

ings at times call together at least fifty people. They always have some carefully prepared or selected paper for the evening and a general discussion following the reading of it. They have two prominent clergymen of the city interested, both of whom dare to speak of Theosophy freely from their pulpits. The newspapers are also by no means standing aloof. One of the clergymen referred to made Theosophy the subject of a sermon. It, as was inevitable, attracted wide attention and caused much controversy. The papers speaking of it the next day, said: "Rev. S. W. Sample spoke to a large and interested congregation at All Soul's Church yesterday morning on the subject of Theosophy. He said he spoke not as a priest at the altar nor as a proselyte at the gate, but as a lover of truth and justice, in sympathy with every movement which fosters humanity and breadth.....for him who can investigate judicially the field proffers rich reward. In the message of Theosophy to us, there are five great words. The first is truth,.....The second is reincarnation.....The third is karma.....The fourth great word of Theosophy, its central burden and song, is universal human brotherhood. There is its heart.....The fifth word of Theosophy's message was indirection. This meant self-sacrifice.....for the sake of service." So, you see, if some misunderstand, others make amends. Of course, Annie Besant's visit to this town and her lecture of the 19th instant are looked forward to with eager interest.

But again the subject-matter outruns the space. In short we are doing well, most excellently well. The lectures delivered by Mrs. Besant here at Chickering Hall drew full houses; fuller than ever before. The audiences were good; good in the best sense of the word, intelligent and earnest. The lecturer never did better and the daily press is friendly. The meetings for the members of the Society only, that they might become better acquainted with Mrs. Besant, have been most enjoyable and beneficial. We are perceptibly becoming knit more and more closely together, and the nucleus is drawing in new blood and sending it through the living organism with a stronger and a steadier flow.

H. T. PATTERSON, F. T. S.

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सत्यात् नास्ति परो धर्मः।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

OLD DIARY LEAVES.*

CHAPTER XII.

I SHALL now redeem my promise (See Chap. VIII) to say something about Mrs. Hardinge Britten's "Art Magic," and its production. It has been mentioned above that the book was launched almost coincidentally with the formation of the Theosophical Society, and the circumstances are a little curious. Mrs. Britten was particularly struck by them, and testifies to her surprise in the following passages in a letter to the *Banner of Light* :—

"So amazed and struck was I with the coincidence of *purposes* (not *ideas*), expressed in the inauguration of the Theosophic Society, at which I was present, with some of the purposes, though not the ideas put forth in my friend's work, that I felt it to be my duty to write to the President of that Society, enclose a copy of the still unpublished advertisement, and explain to him that the publication of the book in question anticipated, without concert of action or even personal acquaintance, with the parties concerned, whatever of Cabalistic lore the said Theosophic Society might hereafter evolve."

The coincidence consisted in the fact that the book and our Society simultaneously affirmed the dignity of ancient Occult Science, the existence of Adepts, the reality of, and contrast between, White and Black Magic, the existence of the Astral Light, the swarming of Elemental races in the regions of air, earth, etc., the existence of relations

* I shall be under great obligations to any friend who wishes well to this historical sketch, if he (or she) will give or lend me for reference any interesting documents, or any letters written them during the years 1875, 6, 7 and 8, by either H. P. B. or myself, about phenomena, the occult laws which produce them, or events in the history of the T. S., or any newspapers or cuttings from the same relating to the same subjects. Loans of this kind will be carefully returned, and I shall be glad to refund, if desired, any expense for postage incurred by the senders. Reminiscences of occult things shown by H. P. B., if described to me by the eye-witnesses, will be specially valued. I may not live to get out a second Edition of my book, and wish to make the first as interesting and trustworthy as possible. One ought not, at the age of sixty, to trust too much to one's own memory, although mine seems not to fail me as yet. Friendly Editors will oblige very much by giving currency to this request.
H. S. O.

between them and ourselves, and the practicability of bringing them under subjection by certain methods long known and tested. It was, so to say, an attack from two sides simultaneously upon the entrenched camp of Western ignorance and prejudice.

Mrs. Britten affirmed that "Art Magic" had been written by an ~~Adapt~~ of her acquaintance, "a life-long and highly honored friend,"* whom she had first met in Europe, and for whom she was but acting as "Translator" and "Secretary." His name, she said, was Louis, and he was a Chevalier. A piquant Prospectus, calculated to switch the most jaded curiosity to the buying-point, was issued, and the bibliophile's cupidity excited by the announcement that the Author would only permit five hundred copies to be printed, and even then should reserve the right of refusing to sell to those whom he might find undeserving! † This right he seems to have exercised, since, in another published letter to "The Slanderers of Art Magic,"—whom she calls "little pugs"—she tells us that "some twenty names have been struck off by the Author." The fact that some persons, more cavilling than well-informed, had hinted that her book had been hatched in the Theosophical Society, provoked her wrath to such a degree that, with a goodly show of capitals and italics, she warns all these "whisperers who dare not openly confront us," that she and her husband "had laid the case before an eminent New York legal gentleman," who had instructed them "to say publicly that, free as this country may be to do what each one pleases (*sic*), it is not free enough to allow the circulation of injurious libels"—and that they "had instructed him to proceed immediately against any one who hereafter shall assert, publicly or privately, that the work I have undertaken—namely, to become Secretary to the publication of Art Magic, or Mundane, Sub-Mundane and Super-Mundane Spiritualism—has anything to do with Col. Olcott, Madame Blavatsky, the New York Theosophic Society, or any thing or person belonging to either those persons or that Society," (*vide* her letter in *Banner of Light*, of about December 1875; the cutting in our Scrap Book being undated, I cannot be more exact).

This clattering of kitchen pans was kept up so persistently—she and her husband actually being all the while executive members of the Theosophical Society—that, despite the fancy price put upon the book—\$5 for a volume of 467 pages, in Pica type heavily leaded, or scarcely as much matter as is contained in a 7s. 6d. volume of the London publishers—her list was soon filled up. I, myself, paid her \$10 for two copies, but the one now before me is inscribed, in Mrs. Britten's hand—

* "Nineteenth Century Miracles," p. 437.

† "To prevent his recondite work from falling into the hands of such heterogeneous readers, as he felt-confident would misunderstand or perhaps pervert its aims to evil uses." ("Nineteenth Century Miracles," p. 437.) And in a letter to myself, of date September 20, 1875, about her copy of Cornelius Agrippa that I wished to borrow, she calls Louis "The Author of the book of books (*italics hers*), just advertised in the *Banner*," and says, "This man would far sooner burn his book and die amidst its ashes than spare it even to a favoured 500."

writing, "To Madame Blavatsky, in token of esteem from the Editor [herself] and the Author [?]." The Prospectus stated that, after the edition of 500 copies was run off, the "plates" were to be destroyed. The imprint shows the book to have been "Published by the Author, at New York, America," but it was copyrighted by William Britten, Mrs. Britten's husband, in the year 1876, in due form. The printers were Messrs. Wheat and Cornett, 8, Spence St., N. Y.

I have given the above details for the following reasons:—1. The book marks a literary epoch in American literature and thought; 2. I suspect that good faith was not kept with the subscribers, myself included; since the work—for which we paid an extravagant price—was printed from type forms, not plates, and Mr. Wheat himself told me that his firm had printed, by Mr. or Mrs. Britten's orders, 1,500 instead of 500 copies—the truth of which assertion his account-books should show. I only repeat what her printer told me, and give it for what it may be worth; 3. Because these and other circumstances, among others the internal evidence of the matter and execution of the work, make me doubt the story of the alleged adept authorship. Unquestionably there are fine, even brilliant, passages in it, and a deal that is both instructive and valuable: as a neophyte in this branch of literature, I was, at the time, deeply impressed with it, and so wrote to Mrs. Britten; but the effect of these upon me was afterwards marred by my discovery of the unacknowledged use of text and illustrations from Barrett, Pietro de Abano, Jennings, Layard, and even (see plates facing pp. 193 and 219) from *Frank Leslie's Illustrated Newspaper*;* also by the unspiritual personification of God, "the eternal, uncreated, self-existent and infinite realm of spirit" (p. 31), as a *globe*, that is to say, a limited sphere or central sun, related to the universe as our sun is to our solar system; by much bad spelling and grammar; by such mistakes as the making of "Chrishna and Buddha Sakia" heroes of an episode identical with that told of Jesus, *viz.*, a "flight and concealment in Egypt, their return to work miracles," etc.; † by the declaration, which contradicts

* The book-reviewer of *Woodhall and Clofín's Weekly*, a New York journal of the day, in noticing the appearance of "Art Magic," uses very severe language in regard to the reputed Author, whom he identifies, whether justly or unjustly, I cannot say, with Mrs. Britten. The book, he says, "is simply a rehash of books accessible to any student of even limited means, and (which) can be readily found in almost any book-store, or on the shelves of any public library. Ennemosees 'History of Magic', Howitt's 'Supernatural', Salvete's 'Philosophy of Magic', Hargrave Jennings's 'Rosicrucians', Barrett's 'Magus', Agrippa's 'Occult Philosophy', and a few others are the real sources of this wretched compilation, which is full of bad grammar and worse assumptions. We unhesitatingly assert that there is not a single important statement in the book which cannot be discovered in already-printed books." This is exaggerated censure, for the book does contain passages worthy of Lytton Bulwer, in fact, one would say they were written by him; and while the forced loans of illustrations and matter from the Authors cited are palpable, there is much sound Occult Doctrine sententiously put, to reward the patient reader.

† But I really must quote, for the edification of H. Sumangala, and other unenlightened Buddhist scholars, the whole passage: "The births of these Avatars through the motherhood of a pure Virgin, their lives in infancy threatened by a vengeful king, their flight and concealment in Egypt, their return to work miracles, save, heal and redeem the world, suffer persecution, a violent death, a descent into Hell, and a re-appearance as a new-born Saviour are all items of the Sun God's

every Canon of Occult Science ever taught in any school, that for becoming a Magician, or Adept, the "first great pre-requisite is a prophetic or naturally *mediumistic organization*," (p 160); and that the sitting in 'circles,' mutual mesmerisation, the cultivation of intercourse with spirits of the dead, and the acceptance of spirit guides and controls, are substantial and lawful aids to the development of Adept powers. Whatever Adept may have written this book, most assuredly it became in the process of "editing" and "translating" a panegyric upon mediumship, and upon those phases of it which Mrs. Britten's mediumistic history seems to illustrate. One has but to compare it with "Isis Unveiled", to see the vast difference in favor of the latter as a trustworthy elucidation of the nature, history and scientific conditions of magic and magicians, of both the Right and Left Hand Paths. To affirm that mediumship and adeptship are compatible, and that any Adept would permit himself to be guided or commanded by departed spirits, is an absurdity only equal to that of saying that the North and South Poles are in contact. I remember very well pointing this out to Mrs Britten upon first reading her book, and that her explanation was not at all convincing. She makes one statement, however, which Spiritualists often deny, but which is doubtless true, nevertheless:

"It is also a significant fact, and one which should commend itself to the attention alike of the physiologist and psychologist, that persons afflicted with scrofula and glandular enlargements, often seem to supply the pabulum which enables spirits to produce manifestations of physical power. Frail, delicate women—persons, too, whose natures are refined, innocent and pure, but whose glandular system has been attacked by the demon of scrofula, have frequently been found susceptible of becoming the most remarkable instruments for physical demonstrations by spirits."

The Author had seen astounding phenomena exhibited by "rugged country girls and stout men of Ireland and North Germany," but careful scrutiny would often reveal in the mediums a tendency to epilepsy, chorea, and functional derangements of the pelvic viscera.

"It is a fact, which we may try to mask, or the acknowledgment of which we [Adepts?] may indignantly protest against, that the existence of remarkable medium powers augurs a want of balance in the system, etc."

Yet (p. 161), we are told that, "To be an 'Adept' was to be able to practice magic, and to do this was either to be a natural prophet [or

history, which have already been recited, &c. &c." (Op. cit., p. 60). Fancy Buddha Gautama concealed in Egypt, suffering a violent death, and then descending into Hell! and this "Art Magic" is claimed to be the work of an Adept, who had studied in the East, and been initiated in its mystical lore! An Adept, moreover, who, when cholera was raging in London, "adjourned to an observatory"—in London—where he and "a select party.....all distinguished for their scientific attainments," made "observations through an immense telescope, constructed under the direction of Lord Rosse" ("Ghost Land," p. 134, by the same Author), which telescope happens to have never been nearer London than its site at Birr Castle near Parsons Town, Kings County, Ireland! The fact is that the Author of this book seems to have borrowed his (or her) alleged facts—even to the mis-spelling of the names of Krishna and Sakya Muni—from Chapter I of Kersey Graves's veracious work, "The world's sixteen crucified Saviours," which H. P. B. satirized so merrily in "Isis Unveiled."

medium, as above declared], cultured to the strength of a magician, or an individual who had acquired this prophetic [mediumistic ?] power and magical strength through discipline." And this soi-disant Adept, says (p. 228) that if

"The magic of the Orient combine with the magnetic spontaneity of Western Spiritism, we may have a religion, whose foundations laid in science and stretching away to the heavens in inspiration, will revolutionize the opinions of ages and establish on earth the reign of the true Spiritual Kingdom."

But this will suffice to show what manner of Adept is the reported Author of "Art Magic," and what weight should be given to Mrs. Britten's current sarcasms and pifflings against H. P. B., her teachings, and the pretensions of the Theosophical Society which she helped us found. In the early days, she declared her acquaintanceship with us "a great privilege," her membership something to be proud of, and her office in the T. S. "a mark of distinction." [Letter on "The Slanderers of Art Magic" in *Spiritual Scientist*]; and, as late as the year 1881 or 1882, she calls herself in a letter introducing Professor J. Smyth, of Sydney, to H. P. B., her unchanged friend, for whom she ever feels "the old time affection;" yet she has been anything but that of later years; and it is her attitude towards Theosophy which has created the necessity for my recording these several reminiscences, both in the interest of history, and for the profit of her friends and herself. She has had great notoriety among Spiritualists since about the year 1853, when I first met her at New York as Miss Emma Hardinge, the new and eloquent speaking-medium. She certainly is a most fluent and stirring platform orator upon spiritualistic subjects, a vocation for which her early career in the ballet had not prepared her, which makes the phenomenon all the more striking. I next saw her in 1874 as Mrs. Britten, and made the acquaintance of her handsome husband, in connection with the pending formation of the T. S., and learnt from her the fact that "Art Magic" was in an advanced stage of preparation. Personally, I have had no quarrel with her, quite the contrary; and I am sorry that my duty to my dead colleague, and to the honor of our Society, has forced me to expose the facts of the present chapter. It is a pity, also, that so clever and interesting a compilation as her book is, should have been discredited at the very beginning by an "Author's Preface", the like of which, for vulgar 'cadging' for Mrs. Britten's books and ungrammatical and fulsome laudation of herself, would be hard to find in literature.

The author, we are told, had had "more than forty years" of Occult experience (p. 166), after having "learned the truth" of magical science; so that he might reasonably be taken as at least fifty or sixty years of age when "Art Magic" was published; yet, from an alleged portrait of him, obligingly sent me by Mrs. Britten from Boston to New York, in 1876, for examination*—an engraved facsimile of which will appear in this book when published—he seems a young man of about twenty-five.

