to mean a *mysterious darkness*, e.g., that of the night, that of the third unknown quantity in Algebra ($nilaka = z, x$), that of S'iva's neck, etc. It is probable, therefore, that in the above passage *nilam* means the mysterious darkness of religious earnestness which we may observe in the face and expression of every high-developed person. So it would be the same as the blue of Mr. Leadbeater's colour-table which is explained there as "pure religious feeling."

This explanation is supported by the note that Bhattabhâshkaramis'ra adds to his gloss : "Some say that *nilam* is understood here as *rûpam* (appearance, colour, beauty) only," and further by Kaush. Up. (III., 1) where is said of him who identifies himself with Indra (Brahman) : "Whatever evil he may incur,* the *nilam* does not go away from his face." Here *nilam* is explained as "what constitutes the brightness of the face" or "the nature of the substratum." Max Müller (following Cowell) translates : "If he is going to commit a sin the bloom does not depart from his face."

The word we have translated by "splendour," viz., *tejas*, may also be rendered by "might" or "strength" or "spirit," which is perhaps preferable with regard to the repetition of the "not." The meaning then would be that his religious appearance and strength would not disappear.

O. S.

* I cannot believe that the commentator's explanation of *cakrisho* as a desiderative form of *kri*, "do," is right.