* Her conditions were that I was to show it only to those living in our house and then return it to her.

Moreover, all those years of profound study ought to have made his face embody the acquired masculine majesty one finds in the countenance of a true Yogi or Mahatma; whereas in this portrait, of a pretty man with mutton-chop whiskers, the face has the vapid weakness of a "sick sensitive," of a fashionable lady-killer, or, as many say who have seen it, that of a wax figure such as the Parisian barber sets in his shop window to display his wigs and whiskers upon. One who has ever been face to face with a real Adept, would be forced by this effeminate dawdler's countenance to suspect that either Mrs. Britten had, *faute de mieux*, shown a bogus portrait of the real author, or that the book was written by no "Chevalier Louis" at all.

The portrait is far less interesting in itself than in its relation to a remarkable phenomenon, which H. P. B. did upon the provocation of a French lady, a Spiritualist, then a guest at our New York Head-quarters. Her name was Mlle. Pauline Liebert, and her place of residence at Leavenworth, in Kansas, a distant Western State. H. P. B. had known her in former years at Paris, where she took the deepest interest in "spirit photography." She believed herself to be under the spiritual guardianship of Napoleon Bonaparte, and that she possessed the power of conferring upon a photographer the mediumistic faculty of taking the portraits of the spirit-friends of living sitters! When she read in the papers H. P. B.'s first letters about Dr. Beard and the phenomena of the Eddy family, she wrote to H. P. B. and told about the wonderful success she had had in Kansas, St. Louis, and elsewhere among the photographers, in getting spirit portraits. Mr. H. J. Newton, the Treasurer of the T. S., was a distinguished and scientific amateur photographer, and had fitted up a very excellent experimental gallery in his own house. Upon hearing from me about Mlle. Liebert's pretensions, he asked us to invite her to pay us a visit and give him sittings, with a view to testing her claims in the interest of science. H. P. B. complied, and the eccentric lady came to New York at our expense, and was our guest during several months. The erudite calumniator of the *Carrier Dove*, whom I have above-mentioned in another connection, published (C. D., vol. viii, 298) an alleged assertion of Mlle. Liebert to himself, that H. P. B.'s phenomena were tricks to delude me along with others, that her pictures were bought or prepared in advance and foisted on us as instantaneous productions, etc., etc.: in short, a tissue of falsehoods. He parades her as an intelligent person, but the fact is that she was credulity personified, so far as her spiritualistic photographs were concerned. Upon her arrival at New York, she began a course of photographic sittings at Mr. Newton's house, confidently prognosticating that she should enable him to get genuine spirit portraits. Mr. Newton patiently went on with the trial, until, with the fiftieth sitting, and no result, his patience gave way and he stopped. Mlle. Liebert tried to account for her failure by saying that the "Magnetism" of Mr. Newton's private gallery, was not congenial to the spirits; not

withstanding the fact that he was the foremost Spiritualist of New York City, and President of the largest local Society of the kind. With Mr. Newton's obliging help, I then arranged for a fresh series of trials in the photographic gallery of Bellevue Hospital, the Manager of which, Mr. Mason, was a man of scientific training, a member of the Photographic Section of the American Institute, and anxious to test Mlle. Liebert's pretensions in a sympathetic spirit. His success was no better than Mr. Newton's, despite seventy-five careful trials under the French lady's prescribed precautions against failure. All these weeks and months that the two series of experiments were going on, Mlle. Liebert lived with us, and almost every evening she used to bring out and lovingly con over a handful of so-called spirit-photographs that she had collected in divers places. The ignominious collapse of her hopes as to the test trials in progress seemed to make her dote upon what the poor deluded creature regarded as past successes, and it was an amusing study to watch her face while handling her thumb-worn *pièces de conviction*. H. P. B. had naturally but small pity for intellectual weaklings, especially little for the stubborn dupes of mediumistic trickery, and she often poured out the vials of her wrath upon the—as she called her—purblind old maid. One cold evening, [December 1st, 1875,] after a fresh day of failures at Mr. Mason's laboratory, Mlle. Liebert was, as usual, shuffling over her grimy photographs, sighing and arching her eyebrows into a despairing expression, when, H. P. B. burst out: "Why will you persist in this folly! Can't you see that all those photographs in your hand were swindles on you by photographers who did them to rob you of your money? You have had every possible chance now to prove your pretended power,—more than one hundred chances have been given you, and you have not been able to do the least thing. Where is your pretended guide, Napoleon, and the other sweet angels of Summerland; why don't they come and help you? Pshaw! it makes me sick to see such credulity. Now see here: I can make a 'spirit picture' whenever I like and—of anybody I like. You don't believe it, eh? Well, I shall prove it on the spot!" She hunted up a piece of Bristol-board, cut it to the size of a cabinet photograph, and then asked Mlle. Liebert whose portrait she wished. "Do you want me to make your Napoleon?"—she asked. "No," said Mlle. L., "please make for me the picture of that beautiful M. Louis." H. P. B. burst into a scornful laugh, because, by Mrs. Britten's request, I had re-mailed to her the Louis portrait three days previously, and it being by that time in Boston, 250 miles away, the trap set by the French lady was but too evident. "Ah!" said H. P. B., "you thought you could catch me, but now see!" She laid the prepared card on the table before Mlle. Liebert and myself, rubbed the palm of her hand over it three or four times, turned it over, and lo! on the under side we saw (as we then thought) a facsimile of the Louis portrait. In a cloudy background at both sides of the face were grinning elemental sprites, and above the head a shadowy hand with the index-finger pointing downward! I never saw amazement more strongly depicted on a human face

than it was upon Mlle. Liebert's at that moment. She gazed in positive terror at the mysterious card, and presently burst into tears and hurried out of the room with it in her hand, while H. P. B. and I went into fits of laughter. After a half hour she returned, gave me the picture, and on retiring for the night I placed it as a book-mark in a volume I was reading in my own apartment. On the back I noted the date and the names of the three witnesses. The next morning I found that the picture had quite faded out, all save the name "Louis," written at the bottom in imitation of the original: the writing, a precipitation made simultaneously with the portrait and the elves in the background. That was a curious fact—that one part of a precipitated picture should remain visible, while all the rest had disappeared, and I cannot explain it. I locked it up in my drawer, and Mr. Judge, calling in a day or two later, or, perhaps, the same evening, I told him the story and showed him the defaced card; whereupon he asked H. P. B. to cause the portrait to re-appear and to "fix" it. It needed but a moment for her to lay the card again face down upon the table, cover it with her hand, and reproduce the picture as it had been. He took it by her permission, and kept it until we met him at Paris in 1884, when—as he had fortunately brought it with him—I begged it of him for the Adyar Library. From Paris I crossed over to London, and, going one evening to dine with my friend Stainton-Moses, he showed me his collection of mediumistic curios, among others, *the very original of the Louis picture, which I had returned to Mrs. Britten by post from New York to Boston in 1876!* On the back was written "M. A. Oxon, March 10, 1877, from the Author of *Art Magic* and *Ghostland*." The next day I brought and showed Stainton-Moses, the H. P. B. copy, and he kindly gave me the original. Thus, after the lapse of eight years, both came back to my hand. Upon comparing them, we found so many differences as to show conclusively that the one was not a duplicate of the other. To begin with, the faces look in opposite directions, as though the one were the enlarged and somewhat deranged reflection of the other in a mirror. When I asked H. P. B. the reason for this, she said that all things on the objective plane have their images reversed in the astral light, and that she simply transferred to paper the astral reflection of the Louis picture as *she saw it*: the minuteness of its accuracy would depend upon the exactness of her clairvoyant perception. Applying this test to these two pictures, we find that there are material differences in horizontal and vertical measurements throughout, as well as in the curl of the hair and beard, and the outlines of the dress: the signatures "Louis" also vary in all details while preserving a general resemblance. When the copy was precipitated, the tint was infused into the surface of the whole card as a sort of pigmentous blur, just as the background still remains, and H. P. B. touched up some of the main lines with a lead-pencil; to the artistic improvement of the picture, but to its detriment as an exhibit of occult photography.

I am fortunately able to cite an account, hitherto unpublished, by Mrs. Britten herself, of the incidents connected with the taking of the portrait. It is given in a letter to Lady Caithness, Duchesse de Pomar, who copied it out at my request:

"I now enclose you a faint shadow of our 'archi-magus.' I deeply regret my inability to send you anything better, for, indeed, his face is wonderfully beautiful. He has raven hair, superb eyes, a very fine complexion, and the sweetest smile imaginable—you may judge therefore what a poor representation this picture forms of him. It only resembles him as he lay fainting in the carriage when we left the photographer's. There was a very curious incident about this picture. When the negative was finished, I insisted on the photographer making me a proof, then and there, in order that I might judge of its resemblance, that proof I took away with us, requesting my friend, who is a fine artist, to make me an enlarged crayon sketch for myself,—this he agreed to do. I wondered why the photographer did not send me any more pictures, and waited for many days for them. I knew it only represented my poor sufferer as he then was, not as he generally appears, still he entreated me to send it as it was for his *Madonna*—as he calls you—because he had made such a great exertion to have it taken, and only for you. Still he did not come. The photographer might have been prevented from executing the pictures, I thought, by bad weather. At last, I called on him—when, with a strange and singular air of reluctance, he acknowledged that almost immediately after we had left, the picture on the negative *FADED ENTIRELY OUT*, leaving only some very faint indications or marks, which looked like Cabalistic characters. He was very angry about it, complained that these spiritualists were always playing tricks when they came for pictures, and he could not bear to have anything to do with them. I demanded to see the negative which he reluctantly showed me. He then, at my request, developed the plate, [Note above that it had already been developed and printed from—H. S. O.], but the figures or signs are so faint that they are scarcely perceptible. He added, in a frightened way, that he 'did not want the gentleman to come again', for he didn't think he was a mortal man any way."

"I was terribly disappointed, but had no resource but submission. I had had half resolved to have my miniature copied, when I received from Cuba, where Louis went first, the chalk-drawing he has made from the proof. He added to it a statement that the proof he took with him *has most strangely faded out*, leaving nothing but a faint indication of some Cabalistic signs too faint to make out.

"Is not that very strange? Determined not to be balked, I have had the chalk-drawing photographed, and though it is somewhat inferior in softness to the proof, it is an equally good resemblance of our invalid. What momentous times we are living in!"

Momentous indeed, when Adepts of forty years' experience are made to look like a school-girl's hero, and photographic negatives are twice developed, each time giving a different print!

H. S. OLCOTT.

PSYCHOMETRY.

(Continued from page 297.)

THIS, in brief, is the position held by the psychometrist, by which the possibility, under conditions, of cognizing things at a distance in time and place is shown to be reasonable. We have now to turn to the conditions stipulated and to the phenomena which are known to attend them.

The psychometric power may be natural or developed. If natural, it is almost universally found to be accompanied by an extremely sensitive organization, so delicately poised and equable in itself, as to be swayed by every passing influence, whether of physical environment, psychic emotion or mental impulse. Connected with this extreme delicacy of constitution, we find a certain weakness of the determining faculty, which completes the conditions of a purely negative or passive disposition and nature. Such persons are merely mirrors of the world around them, and in these we find some of the best types of natural psychometrists. As the well-made barometer can detect and register slight alterations in the density of the atmosphere around us, giving us forewarnings of storms and other meteorological phenomena, while we ourselves are unaware of the subtle changes occurring; or just as a polished mirror will give indications of breathing in the dying man while we are unable to detect it, because in both cases we are less sensitive than these instruments, so the psychometrist is able to detect changes occurring in the mental, moral, psychic and physical conditions of those around him, before we are aware of them; and is thus able to forewarn us, merely because the different principles of his constitution are more finely strung than our own.

Thus changes may occur in the four worlds and find their reflections in the psychometrist, long before we are affected by them; and indeed we may not be affected at all, since the constant interplay of forces going on in the unseen universe may neutralize many impulses from the mental world, long before they have time to ultimate in our brain consciousness. This we see illustrated in a measure on the physical plane thus:—A storm is driving at the rate of 50 miles an hour with a westerly wind from America across the Atlantic. West cones are hoisted and a storm predicated for the British Isles 3 days hence. No storm appears. Why? Either the atmosphere may get laden with moisture on its way across, and so slackened; or, the equatorial belt being greatly heated and the air rarefied, the cold atmosphere from the Arctic region rushes in to fill the vacuum, and meeting the cyclone from the west, deflects it in a south-easterly direction, so that it does not touch us at all, but gets spent as it crosses the tropics. Other and better analogies might, perhaps, be suggested, but this will serve to show how changes may occur in the higher strata of our natures or beyond our normal horizon without our ever experiencing them in our physical nature, or our brain consciousness. The sensitive, however, is

affected by one and the other of these contrary forces, and registers each in his flexible and delicate organism.

But the psychometric power is not limited to the faculty of prognostication, but is equally capable of contacting and recalling the past: neither is it restricted to one plane of being, to the functions of any one principle of the constitution of the "Psychic" or "Sensitive," nor bound to expression through any particular sense organ. The faculty may manifest through the sense of hearing, or that of sight, or taste, or smell, equally as through that of touch, with which it is usually associated; and, although different names are used in describing the Psychometric power when manifesting by means of one or another sense, yet the faculty is radically the same in all.

Trained psychometrists differ from the natural sensitives by reason of their power of directing the supernormal sense, and of exercising a certain degree of discrimination in regard to the impressions received. In a word, the trained psychometrist has the faculty of a positive determination of the supernormal sense in any required direction, retaining in himself a command of the necessary conditions, which, in the natural sensitive, have to be very largely supplied from external sources.

Now, with regard to the phenomena. A piece of fossil wrapped in paper is placed in the hands or on the head of a sensitive. A moment or two elapses, and then a panorama of events and scenery passes quickly before the mental vision of the psychometrist, carrying her back to a period in the tertiary age; the ground heaves up and down, dense lava is seen pouring down the hill side; now the place disappears beneath the water, and now appears again. Coming nearer, the present time is seen, and a description follows, introducing minute and local detail, such as to leave no doubt as to the fact of mental vision extending over some 2,000 miles, and focussing upon the very scene whence the fossil specimen was taken.

A letter taken haphazard from a bundle of others, and placed in the hands of the sensitive, carries with it the impression of a distinct personality, whose habits, character, and peculiarities of dress, personal appearance, &c., are described. Certain events are passed through, the record of long years is laid bare; the emotions which passed through the writer of letter at the time of its penning are experienced and described; finally the letter itself, although folded and wrapped around by the envelope is read word for word. Item for item it is found to reflect the truth when eventually the letter is opened and the known history and character of the writer brought to mind.

A piece of metal is placed upon the hand secure from the vision of the sensitive; it is pronounced to taste like brass or copper or iron as the case may be; the supernormal sense of touch translating itself into that of taste. Various spices are treated in the same way and correct impressions recorded and described, as sweet, sour, hot, salt or acid, by

mere contact with the hand of the psychometrist. In the same way, the colours of different objects are sensed by manual contact alone. Various drugs are wrapped in paper and placed indiscriminately in the hands of several sensitives, with the result that the physical symptoms of each separate drug supervene in those holding them. A patient suffering from some internal complaint is put in contact with a sensitive, who then and there experiences in himself the stages through which the patient has passed and supplements the experiment by prescribing a curative, which, needless to say, is not often to be found within the covers of the British Pharmacopœia, but is, nevertheless, efficacious, whenever adopted on the advice of a good psychometrist. Illustrations of this faculty might be given indefinitely, but they are to be found in full detail in the works of William and Elizabeth Denton, of Prof. Buchanan, of Reichenbach and others.

But to come nearer to the experiences of daily life and to such phenomena as all of us are familiar with. As I have already said, the frequency of psychometric impressions is not so much a cause of wonderment to the student of nature, as the fact that they are not of more general observation than we find them to be. It may be, however, that general attention has not been sufficiently called to the facts which enter by means of the psychic sense into our daily life. They may be known to occur, but the connection between them and the workings of a hidden principle of our nature remains unnoticed. Take some of our common experiences by way of illustration. A person is walking along the streets and, by some mysterious twist in the direction of his thoughts, the memory of some acquaintance steals unobserved upon the horizon of the mind, growing in intensity until it usurps the entire field of mental perception. A turn in the street brings our subject face to face with the object of his thoughts. Or, again, and by a similar involuntary process, an absent person becomes the subject of conversation; and that person shortly makes himself visible, and is generally greeted with the familiar recognition, "Talk of angels," &c. Then, too, we have the curious, but well-known, effects of transmission of thought and feeling by the overlapping of the physical auras, as is the case when persons sit or stand near to one another. One may be mentally following a certain train of events, or rehearsing some familiar tune, and the other, as if by infection, makes comments in a spontaneous manner upon one or more of the events in review, or may catch up the refrain of a song or a passage in the tune which is being silently rehearsed. The same remark upon a certain subject or thing may find voice simultaneously with both. These effects may be reproduced at will by merely walking in the wake of a person with the mind as nearly a blank as possible; or by sitting or standing in a place immediately it is vacated by any one. But this is a process of mental pick-pocketing not to be encouraged; and save as an experiment between friends it would be immoral and reprehensible. The common occurrence of letters crossing one another from persons whose correspondence has for some time ceased, is another fact illustrating the

psychometry of daily life. Another instance is that commonly known as "Breaking a dream," in which the full memory of a dream of the past night is suddenly awakened in us by the sight of some included incident or person. To these we may add the thousand sympathies and antipathies in regard to certain colours, metals, scents and sounds, by which almost all of us are in some degree pleased or offended without adequate reason. But it may be objected that these illustrations are only matters of coincidence. This is true enough, but it is right for us to remember that coincidences make a *law*, providing they are numerous enough; and the mere fact that they do not universally obtain, proves nothing but that the conditions for the working of the law are not present. But here, as in all natural phenomena, the law is best illustrated by abnormal cases, and to these recourse can always be had.

What explanation have we of these phenomena? What are the conditions obtaining in the human constitution in cases where the normal range of sense-perceptions is exceeded?

Occultism teaches us that there exists a state of matter outside and above the highest conditions known to science, which practically constitutes another plane of existence, known as the astral plane, to which the subtle body or astral double in man is related, and of which it essentially consists. This astral matter, as forming the link between the physical body and its basis, the Kamic principle, exists in differing degrees of intensity, and in varying quantity in every person. When it prevails in excess, or again when its rate of vibration is abnormal, it has the effect of throwing the physical body into similar abnormal conditions, which admit of its responding to the lower, or sometimes the more interior, degrees of vibration in the astral matter, and thus to record impressions from the astral plane. This astral matter moreover surrounds and inter-penetrates every body, human and otherwise, in different states of activity, and this envelopment is called the aura of a body. Every planetary body has its own aura, which consists of the aggregate of auric emanations of the innumerable molecules constituting such body. The earth, like every other planet, has such an astral aura—a self-luminous and semi-transparent substance, which receives all the psychic impressions that are constantly being exhaled from the earth, and which, in its turn, has the power of reacting to produce effects. To perceive in oneself the auric influence which continually emanates from every object around us, either as a general impression of our environment or as a special perception of the record attaching to some particular objects, requires this extreme sensitivity, flexibility, and general equilibrium of temperament. In a word, the power to sympathise must be strong within us before we can forego our individual predilections sufficiently to perceive things as they are in themselves. The psychometry of natural life becomes familiar to us in the working of the soul-sense, sympathy. Nature is nothing less than one vast expression of the psychometric sense. Everything around us

seems to speak of an artless sympathy, a selflessness which, in man, finds imitation only in the best and noblest lives. The psychometric sense brings man into direct relations with all nature, and by means of it he enters into the consciousness of the least as well as greatest expressions of the One Life. Differences of form, of grade and state of being, hinder not where the power to sympathize is strong and its motive pure. To the extent that a man possesses this power of feeling with others, to that extent he lives; and to the degree that he is able to respond to the highest and best impulses of the best and highest minds, to that degree he lives well. Indeed, the perfectibility of the human soul seems to rest upon the inherent capacity to appreciate, and afterwards to imitate, all that is most pure and noble in both the natural and ideal worlds. But how can we speak of appreciation apart from sympathy, or sympathy apart from the psychometric sense? To "feel with" another, and others, is a faculty of the human soul which has an indefinite extension from the merely physical sense upwards to the most divine, and when once we leave the normal limits of perception, and extend this sympathetic faculty to the cognizing of things remote in time and place, we have recourse at once to psychometry. And this, if properly considered, will be found to be the keynote of all knowledge. By means of it, the early races of mankind gained their first lessons concerning the origin and nature of things, for whether, as some think, man has evolved from a lower type of being, or that he is of more direct lineage from the Divine Archetype itself, matters not in this instance, since the inherent power to feel would, in a state of individual existence, furnish the most ready and perfect means of contacting and knowing all other embodied expressions of life, no matter to what order in the scale of Being such may belong. And this is true even in regard to our perception of things on the physical plane by means of the senses, for the sense of touch—feeling in its lowest expression—is the basis of all the senses, the fundamental note in the scale of vibrations by which the different sense-organs are affected. Sight is but an elevated sense of touch; the same with hearing, smell, and taste. What Touch is to the Sensorium, Feeling is to the Soul of man. The soul is, as it were, a sounding-board, where experience is recorded by vibrations of more or less rapid alternation; and just as various sense perceptions are received in the sensorium as a single apperception, so the unification of all feelings is attained in the soul-sense, sympathy. Out of it spring all the emotions, impulses, passions and thoughts of the natural man, while into it the highest aspirations of the soul are finally converted. And in this connection it will be remembered that the First Race of Humanity are spoken of in the *Secret Doctrine* as being possessed of but one sense, that of feeling, the psychometric sense. Indeed the esoteric philosophy will show that, in the incipient stage of all racial evolution, this sense is the most active, and throughout the development of each Race it is preserved as an underlying power, whose activity in each individual determines the extent and rate of his progress. It is, so to say, a dominant note, out of

which the melody of nature arises, upon which its harmony depends, and into which the anthem of life at last resolves itself; then, as a single sound, instinct with life, and thrilling with the impulse of its countless memories, it pulses for an age in the very Heart of Being, and trembles into silence.

True, that in its higher aspect, it is called *intuition*; but names are not essentials, and this power of feeling out into the silence and darkness of the Great Unknown, and of contacting the spirit of insensible things, is nothing more or less than sympathy.

With this view of the means by which experience is to be gained by mankind, and regarding development as the realization in ourselves of goodness, beauty and truth,—the only test of which is harmony or symmetry,—we cannot but incline to the belief that the rates of progress possible to any man will depend upon his capacity to sympathize, *i.e.*, to feel with and for all other creatures.

It is well, therefore, if we can recognize the absolute solidarity of the Human Race, better still if we can bring ourselves to extend this conception to embrace the whole of nature:—

"To own all sympathies and outrage none;
To live as if to love and live were one."

And this we may do by feeling something in advance of the things we see, and moving, (with an assurance that daily grows more and more secure,) along the paths which, by sympathy, everywhere open out through all the kingdoms of Nature into the sacred mysteries of the Eternal Life and Mind.

W. R. OLD.

BISHOP COPLESTON ON "BUDDHISM."*

(Continued from page 289).

THE Bishop writes (on page 204) "it is never imputed as blame to him (the Buddhist) if he kills animals for the table." The Bishop evidently judges the Buddhists from his own standard, which construed "Thou shalt not kill" of old to favour man's carnal appetite. This is no unconscious blunder on his part, as he has made the same statement in his Oxford lecture. Referring to the said lecture of the Bishop, Mudaliyar Wijesinghe, a recognized authority, writes:—"It is not at all true as some Missionary critics of Buddhism have perversely represented, that Buddhist Commentators generally interpret the sin of killing as 'the killing of birds, etc.'"[†] The peculiar education of his Lordship's feeling has rendered the humane spirit of Buddhism repulsive to him. He says: "The public announcement of this maxim by royal authority, as a counsel, if not as a law for a vast Continent, is surely one of the most curious events in the history of the human con-

* "Buddhism: Primitive and Present in Magadha and in Ceylon." By R. S. Copleston, D.D., Bishop of Colombo—Sonsswan & Co., London, 1892.

† *The Buddhist*, Vol II. p. 45.

science. The conscience of Gautama, Asoka and the Buddhists was at fault; and this enormous piece of moral law has been promulgated with such a publicity and earnestness and imperial authority, as probably has never been placed at the service of any other moral rule." Seeing how the onward paths of Christianity and Mahomedanism have been stained with human blood, and how whole pages of their history have been blackened by the violation of that noble Law, his Lordship cannot conscientiously say, that it was exaggerated by Buddhism. The gentle spirit of the teachings of meek and mild Jesus cannot revolt against such a humane law. Alas ! it was true, when the late Laureate exclaimed :

" All very well, but the good Lord Jesus has had his day."

" He who lies is guilty of all sin" quotes the Bishop from the *Majjhima Nikāya*. " The fact remains," he says, commenting on it, " and it is one to be reckoned to the credit of Buddhism, that the moral teaching as to the use of speech is practical, full and high-toned." Let not our opponents any more try to tay the sin of the recent increase of dishonesty among the Sinhalese at the door of their religion. Its origin is therefore external. Let them heed the candid confession of the Archbishop of Canterbury : " In the Christian Church itself there had been vices and wickednesses, which had gone far to make Christianity intolerable to students and observers.....*It would be just as reasonable to impute to the Gospel the sins of London.*"*

It is regretful, that we are compelled to suspect His Lordship of disingenuousness and a plea of ignorance alone can combat it. For instance he brings forward against Buddhism a statement that there are passages in the *Vinaya Pitaka*, which he says, " expatiate in regions of unimaginable and impossible obscurity." Here the Lord Bishop does not tell his reader ' that these prohibitions are not part of the publicly used Scriptures, placed in the hands of all indiscriminately, but they are part of the private instructions written only for monks—those who have deliberately chosen a life of complete celibacy. They are not intended for the eyes even of laymen—far less of women and children. As to the passage itself there were men in the world two thousand years ago, and there are men now, who are so degraded as to have some incomprehensible attraction towards the most loathsome forms of sin; in our day it is the fashion politely to ignore these things lest our finer sensibilities should be shocked and so the unhappy sinner is left unwarned and unadvised. Our Lord in His wisdom chose a different course; He recognized the fact that these horrible crimes existed, and gave clear directions as to their avoidance: are we prepared to maintain that our modern method of dealing with such sin is the better one? We cannot but, however, feel great surprise that a Christian official should venture to make such an accusation as this, when he must know that he thereby lays himself open to an infinitely more crushing rejoinder. The

*The Presidential speech at the last S. P. G. Anniversary.—The italics are mine.

Bishop's remark forces us to remind him that there can be no obscurity more utterly loathsome than that contained in his own sacred Books, and that in their case it appears not in a private manual of directions for celibates only, but in a book which is habitually put into the hands of women and children. We would also hint that, unpleasantly detailed as may be some of the directions of the *Vinaya Pitaka*, they are at least distinct *prohibitions*; whereas in the Bishop's Scriptures they are not prohibitions at all, but are presented as matters of history, and often represented as occurring in the lives of those heroes whom his Deity especially approved.

" Drunkenness is not emphatically condemned in Buddhism, says the Bishop, and there is no hell set apart for drunkards." This is rather astounding in view of the fact, that Buddhism regards *drink* as the common mother of all vices and that the hell called "Lokumbuniraya" is specially assigned to drunkards. I do not hesitate to say after this that the Bishop's knowledge of the Buddhist's Scriptures is extremely limited. May I request the Lord Bishop why he avoids a comparison between the Buddhist and Christian teaching on this head? It is fair to charge a religion with the fault, if it does not condemn a special form of vice. Now, Christianity does not prohibit the taking of alcoholic liquor, and the torturing to death of animals. Nay Christ himself has set an example (if we are to credit the story) of both these. So it is fair to charge to the discredit of Christianity, the lamentable increase of these vices, the one of which has reduced the world to a lunatic asylum, and the other degraded it to a slaughter-house.

All this to the contrary, notwithstanding, my Lord would take up the pen and unblushingly write : " The two moralities have no more in common than a list of bones on paper has with a living body." Very good that of a system of which Max Müller can say : " That moral code taken by itself is one of the most perfect which the world has ever known." But what has a greater than the Bishop of Colombo, the Bishop of Peterborough, as President of the Diocesan Conference at Liecester, to say? He " stated his firm belief that any Christian State, carrying out in all its relations the Sermon on the Mount, could not exist for a week, and illustrated this striking thesis in detail."*

The Lord Bishop, nevertheless, does not agree with the lawn-tennis school of critics, who find in Buddhism a sanction of the low status of women in the East. " In regard to regulation of married life," says the Bishop, " the teaching of the *Pitakas* is excellent, and the ideal Brahmins or Buddhists of old are commended, for that they did not buy their wives, but married for love." Speaking generally on the system of morals the Bishop admits : " There stand out certain noble features exhibiting a high ideal of purity, kindness and moral earnestness. I do not wish to detract from that impression. I share it and continued study of the books does not weaken it."

* Graphic, November 1889, p. 551.

As the great part of the broad field of Buddhist Scriptures is a "terra incognita" to his Lordship, many of his hasty conclusions may still be revolutionized.

As it should be expected, the Bishop finds Buddhism cold and pessimistic, as it does not allow free indulgence to the emotions. It is rather unpleasant for him to find Jesus giving vent to his emotions, when the Arhats, the disciples of the Buddha, are incapable of tears. Perhaps it will be news to His Lordship that Buddhism considers the emotions as a part of man's lower nature, which it has in common with the brutes. A man subject to the influence of the emotions is therefore of a lower stage of development. A man swayed by the storms of passion and the waves of emotion is far from a *Saint*, who

"Stands firm and resolute,
Like a forest calm and mute,
With folded arms and looks, which are
Weapons of an unvanquished war."

The Lord Bishop says, "A system which knows nothing of good desires, righteous anger, holy sorrow, reasonable fear, or just hatred, so far libels human nature and is doomed to be so far ineffective." Had he said "the brutal part of human nature" he would have been less incorrect. The answer, however, is: strictly speaking these are all contradictions in terms, scientific investigation and even results shew that the Buddhist teaching on this head is sound and effective.

It is a significant admission on the part of the Bishop that the teachings on Cosmogony, Geography and the Jataka tales are no part of the *Tripitakas*. Now we trust that critics of Buddhism will henceforth stand by their repudiation and not cull passages from the later books, as has been frequently done, to criticise Lord Buddha's knowledge of Geography.

The last two chapters of the volume are devoted to a description of the monks and the laity. It is a pity that the Bishop does not record his personal observation as to the character and habits of the monks. He relies on second-hand information evidently derived from a hostile source. "On the whole" says the Bishop in a rather sweeping way, "the lives of two-thirds are bad." This statement may, perhaps, to a certain extent, hold good in the case of the upcountry-priests, who in the solitude of the mountains live more like feudal barons than religious ascetics. The lives of the low-country monks, I must say, are far superior. The Bishop's personal experience seems to be limited to the admirable discipline and the wholesome influence of the Vidyodaya College under Sri Sumangala Mahanayaka Thero. If he took any pains, he could easily find scores of kindred institutions, where the monks are living purely blameless lives. On the whole, I make bold to say, that the Sinhalese Bhikshus will bear a favourable

comparison with any other priesthood in the world;* even in their present condition they are far better representatives of the ascetic of Galilee than the mitred Bishops and silk-robed Cardinals of the Christian church. The country was conquered by three foreign nations within a period of three centuries; conversions were made at the point of the sword; the religion was scoffed at, and the monks were subjected to public humiliation. The higher classes put on the garb of nominal Christianity simultaneously with the imitation of all the vices of the conquerors, and the process of national degeneration began. The noxious wave spread and paralyzed the priesthood. The Bishop incidentally admits the enlightenment of the early days, when he cautiously writes:—"The *pausalas* (temples) are said to have been of old the chief if not the only schools of a nation, which was certainly an educated one." The Reverend Gardiner who as manager of public schools in the Island during the early part of the century, had great opportunities of collecting reliable information, says: "All the wants of the Buddhist priests are supplied by the people and the most beautiful females in the country attend them in their houses without wages. So great is the sanctity of their character that a virgin, who has served in their abodes, is considered by the young men as an enviable wife." Davy writing in 1821, corroborates him:—"Their character in general is moral and inoffensive. As moral teachers they appear in their best light....."

The Lord Bishop disingenuously and technically writes: "Buddhism is the only established religion in the Island." He refers, no doubt, to recent legislation, as regards the Buddhist Temporalities. If so, I shall remind the Bishop that the Government did not pass that Bill as an act of special favour, but in keeping with the solemn word of honour pledged to the Buddhists at the Convention of 1815. But what is the fact; the law is wholly inoperative as it is without a mandate. It only encumbers the statute-book and gives a handle for the Bishop's argument. If by "establishment" the Lord Bishop means legislation to regulate the affairs of a priesthood, can he deny that his own Church of England is also "established," as it is only the other day a Bill was brought in to regulate the affairs of the Clergy. Nay; the Anglican Church in Ceylon is established, and that in a much more practical and real sense. All the authority and influence of the Christian officials is thrown on their side. The power of the Church is such that an Executive Bill was passed to boycott Buddhist and Hindu Schools, without any notice to, or consent of, their Managers. The Bishop forgets his own purse, when he glibly

* The following summary of cases, gleaned by one gentleman from the Newspapers shows a record of a year's doings of the clergy of the Church of England:—

"Breach of promise	...	...	...	14
"Cruelty to animals	...	...	...	19
"Bankrupts	...	...	...	254
"Elopements	...	...	...	17
"Suicides	...	...	...	12
"Drunkenness	...	...	...	121
"Assaults	...	...	...	109
"Various other charges	...	...	...	84"

[*Pall Mall Gazette*.

talks of the "establishment of Buddhism." He alone, not to speak his Chaplains, draws a yearly salary of Rs. 20,000 from the hard-earned savings of poor half-starved Buddhists and other "heathens."

"Wherever Buddhism is to be found in Ceylon," says the Bishop, "it is substantially the same," and yet he would fain find "two Buddhisms." Perhaps he means the old fossilized customs and religious habits of the people and the more enlightened culture of the intelligent monks and laymen. Let the Bishop, however, remember that Buddhism attaches no importance to external forms and ceremonies, which the Lord Buddha never countenanced. Buddhism is the life, independent of local rites. As a ritualist, however, the Lord Bishop cannot divest himself of these trifling prejudices. After all, by a parity of reasoning, how many Christianities cannot be found in Protestant Christendom alone? The Bishop, however, admits that Buddhism has seen a revival during the last decade, due to external influences and that there are a few leaders of character. Come, my Lord Bishop, call a spade a spade, and say it is due to the Theosophical Society. Yet he thinks it rather artificial and academic than national. As all similar movements are, they should be academic first, and national afterwards. We have too much faith in the potentialities of the present times to agree with the Bishop that "it is already passing away." We thought it *infra dignitatem* for the Bishop on his exalted throne to descend to childish trifles. He perhaps thinks it inconsistent for the Buddhists to call their Master "Lord Buddha." We do not know that the Lord Bishop has the sole prerogative of giving only a Christian connotation to an English word, when he jeeringly points to the title "Lord" applied to the Buddha.

The Lord Buddha was called Lokanatha (Lord of the World), Dharmaraja (King of Righteousness), Messiah, Guardian of the Universe, the Anointed, Saviour of the world, &c., &c. He then makes an extraordinary statement:—"The living Buddhist, as a fact, believes in personal deity: and herein his belief is better than his creed." Had he said all Buddhists believe in the existence and power of the *Devas* (Gods) he would have been correct. We are of opinion that the living Buddhist is one who believes that he is God himself *en passe* and relies on his efforts, and that Buddhist is dead who lives in dread of the gods or elemental spirits. The Bishop's idea is, of course, no one is living except for God, who gives life. Let the impartial reader judge between us. Stretching the same argument, he makes capital of a possible mistake on the part of an ignorant Buddhist in settling upon a board "God bless the Lord Buddha," although the Bishop inconsistently admits that Buddhism recognizes no God.

The Lord Bishop gradually grows bolder and more militant and throws down a challenge to the "scientific Buddhists." He asks them to "reconcile its claim to be scientific, with its tolerance of superstition and virtual Polytheism." With all respect to my Lord's scholarship in Classics and Theology, I shall remind him: *ne sutor ultra crepidam!*

If, by "superstitions" he means sacrifices to elemental spirits, we have shown above that they are anti-Buddhistic and condemned by the Lord Buddha. But if the Bishop refers to a variety of mesmeric rites practised by the Buddhists, for purely therapeutic purposes, "the scientific Buddhists" maintain that they are truly scientific, and are being daily vindicated by the discoveries of Hypnotism. Even if, by "Polytheism" he means a belief in the existence of devas (gods) the "scientific Buddhists" will still hold their own. Kant, the most profound and far-seeing philosopher of modern times, wrote a century ago: "I confess I am much induced to assert the existence of immaterial beings in this world, and to class my soul itself in the category of these beings. It is as good as demonstrated, or it could be proved, if we were to enter into it at some length, or better still, it will be proved in the future." Yes it is now proved beyond the shadow of a doubt and such distinguished scientists as Professors Crookes, Wallace, Hare, Du Prel, Bulterof, are the leaders of modern spiritualism, which counts over 25,000,000 votaries in Christendom alone, "The human soul stands," continues Kant, "in indissoluble communion with all immaterial beings of the spiritual world, it produces efforts in them, and, in exchange, receives impressions from them, without, however becoming humanly conscious of them, so long as all stands well." Prof. Huxley, the High Priest of fastidious Agnosticism, writes in his latest volume of essays: "Without stepping beyond the analogy of that which is known, it is easy to people the cosmos with entities in ascending scale."* The Bishop is evidently a stranger to all this, but his own Bible gives him proof of an invisible world, although he might believe that the age of miracles is gone, and all communication is at an end. If Buddhism were a bantling of yesterday, we could understand Buddhists seeking the refuge of modern science. Still as the Bishop throws down the gauntlet, we will give the opinion of an Oriental scholar, Ernest J. Eitel, Ph. Doc., Tubingen, who is better qualified than a Bishop to pronounce upon the scientific aspect of Buddhism. He writes: "It acknowledged a design in nature, it recognized immutable laws underlying the endless modifications of organic and inorganic life, and attained, even so long as two thousand years ago, to that remarkable idea of a pre-existing spontaneous tendency to variation as the real cause of species.†"

"I have shown with what broad and enlarged views the Buddhist expounded that mysterious book of revelation, Nature, anticipating, centuries before Ptolemy, the latter's system of cycle and epicycle, orb in orb"....."It must be acknowledged that Buddhism forestalled in several instances the most splendid discoveries of modern astronomy." "Even some of the results of modern geology may be said to have been intuitively divined by Buddhism. The Buddhists knew the interior of our earth to be in an incandescent state, they spoke of the formation of

* The Late Poet Laureate himself was a believer in *Spiritism* and *In Memoriam* is imbued with it.

† "Three Lectures on Buddhism", p. 66.

each earth as having occupied successive periods of incalculable duration."* Good that of a system that seeks scientific support, although it is well-known that the Master never enunciated any theories in physical science. The Bishop should look before he jumps. The Buddhists challenge the "scientific" Bishops "to reconcile their claim to be scientific with their tolerance of such superstitions" as the creation of the world in 6 days by a personal God, standing still of the sun and the moon, and that a whale swallowed Jonah and carried him about in his belly for 3 days, and cast him up alive and a host of similar "scientific facts."

This paper which I first intended to be a brief review has grown to an inordinate length, and I will conclude with a word on the last page of the book. The Buddhists have ever been on the side of those "who are letting in light, by whatever channel, into the dark places." We would ever regard as our colleagues, all those "who are diffusing knowledge of the true tenets and history of Buddhism, when they do so not merely to praise Buddhism, but to get virtue practised." It is unfortunately his own Christian Church, that has allied itself with the forces of obscurantism, and been a bar to progress and enlightenment. I conclude with his Lordship's own words:—

"My challenge to my (Christian) neighbours is this:—

Teach the highest possible doctrines of purity, kindness and justice.

Make the lives of the priests (and the laymen too) examples of these virtues.

Discourage openly and utterly all (superstitious unscientific and un-Christian teachings of Judaism, and the Church).

While using sober argument in the proper place, abstain from all abuse of the faith of others, (the particular occupation of the Missionary).

Admit that (Dharma, Karma, Reincarnation and Nirvana), are doctrines characteristic of Buddhism."

If this is done, I assure my Lord Bishop of Colombo, he will find that during the next decade, "Othello's occupation is gone."

A SINHALESE BUDDHIST.

GALLE, 10th December, 1892.

TRUE WELSH GHOST-STORIES.

No. III.

"THE ancient belief in the preternatural is reviving in Wales among the class least liable to credulity and superstition: the well-educated. It prevails among them in proportion to the ripeness of their culture, as the result of calm, impartial investigation," said a Welsh divine, known everywhere among his countrymen in *Cymru* and America. "A number of ministers were assembled, seven years ago, at the residence of Mr. John Lloyd, Draper, and, during the conversation, the subject of apparitions, or haunted houses, was mooted. Prominent among us was Rev. D. Lloyd Jones, son of the late Rev. John Jones, Talsarn, one of the greatest celebrities of the Welsh pulpit in his day, as his son is at present a man of the ripest scholarship, eminent for his attainments in *belles lettres*. One present declared his utter disbelief in the whole subject, and considered that anyone who had discovered a haunted house had only found a 'mare's nest'. Others expressed themselves more cautiously, on logical grounds: that such phenomena were possible: that the belief in them had obtained in all lands, among all people, from time immemorial; that the origin and prevalence of it were deserving of some other treatment than a sweeping dismissal on *a priori* assumptions,—in a word, that it ought to be settled like every other question, in accordance with evidence. Mr. Jones then related the following:—

* "Three Lectures on Buddhism," pp. 63—94.

IMPISH PRANKS.

"Several years ago a friend of mine, quite sceptical in regard to the matters we have been discussing, divulged to me, in strict confidence, concerning an abnormal experience that occurred to him on the Island of Anglesea. Being a popular minister, he was invited to preach on a week-evening, and was entertained by a family who lived in one of those ancient castles that are now utilized as farm-houses. His sleeping apartment was a large front room in the second story of a remote wing. After sleeping several hours, he awoke to find the bed-covering gone. Upon lighting a lamp, he discovered them at the foot of the bed. Realizing that he could not have kicked them that far, he went in quest of the wag who had played the prank on him:—peered under the bed, examined the door and windows, explored the clothes-closet, etc. No joker there. He drew a long breath, blew out the light, and went to bed. Pretty soon 'pluck' went the clothes again—jerk, jerk until they lay at the foot of the bed.

"Why this is singular,—the oddest thing I ever saw! There must be some secret apparatus—some tricky servant has bored holes through the floor and tied twine to the clothes. I'll find out the rascal's trick and stop this game."

"He scanned the bed and floor, a diligent search revealing no string or hidden devise. He turned in again in perfect amaze, leaving the lamp lit. Though not discovering any human cause, his materialistic mind precluded the idea of any incorporeal agent. When the covering was snatched off again, a cold sensation of horror crept over him, putting an end to further investigation. The clothes were left in a heap on the floor for the benefit of the plucker, while he dressed and sat up the remainder of the night. He was told the next day by some of the neighbours that no one could sleep in that wing.

SOULLESS VAMPIRE.

"Afterwards, upon relating this to T. C. Edwards, D.D., LL.D., President of the University of Aberystwith, he inquired:

“ ‘Why, did not Mr. Jones tell also his own weird experience? No? Then modesty or fear of ridicule must have restrained him. It was an uncanny occurrence that befell him in South Wales, when lodging in an antique building, a large, rambling old manor. He was awakened by a noise at the door he had bolted, and upon looking in that direction was astonished at seeing an elderly lady enter, attired in the rustling silks of a hundred years ago. He thought she was a member of the household, who had not made her appearance at the evening meal,—perhaps just returned from a masquerade ball, to be thus garbed—and so, unaware of his occupancy of the room, he stretched out his head, that she should be apprised of that fact. Instead of going, she gazed at him with a glassy stare, drew near, and laid her hand on his face. Whereupon he swooned, not to regain consciousness till break of day. He felt faint and languid upon recovery—utterly bewildered and unable to remember what had befallen him, but gradually lucidity returned, and with it the memory of the night’s event, which sent a creeping shiver from limb to limb. She had placed on his face the clammy hand of the dead.’ ”

This astral shell belonged to the century gone by, and must have been a vampire, sapping the vitality of the living to prolong its own existence. The lassitude felt by Mr. Jones can thus be accounted for. In contrast to the above is the following case of an illusion-form, created by the thought of the dying person. These possess little or no consciousness, and consequently are harmless.

THE SEA GIVES UP ITS DEAD!

Rev. and Mrs. Eaton, then residents of Maine, were warm friends of Captain—. On one trip, the Captain’s bark was overdue, and anxious eyes looked seaward to catch the first glimpse of his incoming sail. While several friends were conversing about it at their house, Mrs. Eaton jumped up and rushed forward, saying:

“ ‘Why, there’s the Captain now!’ ”

She said she saw him entering the door, as natural as life, only that he leaned to one side, as if his back were hurt. She had not seen flesh and blood, for his was the ship that never returned.

The living can create these illusion-forms when the will is strong enough, and I could relate of many such having occurred to near relatives. But in the following sketch the whole personality of the deceased was present, to a much greater extent than the victim cared for.

REVENGEFUL SPOOK’S RETALIATION.

About fifty years ago, a remarkable phenomenon occurred in Carbon-dale, Pa., of which my father heard several accounts from over a dozen eye-witnesses, boarding for two years in the home of one of the principal witnesses, Mr. John Fowley, in Coalport, O. This is the latter’s statement. One evening, a young coal-miner came to him with a

letter just received from Wales, requesting him to tell its contents, since he could not read Welsh himself. It announced the death of the young man’s uncle, who had reared him from childhood. Mr. Fowley, observing that while the letter was being read, the young miner paid no attention whatever to the news it brought, chided him for his heedlessness and indifference.

“ ‘Why don’t you pay attention? It tells you your uncle has died and has been buried.’ ”

“ ‘I know all about it.’ ”

“ ‘Know all about it!’ ” ejaculated Mr. F., “ ‘how in the name of sense can you?’ ” (There were no ocean cables at that time.)

“ ‘Because I’ve seen him, and he told me all. On the night that he died, he appeared to me in the woods between Carbondale and hero (the mining village), and precious little peace will I have after this.’ ”

The full history of the case before and after this conversation is as follows:—The young man’s father died when he was a child, and left him and his other children to the care of a brother who brought them up conscientiously until they were able to take care of themselves. The young man had an idea, however, that his father had left quite a sum of money to be given to him, and the other children, on their coming of age, and, when about to start for this country, he conveyed that idea to his uncle, demanding his share of the legacy. His uncle denied that the father had left any money. He had taken care of the children, he said, out of pure charity and kindness, and that he would be glad to present him with a sum to help him along on his journey, but could not, because of having been kept poor in his efforts to support his brother’s children along with his own; he had expended all that he could on them, and was now growing old and hardly able, any more, to support his own family, as his nephew well knew. He was sorry he was too poverty-stricken to aid the young man any farther. In his ingratitude the nephew would not believe it, but was very harsh, charging the old man with having defrauded him; and before parting uttered what is considered among the peasantry of Wales, a most fearful curse: that he would not be able to “die like other men.” His uncle, it is true, died hard, troubled and vexed in mind that his nephew could believe him guilty of such a fraud, and that after all the kindness shown, he should leave such a stain on his good name, for, before that, the old gentleman had stood high among the neighbours as an honest, exemplary man, but the nephew’s accusation tended to throw suspicion upon him. Immediately after his death-struggle, he appeared to his nephew and requested him to return to Wales, and remove that slur from his name. The young miner, terrified by the apparition, now, convinced that he had really wronged his uncle, promised to comply and to start as soon as he could get ready. His sense of justice must have been exceedingly blunt, for, had his father really left him a small legacy he should have considered it as belonging to his uncle as part payment for his raising. When the time came for

his departure, he hesitated and delayed, whereupon the uncle showed himself again and reminded him of the promise, insisting more urgently than before upon an immediate fulfilment. Again, the young man promised, yet dallied and delayed. The spectre became visible after every breach of promise, growing more exacting in demands, until, realizing that the miner only trifled, and would never make the trip, if left to himself, demanded that he should return with him. The miner, not fancying such an uncanny companionship, and thinking that perhaps the posthumous uncle wanted him to flit like an æriel through the air, flatly refused to comply. In doing so, he signed his death-warrant. The apparition now began to employ force, appearing every night with importunities that grew fiercer and harsher, until the nephew began to pine and lose his health finally to take to his bed. This had no softening effect on the phantom,—he would not spare, but continued to afflict, until watchers had to be called in, to lean over the bedside as a protection. The moment they withdrew from that position, he groaned in agony, because of a great pressure that came upon him, which was all that he could bear. Occasionally he was said to have been hurled to a distance on the floor, his body being bruised, and blood sometimes gushing from mouth and nose. Many came to witness the tragical proceedings, among them not a few who endeavoured to detect some fraud, but they invariably went away mystified, if not horrified, acknowledging that here was something not found in their philosophy. One sceptic, with a broad, incredulous smile, was confident he could discover a physical, though hidden, cause,—perhaps the influence of epilepsy, during which some unaccountable phase was developing. After remaining quite a time, during which no manifestation occurred, he began to chuckle over his success: that his presence had exercised the ghost, and stayed procedures. Observing that the patient felt more at ease, the attendants moved to the fire to warm, for it was a bitterly cold night. Scarcely had they done so, when the young miner was hurled to the rafters, and fell heavily to the floor, blood coming from his mouth. The sceptic held up his hands in horror, and disappeared as suddenly as had his self-complacent smile. Neighbours gathered in to hold prayer-meetings, in hope of driving the tormentor away, but their efforts were not crowned with notable success. For a wonder, friends finally came to the conclusion that it would be advisable for the young man to undertake the trip to Wales rather than be tortured night after night, until his life would be worn out. He consented, and that evening conveyed this resolution to the tormentor, who ceased pestering him the remainder of that night. The neighbours brought plenty of food and spirits to brace up his spirits, and, bundling him up in the warmest clothing, accompanied him the following evening to the edge of a forest designated by the uncle as a starting-place. Upon arriving there, he pointed out to them his uncanny companion, who was impatiently waiting, but they could see nothing, save the dark, uninviting forest. With some misgivings they ventured to wish him a pleasant journey and a quick return, as he

started after his intangible guide into the depths of the woods. Even after his footfalls had died away they lingered, awed and fascinated, conversing in whispers as to what would be the denouement of such an unheard-of procedure. They speculated as to whether he would find his way to the seaport, there to take passage prosaically, or go the entire distance, as the spook suggested, by that unsubstantial process known to Aladdin. As they huddled together, imagination played strange deceits. Departing day cast grotesque shades among the trees, conjuring up strange goblinish forms that flitted hither and thither like unclean birds of night, filling the group with dumpish awe and wonder. The air seemed impregnated with ghostliness, for half-audible whispers were wafted from swaying trees. It was well they lingered, fearing they knew not what, for soon a low, unearthly sound which gave them a start of terror, came from out the darkness. It was very faint, but fright had whet their hearing. Bye-and-bye the sound was repeated, and presently they recognized in it a human wail of distress. With faltering step they moved forward, keeping within each other's touch, till they approached a tree, away up in which they descried by the flickering glare of their lantern, a dangling object. It proved to be the luckless miner, suspended over a limb, his head hanging limp on one side and his legs on the other. He was dabbled over with blood, almost dead, and utterly unable to give an account of what had happened. Life hung on a thread for a long time, and, finally, when he did recover, he lacked all buoyancy of spirits. He led a languid, melancholy life for a few years, and then pined away.

NEW YORK CITY.

JOHN M. PRYSE, F.T.S.

(To be Continued.)

WISDOM OF THE UPANISHADS.

MAN HERE AND HEREAFTER.

Continued from Page 308.

WE see then that the '*I am*'—the principle of *Mahat*—is the constant factor of all those actions and interactions of sensation, objectivity and mentality which constitute the sum-total of human experience. We have now to see if it is possible for the principle of *Mahat* to live separately from its phenomena. In other words, is it that the chemical atoms exist eternally, and that our conception of abstract existence is merely an intellectual phenomenon? Or, is it that the substance which we call the root of matter can also exist in a state in which the atomic attributes themselves exist in a state of latency? Now, we see that the atoms of chemistry differ from each other only in the possession to a greater or lesser degree of the same attributes. In fact deeper analysis shows that it is but one substance existing in different states of motion. Every atom, as also every class of atoms, has at least one attribute common to all others. It is the possession of that substantiality which is the necessary basis of all attributes. In truth substantiality itself is an

attribute, and it is only a question of a generic attribute differentiating into many specific ones. Substantiality is the highest generic quality, and all other atomic attributes are but so many ways of substantial existence.

As evolution tends from the one to the many—a truth expressed in the celebrated dictum of the Vedānta philosophy “I am one, let me be many,” so per contra involution tends from the many to the one. This means to say that in resolving back the many into its elements, we cannot logically stop except at one. Thus, there must necessarily be but one attribute at the root of all others. When noumenon matter begins to put itself forth into phenomenon, it must follow the ordinary rule of evolution. It must become many from one. Thus uniformity demands that the first phenomenon should be pure phenomenal substantiality—the one root of the many. The generic differentiation must, in evolution, invariably precede the specific ones.

Positing thus the existence of phenomenal substantiality, we must give it another colour before we can conceive of it as being the immediate source of individualized existence, such as we find all phenomenal existence to be. The next step in evolution, that is to say, must be an active tendency towards differentiation. This tendency evidently is enough to cause this state to be distinguished from the former, which is comparatively colourless. Both these states put together constitute individual existence, or rather individualizing existence.

It is this state then whose existence is inevitable before the substance can be expected to put forth those various and varying attributes, which appear as numerous atoms and classes of atoms in the states of mentality, objectivity and sensation. This state, as we have seen, has been called *mahat* in the Kathopanishad.

These considerations show that it is possible for the principle of *mahat* to live separately from its future manifestations. It may live simultaneously with them or it may not. Before proceeding further, I would remark that this principle of *mahat* is not only the immediate source of matter and motion, as the above remarks might tend to show, but it is as well the source of consciousness. Even if we begin our creation with atoms, and say that consciousness is but a product of the atoms arranging themselves in a certain way, we must suppose that the capacity to produce this phenomenon exists in them. The whole question would then be reduced to this, that consciousness exists in atoms in a latent state, for who can deny the world-old dictum of common sense, that nothing can come out of nothing? Taking it then to be a fact that consciousness, as we know it in man, exists in a latent state in the atoms of matter, which go to make up the human body, we find it necessary to lay down that the principle of *mahat*, which is the immediate source of atoms, is also possessed of consciousness. Look from whatever point of view we may, we cannot help laying it down that the principle of *mahat* is the self-consciousness source of the universe. This being so, consciousness must be present on every plane

of life, which takes its rise in *mahat*. It must, however, from the very nature of the case, be differently conditioned on every plane. This shows that the principle of *mahat* is the immediate source of matter, motion and subjective consciousness in the universe of our experience.

It is then established that the principle of *mahat* can live separately from its phenomena. But we must define the position of individuals in their relation to aggregates, before we can properly understand the problem of individual death while the remaining universe does not die. The universe, as it appears to us, has many conditions of life, some of which are more permanent than others. Thus the inorganic state has longer life than and precedes the organic. The mineral precedes and is longer-lived than the vegetable, the vegetable than the animal. The vegetable organisms are but so many arrangements of mineral matter; and when the vegetable dies, the organism disappears, and is reduced to the mineral state. The mineral state of matter is again a particular arrangement of atoms, and, when minerals die, they must fall into the atomic state. As we have seen that the principle of *mahat* is the source of matter and motion and conscious in the visible universe, it is but fair to hold that the organizing motion of atoms also comes from the same source. But we see that this force is in alternation. It is, at a certain time, put forth, and at another, withdrawn. Thus, the atoms existing in the mineral state, aggregate into various vegetable and animal organisms, but are again reduced to the same state. It is evident that the power which held the atoms in an organized state has become latent for the time being. In other words the principle of *mahat* appears as the organizing power for some time through mineral matter; and at length becomes latent. That is to say the organism dies. In the same way does it behave in the case of man. The principle of *mahat* appears through mineral matter as the organizer, the senser, the thinker, the actor, and so forth. In other words appearing as the principal of objects (*artha*), it arranges the atoms as the human body; appearing as *manas* it uses the same matter for thinking purposes, and in fact for all those purposes which make up human life—sensation, passion, desire, &c. As *buddhi*, again it controls the actions of *manas*. These phenomena are thus all the results of various chemical elements coming together in various ways. All these arrangements might, however, in time, disappear. That is to say, all these principles might die, which means that the various powers of *mahat*, which are responsible for these phenomena might become latent. To express the same idea in greater detail, the principle of objects, the *manas*, the *buddhi*, might all exist both *in esse* and *in posse*.

Out of *mahat* comes the power, which, out of cosmic *buddhi*, puts forth an individual *buddhi*; out of the *buddhi* comes the powers, which, out of cosmic *manas* puts forth individual *manas*; out of *manas* comes the power, which, out of cosmic *artha* puts forth individual *artha*; and finally out of *artha* comes the power, which, puts forth out of cosmic gross matter the individual gross body. When the power of *artha* becomes

latent, the gross body falls into pieces ; when the power of *manas* becomes latent, the principle of objects falls to pieces ; when the power of *buddhi* becomes latent, the principle of *manas* falls to pieces ; and finally when the power of *mahat* becomes latent, the *buddhi* falls to pieces. Such is the relation between the individual and the cosmos, and thus, while the individual comes and goes, the cosmos lives on.

We are now in a position to consider the meaning of Death. Death means the separation of the subjective principle in any organism from the lower principles. The subjective principle strictly speaking is always the principle of *mahat*. But sometimes it appears as the principle of objects when the conscious power of action is centered in mere organic growth and other connected phenomena. Then again is it sometimes centred in *manas*, and at others in *buddhi*. In other words, there are some organisms in which the principle of objects alone manifests itself ; others in which the *manas* also puts in appearance ; and a third in which the *buddhi* also comes within the range of consciousness. In the case of the first, death consists in the separation of the principle of objects from the gross body ; in the case of the second, the *manas* separates from the principle of objects and the gross body ; in the third the *buddhi* separates from the *manas*, the *artha*, and the gross body.

It being then established that the *átmá* might live separately from its immediate phenomena, the question arises what becomes of the *átmá* after death. In order to explain this, however, I shall introduce and discuss the next text of the Upanishad.

"Gladly O Gautama ! shall I tell thee now of the hidden Brahma, the ever-present, and of the state in which the *átmá* lives after having passed through death."

The Commentary runs as follows :—

"Gladly now—a second time—shall I tell thee of this Brahma—the hidden, that is kept secret, and the ever-present—existing for all time—by whose knowledge comes cessation of all phenomenal existence, and by whose ignorance the *átmá* comes into phenomenal existence. Hear from me all that O Gautama !"

The next *Shruti* goes on :—

"Some embodied ones pass into the womb for taking the body ; others assume the state of stationary life, according to their actions (*karma*), according to the range of their consciousness (*vijnána*) 7. V."

The Commentary :—

"Some ignorant forgetful embodied ones pass into the womb—enter therein along with germ and sperm cells—for taking a body.

"Others who are very low assume the state of stationary life, after having passed through death. According to *karma*—i. e., by the power of the *karma*,—whatever its nature,—which might have been done in the present birth. Also according to range of consciousness. Whatever kind of consciousness has been reached, they take a body in accordance with that."

These two *Shrutis* treat briefly of the hereafter of life. The immortal part of the human constitution has been revealed. If man knows

that—if the subject in man is centred in this *átmá*, this great principle of *mahat*—then, man is for ever free, in life and after death. If, however, the subject in man is not centred here,—if that is to say, the governing principle of human life is one of the lower *átmás*—then he is born again and again, until the *átmá* of the universe becomes his own—until, that is to say, the principle of *mahat* becomes the governing principle of his constitution.

It must be remembered here that although we are speaking of human beings only, the dictum of the Upanishad is very general in its application. Reincarnation is the law not only of human life ; but of the universe. Every *átmá* is reborn, thus perfecting its manifestation, and preparing itself for the manifestation of the immediately higher *átmá*. The principle of objects, the *manas*, and the *Buddhi* are all reborn, and through recurring births perfect themselves for the manifestation of the higher *átmás*. Man is the principle of *buddhi* appearing among other things as the constantly perfecting vehicle of the *mahat*.

Upon the above considerations it is impossible that man should be reborn as any thing other than man. Such a transformation simply cannot be until the *buddhi* lives and lives as the vehicle of *mahat*. If, by some actions, the upward tendency of the *buddhi* is entirely lost, then what appears as man is no longer man. The *buddhi* alone remains with a purposeless life,—a life which can no longer take its place in the scale of present uprising humanity, but which must perforce stultify and even go down. Retrogression is possible, but not for man. It is the subjective principle that goes up or down. When the subject reaches the plane of *buddhi*, the man awakes in the brute, when it begins to reach the *mahat*, the divine original of man appears to release the man from the grasp of the brute. When the connection with the divine man ceases, the man (*buddhi*) inclines towards the brute permanently. If the retrogression continues, the subjective principle might, in time, pass out of the man, and be entirely centred in the brute, or even lower, until its lower shell is entirely disintegrated, or perchance it gets its chance again with the next current of humanity ages hence. All that can be said in strictness is that the subjective in man becomes the subjective in the brute, not that man becomes a brute. The misconception appears to have arisen from the necessity of expressing the truth in language which might be easily intelligible to uncultured minds ; and from the fact of the word *purusha* meaning both man and the highest subject, and the word *átmá* meaning the subjective principle in nature whether centred in the principle of humanity or the lower principles. If man is understood to be what he really is, the principle of *buddhi* ever rising higher, then the whole problem becomes easy enough to comprehend.

RAMA PRASAD.

YELLOW, BLUE AND VIOLET.

SCATTERED is the account of colours in the Puránas and the Tantrás. When the various references are collected together, they cannot fail to be of some interest to all students of Occultism. Much can be written on the subject, but to methodise the whole information is a question of time and labour.

For the purpose of this paper, I shall consider only three colours—yellow, blue and violet. And as to these colours, the information that is collected is hardly one-tenth of what can be found about them in the Hindu books.

The material basis or external *upádhi* is symbolised by *ambar* or cloth. The idea is well illustrated in that well-known *sloka* of Bhagavadgītā, which compares physical bodies of various births to cloths that we wear. A'tmā in us is Absolute Reality. All the other principles are *upádhis*. Even these *upádhis* may be relatively real in the constitution of a being. Otherwise they form the *ambar* of that being.

There is a well-known scene in the Bhagavat—much maligned and little understood—known as Vastra-Harana or the stealing by Śrī Krishna of the cloths of Gopīs—females of Brindāvana. The whole of the 10th Canto of Bhagavata, reciting the deeds of Śrī Krishna and His relations with the Occult community of Brindāvan are full of the deepest mysticism and of the greatest practical value to all Occultists. Now the stealing of cloths of the Gopīs by Śrī Krishna represents the removal of their base *upádhis* as a preparation for that ideal communion with Him, known as Rāsa in the Puranas.

But we have strayed away from our subject. What is the *ambar* of Śrī Krishna—the first manifestation of Brahma. The *upádhi* of first manifestation is the *upádhi* of Śrī Krishna, and this is represented in the Puránas as Pita-ambar, or yellow cloth—

“O thou with *ambar* of the colour of lightning.”

Bhagavat, 10th Canto, Ch. 14, Sloka 1.

“The Kāliya serpent surrounded Him with yellow cloth.”

Do.

do.

Ch. 16, Sloka 9.

The elder brother of Śrī Krishna is Rāma or Balarāma—the second manifestation of Brahma. He is otherwise called Sankarsana or the Great Attractor. He draws all beings into His bosom at the time of Pralaya, and sends them forth when the creative process sets in. He is the repository of the Karma of the Universe. He is the collective Jīva, and is therefore called Ananta or the Endless.

What is the colour of His *ambar*—Blue. (It is better to use the word Nīla, as that is the only word in Sanscrit to express both blue and indigo).

“Akrūra saw Krishna and Rāma with yellow and blue *ambar* respectively.”

Bhagavat, Canto 10, Ch. 38, Sloka 28.

See also Vishnu Purāna, Part V, Chap. 17—Sloka 23, Ch. 19—Sloka 19, Chap. 20—Sloka 13.

The story of Śrī Krishna in the Mahābhārata was incomplete without a story of the Adepts or Gopīs. The story of the Gopīs was incomplete without an account of Rādhikā, the Princess of Adepts. Her story was gradually introduced into the Puránas. She is the highest development of individuality. She and her followers never aspire to Nirvāna or to be merged in Brahma. They are Gopīs for all time, i.e., as the word literally means, “preservers.” They are and they delight ever to be preservers of the spiritual nature in man.

“Preserves all this, preserves even the Great Purusha—hence Gopī.”

Nārada Pāncharātra, Third Rātra, Ch. 3, Sloka 16.

One has no right to take the name of Krishna without taking the name of Rādhā or Rādhikā (Nārada Pāncha Rātra, II, 6-6). Rādhikā is the Guru of all Gurus, she is the world's Guru. Vishnu Purāna speaks only of the Gopīs. Bhāgavat speaks of a chief Gopi, without calling her Rādhā. Brahma Vaivarta Purāna introduces the name of Rādhā. But her mysteries are fully set forth in the Nārada Pāncha Rātra. The *ambar* of Rādhikā is Nīla (Nārada P. Rātra, V, 9-10).

Is Her *ambar* the same as that of Balarāma?

We may also mention here that Yama, the recorder of men's actions is invoked in the Tarpana (offerings of water) as the Nīla.

The planet Sani or Saturn is also said to have Nīla *ambara*.

Then we come to Violet. The Sanscrit word for this colour is Nīla-Lohita (blue-red). The Puránas treat of the creation of a Violet Hierarchy. The story is thus given in the Bhāgavat:—

Brahma created the four Kumāras—Sanaka, Sananda, Sanātan, and Sanatkumār. They were ordered to pro-create, but they declined. Brahma became highly enraged at the conduct of his sons. He could not suppress his anger, which came out from between his eye-brows and took the form of Kumār Nīl-lohita. The Purāna then goes on to say:—“This Nīl-lohita was the predecessor of the Devās. On being born, he began to weep, saying—‘O Providence! O Lord of the Universe! Give me my name and my dwelling-place’—Brahma consoled him and said, in gentle words:—‘Child, do not weep. I am giving thee name and thy dwelling-place too.’ Then continuing, Brahma said, ‘O thou greatest of Devas, as thou weepest eagerly like a child, people will call thee Rudra.’* Brahma then specified eleven places for Rudra and gave him eleven names, and eleven females corresponding to the eleven names. Nīl-lohita was then asked by Brahma to pro-create and in obedience to his father he gave birth to the Rudrās, like unto himself. They were so terrible and of such unbearable energies, that Brahma became afraid of them. Nīl-lohita was then asked to desist from multiplying his class and to take to such Tapas as would cause happiness to

* Rudra comes from the verb ‘rūd’, to weep. Rud-ra means weeper.

the creation. The Violet Hierarchy is the fore-runner of all other Hierarchies and Níl-lohita is therefore called A'di-deva or the first Deva.

The Vishnu Puráná also gives the same story with some additions and alterations (Part I, Ch. 8).

Two things are worthy of note in the above story. First, that the Violet Hierarchy is connected with the shrill note of weeping, so much so that the Hierarchy goes by the name of Rudrás or Weepers. Secondly, that the eleven Rudra gods of the Vedás are the Violet Hierarchy of the Puránás.

The subject can be followed up, even on strict Pauránika lines, and if these stray disjointed notes be of any interest to my readers, they will be continued from time to time. There is hardly one Theosophical subject, there is hardly any matter in the *Secret Doctrine*, that does not find its place in the treasury of Indian S'astrás. The key to that treasury is by an irony of fate not in the hands of the Bráhmánás themselves, and, perhaps, it is now to be looked for in the recesses of Theosophy alone. The resources are endless, and the wonder is under cover of original thinking, imagination is allowed to mix up the base alloy of Káma-Mánasic thoughts with the accumulated records of Higher Manas, treasured up in the East.

PURNENDU NARAYAN SINHA.

THE STORY OF SIKHIDWAJA.

(Continued from p. 281).

“AT these words of Kumba Muni, the king shed tears of joy and said:—‘Oh A'charya, I, poor soul, have learnt all this (the attainment of bliss through A'tma Gnána) by thy grace. I am here in this solitary forest, having left the company of great men through *Agnána*. I have this moment been released from the pains of existence. Since thou deigned to be present with me in this forest, and hast deemed it thy duty to point out the path to me, thou alone art my A'charya, my parent and my friend. Therefore, do I prostrate myself before thee as thy steadfast disciple. Be thou graciously pleased to accept me as thy Chela. Be pleased, O thou equal unto Brahmá, to enlighten me upon that One Principle which thou hast cognized as the most bounteous, the One which, if known by a person, relieves him from all pains, and confers the blissful Sat.”

To which Kumba Muni replied:—‘I can enlighten you, only if you will concentrate your mind, which now runs quickly from one object to another, with singleness of purpose. Otherwise the Guru's words, taken lightly and not conceived and meditated upon, would be of no avail even though heard. How can the eyes perceive objects in the darkness?’ Here the king affirmed that he would receive the words with implicit faith, as the teachings of the Vedás, and would meditate upon them truly through the Muni's grace. On hearing these words, the lovely Muni continued:—‘I have to demand as a first condition that you, O

valiant king, will hear my words without interruption, and, in the full belief that they will conduce to your welfare, as in the attitude of an ignorant child that hears the words of its father who is solicitous of its well-being.’ Therefore, in order to instruct the king, the Muni thus continued:—‘O king, please hearken to a story I shall relate to you, and I will afterwards reveal to you its hidden meaning.

In ancient times, there lived a great man, well-versed in all departments of knowledge, and possessed of great wealth; but, alas! without A'tmá Gnánam. This person pursued the search for *Chinthámani*, (a gem supposed to yield anything thought of), with much effort. Through the performance of rare *tapas*, he came into possession of it after a good deal of trouble; for what cannot a man attain to if he takes the necessary trouble? Now, when the gem appeared to him, shining with the lustre of the moon, he, without bringing it under his grasp, thus soliloquized: I fear this is not *Chinthámani*, but only some paltry stone. Can it be otherwise attained than by long and tedious search and when a man's life is nearly spent and his body debilitated by the search? Sinful persons like myself will never attain it, though they subject themselves to all kinds of hardship. The virtuous—and some of them only—will come by it. Shall individuals acquire things readily by mere, repining, and without regard to their respective karmas? I am but a man; my *tapas* is very insignificant, and my powers small. In short, I am poor in all respects. Therefore, can it be possible for poor me to behold the rare *Chinthámani* before me? I will proceed to make further search for it. And thus saying, he let slip the golden opportunity, and the real *Chinthámani* vanished from his sight. Shall good ever accrue to the ignorant? Thus did he again go in search of the gem, with great pains. After thus wandering in a perturbed state for some days, some *Siddhás* (persons possessed of psychic powers), intending to befool him, screened themselves from his view, and let drop in his path a broken piece of earthen bracelet, which he no sooner saw, than he picked it up. Then, this deluded man, mistaking it for the true *Chinthámani*, began to exult in its discovery and to marvel over it. Being in possession of this burnt gem, he renounced all his wealth, fully believing that the gem would fetch him anything he wanted, and that his present possessions were superfluous. Therefore, he gave up his country, and retired to the forest, believing that happiness could only be obtained there apart from the men of depraved tendencies in his own land. Thus did this man, who had anticipated the enjoyment of real bliss through this stone, subject himself to all kinds of hardships, and degrade himself to the lowest level.

Hear from me another story which will be of great help to you in the improvement of your knowledge. In the heart of this ancient forest, there lived an elephant, the hugest and loftiest of his kind. Certain Mahouts of the forest associated with and entrapped this elephant whose tusks were exceedingly long, sharp and strong, and fettered it with strong iron chains. Becoming infuriated with its painful fetters, it

shook itself free by the aid of powerful tusks in two Mahûrtas (48 minutes). The Mahout, in the howdah above, seeing this, became giddy, and fell to the ground. The tusker, finding him upon the ground, passed by without hurting him. But the driver, picking himself up with unappeased passion, went again in quest of the elephant, which he found in the midst of the forest. There he dug a trench, covering it up with dry leaves and grass. The elephant, after roaming through the forest, came at length to the place where the trench was, and fell into it. Instantly the Mahout made it fast. Thus again was the elephant subjected to torture. Had this creature, which was like unto the great (king), Báli, when guarding his own mansion, dashed out the brains of its enemy at the time when the Mahout lay prostrate before it, it would not again have fallen into the trap, nor have been thus again agitated. Likewise, those who make no enquiry concerning the good and evil of the future, will come to grief.

When Kumba Muni had related this story, Sikhidwaja asked him to give the reason why he had narrated the incidents concerning Chinthámani and the elephant; to which Kumba Muni, of steady mind, thus replied:—‘By that person, who, though acquainted with all the Sastras, yet without the beneficent Sattwagnámam, went in search of Chinthámani, I meant only yourself. For, although well-versed in all book-learning, you have not yet developed an undisturbed equilibrium of mind. What I intended by the story of Chinthámani is this:—In order to attain true renunciation devoid of all pain and hypocrisy, you have forsaken your regal office, your wife, and other relatives, wherein there was the true Chinthámani, and have betaken yourself to this forest. While the true renunciation was developing itself little by little in you although in the world, your mind was led astray by undue zeal to a wrong conception of renunciation, and was enveloped by that delusion as by a dark cloud, which obscures the sky.

This renunciation of yours is not the true one, generating real happiness, which you lost track of, because you thought that this one of yours, if persisted in sufficiently long, would, at length, give rise to the true one. Having lost the gem of true renunciation, which is in the proper path of life, you have been misled by the false idea of the burnt stone of *tapas* through your faulty vision, and have, therefore, been greatly afflicted. The wise say that those who reject the happiness accessible to them in their daily lives, and allow their minds to search after imaginary and strange things without limit, are only self-destructive and of corrupt thought. Through the idea of *tapas* as the means of bliss, your mind in no wise acquired that peace it desired, even when the graced and priceless *Chinthámani* was before you; nor was there any advantage in the discovery of the bit of earthen bracelet.

Now hear about the elephant. The epithet “must-elephant,” I applied to yourself. The two long tusks are *vairágya* (indifference to pleasure and pain), and *vivéka* (discrimination). Your *Agnána* is the

driver who sits aloft upon the elephant and goads it on. Your *Agnána* afflicts you in many ways. You are now palpitating with the pains inflicted by *Agnána*, like the elephant bound by the Mahout and led by him. The iron chains and fetters are the bonds forged by desires, and you have been bound by them. Know that these desires are stronger and more durable than iron itself. Iron chains wear out in a length of time, but the desires which prevail grow more and more. The breaking loose of the elephant from its strong bonds stands for your late relinquishment of all desires and going into the forest. The fall of the driver from the howdah represents the destruction of your *Agnána* through your *vairágya*. If once we free ourselves from desires, shall *Agnána* and the necessity for re-births exist?

Should the delusion of wealth be abandoned through sheer Asceticism, *Agnána* will only be hovering about like a ghost in a tree when it is being felled. But if the delusion of wealth be destroyed through the action of *vivéka*, then *Agnána* will take its flight like a ghost from a tree already felled. With the relinquishment of *Agnána*, all its retinue will bid adieu. As soon as you reached this forest, all your *Agnána* was levelled to the ground like nests of birds in a felled tree. But you did not chop off the *Agnána* with the sharp sword by uninterrupted renunciation of all. In as much as you did not do so, you again began to groan under the pains arising therefrom. Now the excavation of the trench by the elephant-driver refers to the generation of pains in you through the growth of *Agnána*. Again, the leaves and dry grass spread upon the pit-fall, refer to your actions during your very painful *tapas*. Thus are you suffering from the restraint of your *tapas* like the powerful Báli with a fateful sword, but imprisoned in the lower regions of *Pátála*. Why do you grieve and not listen to the words of the delicate Chudálai of infallible utterances? Why have you rejected the true renunciation of all?

To this the king replied as follows:—‘I have given up my kingdom, my palace, my wealth, and even my dear wife. Do not all these actions constitute a perfect renunciation? What more would you have me renounce?’

Kumba Muni replied:—‘Though you have given up your kingdom and the rest, that will not constitute the true renunciation. You have yet desires in all objects. It is only by entire rejection of them that you can hope to attain the Brahmic bliss of the wise.’ Then the king said:—‘If you are pleased to say that the giving up of the many worldly things does not amount to renunciation, and that I have yet desires in me, then what I have left is this forest alone. Therefore do I now renounce my longing for the forest full of hills and trees. Hence I suppose I have made the true renunciation.’ Kumba Muni then said:—‘Even the abandoning of this hilly and luxuriant forest does not effect the true renunciation. You have yet the painful desires in themselves. Only when they depart from you, can you obtain and enjoy the Supreme happiness.’ To which

the king replied that, if this was not enough, he would lay aside his cloth, rudrāksha (garland), deer-skin, earthen-vessels, and wooden-bowl. So saying, he consigned them all to the fire, and rejoiced in his entirely new appearance. Then turning to Kumba Muni of eternal Gnána with the comment that he had now stripped himself of all desires, the king said :—‘It is through your divine self alone that I have acquired right understanding, liberated myself from all pains, and freed myself from contamination. Through my *Sankalpa* I have given up all these things entirely. The innumerable things of this world lead only to bondage which conduces to re-birth. The enlightened mind receives a degree of bliss commensurate with the loss of desire for objects. I have obtained bliss only through successive victories over my desires. I am free from the bondage of delusion. I have now attained through your grace the perfect renunciation, and am divested of everything. What else remains to be done, O Muni?’

Kumba Muni replied :—‘Alas ! you have not renounced anything. All your delusive renunciations are in vain.’ On this the king reflected and said :—‘There is left with me only this body composed of white bones and flesh, in which the serpents of the five sense-organs hiss. I shall instantly dispose of it without care. You shall soon see.’ So saying, he ascended to the summit of a high cliff, and was about to cast himself down, when the supreme Kumba Muni arrested him with these words :—‘What is this folly that you are about to do ? How, O ignorant man, did this body of yours hinder your progress ? How will death in any way help you ? Though you should fall down and destroy this body, like a bull that is angry with a tender calf, yet you will not complete the true abnegation. But if you, O king, will but give up that which is the cause of motion in this body, and which yields the seed of all births and karmás, then true renunciation will be made. This is the unqualified truth.

Then the king asked the Muni to give out the means by which that which is the cause of the motion of the body might be avoided. Thereupon the Muni of transcendent qualities replied thus :—‘The wise say that the mind (manas) which, through its *sankalpa* passes under the different appellations of Jíva and Prána, is the cause of attachment to delusive objects, and is distinct from the beneficent *non-jada* and *jada* (inertness). At the same time it is said that this Chitta (the flitting mind), forms the universe as well as the bondage. It is this mind which is the germ of all karmas of existence and daily agitates this body of ours like a tree when swayed by the wind. Therefore true renunciation, O king, lies in the abnegation of the mind. It is this which leads to Brahmic bliss. All other renunciations cause us sufferings. If, after true renunciation you are illumined in mind, with perfect quiescence, and without hatred, then will the identification of yourself with the self of Brahmá take place, and you will shine with resplendent glory. Then the king asked the Muni :—‘What is the cause of the mind ? What is its true nature ? How can I destroy it ?’ To this the Muni replied :—‘The true nature of the mind consists in the *vasanás*. The two are

synonymous. Know, O king, that the idea of “I,” which is the nest containing all frailties, is the seed of the tree of mind. The sprout which at first germinates from this seed of *ahankára* (I-am-ness), originates without form and is ascertainable only by internal experience. This sprout is termed *Buddhi*. From this sprout the ramifying branches called *Sankalpa* take their origin. Through such a differentiation, the great Manas (of *Sankalpa*) as also *Chitta* and *Buddhi* are but the different names or qualities of the one *Ahankára*. Therefore, daily should you lop off the branches of this dire tree of Manas, and eventually destroy the tree at its root completely. The branches of *Vasanás* will naturally produce innumerable crops of Karmas ; but if, with the sword of Gnána, you sever them from the heart's core, they will be destroyed. They are the true vanquishers of the mind in the heart, who perform without a murmur the Karmás which fall to them ; controlling all thoughts and desires in regard to such. The lopping of the branches is considered only as a secondary thing, the first being the eradication of the tree at its root. Therefore, if through virtuous actions you destroy the idea of “I” at the root of the tree (mind), then it will not again spring up.’ At these words of the Muni, the king asked him as to where the fire which destroys the conception of *Ahankára*, the seed of the tree, was to be found. To which Kumba Muni replied :—‘It is A'tma-Gnána, which enquires concerning the true nature of “I” ; that is the fire which destroys the mind.’

K. NARAYANA SWAMI IYER.

(To be continued).

SRI SANKARA'CHA'RYA'S HARIMI'DASTOTRAM,

OR

THE HYMN PRAISING VISHNU.

I salute *Sri Satchidánanda A'tmá*.

1. I shall devoutly praise *Vishnu* who has no beginning ; who is the prime cause of the universe, in whom the wheel of *Sansára* is thus revolving ; seeing whom that wheel bursts asunder ; and who dispels such darkness of *Sansára*.

2. I shall praise *Vishnu*, whose fractional power thus begets this mighty universe ; who again thus envelopes it ; who pervades it ; who knows the *Sansára* as the abode of pleasures and pains ; and who dispels the darkness of *Sansára*. (The latter clause “and who . . . *Sansára*” is the chorus at the end of each verse. So also “I shall praise *Vishnu*” is the chorus in the beginning of each verse.)

3. I shall praise *Vishnu*, who is omniscient ; who is everything ; who is blissful ; who has countless attributes ; who is the resort for all attributes ; who is unknowable or indefinable ; who is the whole of the differentiated and undifferentiated universe ; who is both *Sat* and *Asat*, i. e., real and unreal) ; and who . . .

4. . . . *Vishnu*, other than whom there is nothing whatever, nor any higher object ; who, being imperceptible by the senses (*i. e.*, being beyond the range of sensations), is beyond the pale of the perceptible universe ; who is neither the knower, the knowledge, nor the known ; who is still the personification of pure intelligence or knowing ; and who

5. . . . *Vishnu*, whom the constant contemplators, whose hearts are lit by the *Gurús* with the light of Divine Truth, see by dint of their resignation, practice and dogged devotion ; and who

6. . . . *Vishnu*, whom they regard as the splendour, with which they identify themselves when the mind is being kneaded well in the heart in practising the resistance of breath through *Om*, and when this mind again without remembering anything silently sinks in *Om* and thus disappears ; and who

7. . . . the Lord *Vishnu*, who is called *Brahm* ; who is God, not separate, all-filling, occupying the seat of heart ; accessible to devout persons, unborn infinitely minute, and inconceivable ; and whom the learned see in themselves by their contemplation ; and who

8. . . . *Vishnu*, whom they regard as distinct from the five *tanmátrás* (or sensations, *i. e.*, Touch, Taste, Smell, Hearing, and Light) ; whose bodily splendour shows *Brahm* ; who is beyond the range of the knowable universe ; who is the embodiment of *Gnyána* (or knowledge) ; who can be grasped only by heart, (*i. e.*, mind) ; who can be conceived only as a blissful entity ; who has no second thing separate from him ; and who

9. . . . *Vishnu*, whom *Sunaka*, &c., contemplate after knowing their identification with that *Brahm*, with whom they again identify the knowable things called Sensations which are vivified by the living force of *Brahm* ; and who

10. . . . the Lord *Vishnu*, with whom the learned identify themselves after severing their connection with every perceptible thing, and after trimming up the Divine Light in themselves, which light is full of knowledge and bliss ; and who

11. . . . *Vishnu*, whom the devout persons, after completely forsaking the ever-changing perceptible universe, and after conceiving the residue as mere splendour and as mere *gaganú* (*i. e.*, vacuum or sky), ultimately reach throwing off their mortal coil ; and who

12. . . . *Vishnu* whom the *Námis* (*i. e.*, the lords of lust) regard as having all forms and existing everywhere, as being nothing whatever, as knowing everything, unknown by anything, and as pervading everything ; and who

13. . . . *Vishnu*, with whom the sages, after seeing in themselves the whole universe, and so also the one birthless and deathless *A'tmá*, in all persons, identify themselves ; and who

14. . . . *Vishnu* who, according to some, being one everywhere, sees, licks, eats, touches, hears, and knows ; and who, according to others, in actions remains as a witness and sees what transpires ; and who

15. . . . the Lord *Vishnu*, whom the learned regard as the perceiver of all sensations in this body in the capacity of *Jíva*, by seeing, hearing, knowing, smelling sweet scents, licking and bearing (the body) ; and who

16. . . . *Vishnu*, who having seen the material things in the waking state, delusion or *Máyá* in dream, and sound sleep in *Sushupti* or the state of dreamless slumber, and having also seen this body (as such a wonderful combination of all these states), delights remaining in the *Turiya* state over and above the first three states ; and who

17. . . . *Vishnu—Brahm*—who, though being pure, decayless, and one who sees several forms with different attributes, yet like a crystal wonderfully shines by the effects of *Karma* as separate and divided ; and who

18. . . . *Vishnu* whom, though of *Sat*-form and one, yet the people by diverse conceptions call by such different appellations as *Brahmá*, *Vishnu*, *Rudrí*, *Hutása*, (*i. e.*, fire), the Sun, the Moon, *Indra*, *Váyu* (*i. e.*, wind), and *Yagnya* (*i. e.*, sacrifice) ; and who

19. . . . *Vishnu*, whom the father *Varuna*, explained to his son *Bhrugu* as being *Satyam* (*i. e.*, True, Permanent, eternally existing), *Gnyánam* (*i. e.*, knowledge), *Suddham* (*i. e.*, Pure and Holy), *Anantam* (*i. e.*, endless), *Vyatiriktam* (*i. e.*, not of earthly character), *Santam* (*i. e.*, Pacific), *Gúddham* (*i. e.*, Secret and Mysterious), *Nishkalam* (*i. e.*, having no differences, or changeless), *A'nandam* (*i. e.*, Blissful), and *Ananyam* (*i. e.*, having nothing separate from him) ; and who

20. . . . *Vishnu—Brahm*—with whom *Bhrugu*, being thus inculcated by his father in the *Yajur-Veda Upanishad*, and having then given up the five *kosams* (or covers) and the (six kinds of) tastes in himself, knew that he became identified, and then remained in the form of pure perception ; and who

21. . . . *Vishnu—A'tmá*—who combined with *Chichhakti* works and enjoyments ; surrounded by whom, under whose power or authority, and subject to whom, *Kshetragna* (*i. e.*, *Jíva*) by prompting the beings to act, regarded as the real actor or agent ; and who

22. . . . *Vishnu—Paramátmá*—who, being one and *sat* and *Asat* (*i. e.*, real and unreal), has created this whole inconceivable universe in his own form and then himself pervaded it all ; and who

23. . . . the Lord *Vishnu* whom, having seen in mind with the aid of the *Vedántás*, the *Adhyátmika Sástrás*, the *Puránás*, and other *Sástrás* and the *Sátwata tantrás* and understanding, they penetrate or grasp ; and who

24. . . . the Lord God *Vishnu*, who can be quickly known here by the earnest persons endeavouring to know him with the aid of *Sradhá*

i. e., earnestness), *Bhakti* (*i. e.*, devotion), *Dhyána* (*i. e.*, contemplation), *Sama* (*i. e.*, restraining internal desires), &c.; who cannot, without such aids, be known even by countless births; and who . . .

25. . . . *Vishnu*, who cannot be conceived by the mind; who is most exalted by his own virtue; who is asserted by those that know the *Védas* in the *Upanishad*, which says that everything is *Bráhm*; who is as much undifferentiated by birth or caste as the waves are from the sea; and who . . .

26. . . . *Vishnu*, with whom (the neophytes), having seen in *Bhagavadgítá* with the prescribed method the *Brahm-like deathlessness*, having attained it by much devotion, and having meditated upon it as something witnessing in their hearts, perceive in such contemplation their identity; and who . . .

27. . . . The Lord *Vishnu*, who (taking his seat in *Máyá* and) assuming the nature of *Jíva* enjoys the enjoyable things in five ways; who, though one, yet, like the moon in water, appears in so many distinct and separate forms; and who . . .

28. . . . *Vishnu*, who, when examined well by the knowers of the distinction between the body and *Jíva*, with the methods pointed out in the *Bráhma Sútás* (of *Vyásá*), is known as the attainable something called *Purusha*, who (which *Purusha* is the *he* in "I am *he*," "This man is *he*," and "I became *he*;" and who . . .

29. . . . *Vishnu*, with whom those that regard *him* as one who is existing in all bodies, and who is the incarnation of intelligence, be, come one even here in no time; in whom those that merge thus on this side of the grave will not be born again; and who . . .

30. . . . *Vishnu*, whom they regard as "I am *he*" and "I became *he*," who, after unifying the dual appearances by the expressions of the *Madhubráhmaṇa* (*Upanishad*) unifies, and then possessing the powers called *Animá*, &c., is adored by *Indrá*; and who . . .

31. . . . *Vishnu*, who, residing in the body and the armed actuates the beings; who causes the light or brilliancy of the sun; whom they, through the practice of identifying self with *A'tmá*, knows; and who . . .

32. . . . *Vishnu*, whose power, by pervading a man's intelligence makes him know the external things, while he (the man) can know nothing of *Brahm*; who, taking his seat in the heart of man, originates consciousness; and who . . .

33. . . . *Vishnu*, whom they (the neophytes), after much enquiry know as God in the body who knows, hears and delights, and with which God-like conscience they identify themselves; and who . . .

34. . . . *Vishnu, Brahm*—whose existence is analogically demonstrated by the *Sruti*, which says that what is not separate from *A'tmá* in *A'tmá*, is blissful, is *Prána* and *Apána*; and who . . .

35. . . . *Vishnu*, who is the form of knowledge, with which they ultimately identify themselves after questioning themselves as follows:—"Am I *Prána* (*i. e.*, life)? Am I speech? or *Sravana* (*i. e.*, hearing.) &c.? or mind? or *Buddhi*? Am I divided and separate? If not, Am I all?" and who . . .

36. . . . *Vishnu*, who is known here as mere conscience with which they ultimately identify themselves after severing their connection with everything else as follows:—"I am neither *Prána* (*i. e.*, life), the body, the mind, *Buddhi*, *Ahankára*, nor *Pragna*"; and who . . .

37. . . . *Vishnu*, concerning the first and Lord-like, whom the father says (to the son) in the end of the *Sáma Véda*—"Thou hast become that *Brahm* who is essentially *Sat* (*i. e.*, Force), is full of *Vignýána*, (*i. e.*, complete knowledge), has no birth, is the picture of Truth, is infinitely minute, and is eternal."

38. . . . *Vishnu*, whom a man, first giving up the formed and formless things, and then in *Samádhi* rejecting every perceptible thing as saying "that is not; and this is not," and then himself remaining as mere *Chaitanya* (*i. e.*, Force), finally knows as the figure of *Sat* (*i. e.*, Force or truth); and who . . .

39. . . . *Vishnu*, who pervades the whole universe both lengthwise and crosswise like warp and woof in a texture; who is characterised by deathlessness in the thickest as well as in the thinnest of things; except whom there is none else to know, or to be reached, or to be known; and who . . .

40. . . . *Vishnu*, with whom until a man identifies himself all this perceptible universe appears as real; with whom no sooner a man identifies himself than all this perceptible universe appears as (or lucorus) unreal; and who . . .

41. . . . *Vishnu*, who is the residual *Gnyána* (*i. e.*, knowledge), which, like the true copper when its over-laid guilt vanishes when tested by fire, results after the body is burnt in the fire of *Gnyána* combined with the *Ashtángas* (or the eight auxiliary processes); and who . . .

42. . . . *Vishnu*, who is the light of *Vignýána* (*i. e.*, boundless knowledge); who is first; who is clearly shining in the heart; who is the seat of the sun, the moon and fire; who is praiseworthy; who is refulgent as lightning; who is the truth incarnate; whom they by devout worship reach even here (*i. e.*, in this birth or with this body); and who . . .

43. . . . *Vishnu*, whom *Angírasa* prayed—"May *Vishnu* protect me, *Angírasa*, who am piously praying the truth like *Purusha* abiding in myself!" and thus assimilate *átmá* with himself and always remained as only *Sat* like one; and who . . .

44. This hymn of God *Hari* (*i. e.*, *Vishnu*), is worthy of being praised by the devout and faithful persons. It is the sun who dispels the darkness of the fear of *Sansára*. He who repeats or listens to this

will attain *Vishnuloka* (*loka*=plane). And an intelligent person will obtain the True Knowledge (or *Brahm*).

NOTES ON SRI SANKARA'CHA'RYA'S HARIMIDASTOTRAM.

VERSE :—

8. *Heart*:—is a synonym for mind in *Sánskrit*. (Cf. "*Chittantu Cheto Hridayam, Svántamhrut Manasam Manah.*" Vide *Gurubálaprabodhika*, I, 140.)

18. *Brahma, Vishnu* and *Rudra* (or *Siva*) form the Hindu Trinity—Creator, Prosecutor and Destroyer respectively, or rather those principles personified. *Hutása*=he who bears food for the gods; i.e., the Fire (according to the Hindu Accounts). *Indra* is the deity who presides in the East and over the clouds and rain.

19. *Varuná* thus teaches his son *Bhrigu* (Vide *Taittiriopanishad, Bhriguvalli, Anuvákas* : 1—10.)

20. About the (five) kosams, Vide *Sri Sankarácharya's Tatwa Bodh*, queries 21—26.

The six kinds of Taste are—

(1) Saltish, (2) Sweet, (3) Sour, (4) Bitter, (5) Hot, and (6) the taste of Tamarind or Lemon.

23. *Vedánta* means the *Upanishads*. *Adhyátmika* refers to the *Sástrás* that treat of *A'tmá*.

Sátwata Tantras:—For the following explanation of this mysterious subject, I am much indebted to the late Pundit N. Bháshyácharyá, F.T.S., President of the Cuddapah Branch T. S. "The *Sátwata Tantra*," says the learned Pundit, "is otherwise called *Páncharátra Agama*." He derives the expression as follows :—

(1). *Satwam* alone is *Satwam*. With the affix *tah*, it becomes *Satwatah*. He who wears this cloak or *Upádhi* of *Satwa* is *Vishnu*. The *Sástra* which treats of him or which pertains to him is *Sátwatam*.

Vide also *Mahábhárata* canto :—

Bhíshmaparva, Mokshadharma, ch. 58, and also *Kúrma Purána*, and *Tantra Sanhita*, 108. Thus the so-called *Satwata* was promulgated by *Naráyana* (or *Vásudeva* or *Sankarshana*) to *Nárada*. Then by *Nárada* it reached *Satwata*. Hence the *Tantra* is called *Satwata*, because it was he that promulgated it to the world through the Rishis. This contains 108 different *Samhitás* and comprises 4 different systems, viz. :—

1. *A'gama Siddhánta*.
2. *Mantra Siddhánta*.
3. *Tantra Siddhánta*, and
4. *Tantrántra Siddhánta*.

In each of the *Siddhántás*, the *Samhitás* differ as the *Sakhás* in *Védas*. Every *Samhitá* teaches 4 principles, viz. :—

(a) *Gnyána*—philosophical portion according to *Sánkhya* (*Sesvara*).

- (b) *Kriyápáda*—treating of dogmatic theories according to *Tantra*, similar to *Dharmasástra* and *Kalpa Sūtra*.
- (c) *Charyápáda*—treating of the different systems of worship, erections of idols, construction of temples, and the different kinds of procession, &c., and
- (d) *Yogapáda*—treating of *Rája Yoga*, especially the *Sálabhanopá-saná* (*Sákropásaná*).

This *Tantra* is entirely out of reach, except a few portions and *Samhitás*. This *Tantra* teaches also of *Siddhis* and *Mantrás*.

There is also another division of this *Tantra* into *Rájasa*, *Sátmika*, and *Támasa*; and also into *Divyu*, *A'rsha*, *Saiddha*, and *Mánusha*,

- (1). *Daivya*—promulgated by *Vásudeva* himself.
- (2). *A'rsha*—by Rishís as *Náradá*, &c.
- (3). *Saiddha*—by *Siddhás* (adepts).
- and (4). *Mánusha*—by Ancient *Acharyás*.

The *Vaishnavism* of *Sri Ramánujácharyá* is generally founded on this *Tantra*. But *Bádaráyana* (author of *Brahma Sūtrás*) in 2nd *Adhyáyá* (chapter), 2nd *Páda* (portion), last *Adhikarana*, says that this *Tantra* should not be considered as an independent authority against *Vedánta*, being contrary to *Veda*.

Sri Sankarácharyá also expressed the same opinion in his *Bháshya*. More particulars will be found in works such as those of *Bhoja Déva* and others."

24. *Sama*, &c., Vide *Tatwa Bodh*, queries 4—10. Also refer to the tenth Chapter of "The Fragments of Forgotten History" and the last Chapter of "The Purpose of Theosophy."

25. Almost every *Upanishad* says that "everything is *Brahm*."

27. The fire, amongst the Hindús, is regarded as the bearer of food to the gods. As life or *Jíva* depends on food,—*Anna-gata-pránam*,—this food is analysed into five parts distributed by the five principles of breath or *Váyu*, several parts of the body to support and strengthen it, and, therefore to maintain life. These five principles of breath with their respective functions are as follows :—

(1) *Samána Váyu* :—It digests food and distributes the digested portion to all parts of the system, and causes the being to live healthily.

(2) *Viyána Váyu* :—It creates perspiration, horripilation, &c.

(3) *Udána Váyu* :—It gives us the power of talking. It brings up the sound. (Vide *A'tma Bodh*) p. 20, notes on verse 12.

(4) *Prána*. }
and (5) *Apána*. } Vide note on verse 34 post.

For a stronger authority I cannot but refer the reader to *Prasna Upanishad*, II. 3; and III.

These are the five ways in which the *Jíva* enjoys the enjoyable things.

34. *Prāna* and *Apāna* are the two of the fine principles of breath. The seat of *Prāna* "is in the chest. Its function is to cause respiration. (and the seat of *Apāna*) is in the excretory organs. It expels matter and urine from the body." (*Vide A'tma Bodh*, pp. 20-21; notes on Verse 12.) *Vide also Prasna Upanishad*, II and III.

37. The Sublime sentence— (Thou hast become That)— is of the *Sāma Vēda*,

41. The *Ashtangās* are :—

(a) "*Yama* :—Being harmless, ceasing to gratify the external passions, and giving up all low desires.

(b) *Niyama* :—Driving off all family delights, seeking a lonely and unmolested place either in a monastery or a cave, not entering into any other kind of talk, giving up shaving and oil-baths, and then loving to practise *yōg*.

(c) *A'sana* :—Taking one's seat on a cloth or a deer-skin or a mat woven with *kusa* grass, practising sixty-four kinds of postures, and then sitting in the special and important posture of *Siddhāsana*.

(d) *Prānāyāma* :—Inhaling breath through the left nostril called *Chandra-Nādi* (Lunar plexus) and preserving or storing it up for twice the length of time occupied in inhaling and then exhaling it through the right nostril called *Sūrya-Nādi* (Solar plexus) and again beginning the process with the right nostril and ending with the left carefully observing the time of holding the breath; and all the while thinking of *Prana-vam Om*. Alternately repeating this process is *Prānāyāma*.

(e) *Pratyāhāra* :—Rejecting salt, tamarind, chillies, sour, bitter and sweet things, but taking only rice, milk, &c., in certain proportions.

(f) *Dhyānam* :—Always contemplating severally the six *Tatvams*, viz :—(1) Earth, (2) Water, (3) Fire, (4) Air, (5) *Akās*, and (6) *A'tmā* (spirit), representing respectively (i) *Ganesa*, (ii) *Brahma*, (creator), (iii) *Vishnu* (Protector), (iv) *Rudra* (Destroyer), (v) *Māhādeva* and (vi) *Sadāsiva*; each of these severally having their seats in the six centres of energy or *Chakrams*, viz :—(1) *Mulādhāra*, (2) *Swādhishtāna*, (3) *Manipūraka*; (4) *Anāhata*, (5) *Visuddha*, and (6) *Agneya*; and also contemplating the region of Fire or *Agnimandala* situated in *Manipūraka*, the region of Sun or *Sūryamandala* in *Anahata*, and the region of Moon or *Chandramandala* in *Agneya*.

(g) *Dhārana* :—Living in the sphere called *Agneya chakram* after conquering Breath or *Vayu* by the aforesaid six kinds of *Angams* or means, viz., (a) to (f), leading *Apānavāyu* which occupies *Mulādhāra* straight upwards through the middle road called *Sushumna mārgam* without touching on either

side the *Ida* and *Pingala* roads and thus crossing the boundary of *Mulādhāra* and reaching *Swādhishtāna*. Again carrying it on, after a moment, from there to *Manipūraka*; whence taking it on accompanied by *Samānavāyu*, that is there, to *Anāhata*; and guiding them on, with *Prānavāyu* in *Anāhata*, to *Visuddha*; and again ushering them on with *Udāna* that is there and sending for and meeting *Vyāna* on the way, and reaching *Agneya* with all the five *Vāyus* in a body and permanently staying there, as in the broad sunlight of midday as steady as the lamp unexposed to the wind.

(h) *Samādhi* :—When one is practising *Dhārana* he is said to be in *Samādhi*. (*Vide Vedānta Vārtika*.)

This above explanation refers to the *Hatha Yogic* view of the whole case. For the *Rāja Yogic* aspect of which, *Vide Aparākshānubhūti* verses 104—125; and *Theosophist*, Vol. VII, pp. 721-22. And for the explanation of some of the Sanscrit terms in the above notes from (a) to (h), the reader may refer to *Theosophist*, Vol. VIII, pp. 107; 138-39.

43. *A'ngīrasa Brahma* is the father of *Brihaspati*, the Guru of the Gods.

B. P. NARASIAH, F. T. S.

THEORY OF INDIAN MUSIC.

IF Pythagoras could hear the music of the spheres, as a result of his mystical training, in the 5th century, before the Christian era, now wonder that the Védic poets could do so at least two millineums before him; and if any trustworthy records are handed down to us by the West, explaining the relation of music to mystical training, it is those of the Greeks. But like all other sciences, the real and the highest spiritual purposes to which music was applied, and the method of such application, were always taught in the Sanctuary. It is, therefore, evident that we should turn to the pages of Eastern, and more especially of Sanskrit, literature to know something of the ancient conceptions of this divine science, and its applications.

It is a much vexed problem as to how far the Vedic Aryans were advanced in music, whether used for mystical purposes, or cultivated as an art of life. But one thing is certain that the songs of Védic poets do signify that they had some system of their own; and I may even venture to think that they were acquainted, to a great extent, with its effects on the physical and higher planes of existence. In the *Rig Vēda* (I. 164, 45), we find a very ingenious theory of Sound. The poet says: "Four are the kinds of *Vāk* (speech); so the Brāhmans learned in the Vedas (know); three of which are latent and the last is spoken." This gave rise to the four-fold classification, which we so frequently find in Sanskrit Literature, more especially in mystical and philosophical writings—and those sciences which treat of Sound and its applications, such as Grammar, Mantra Sāstra, and music adopted the classifica-

tion of Sound into Pará, Pasyanti, Madhyamá, and Vaikhári—or the ultimate, intermediate, seeing, and the pronounced forms of speech. These again respectively correspond to the Vedántic classification of Sthûla (gross), Sûkshma (subtile), Kârana (causal), bodies or planes of matter and A'tmá, whether the classification applies to the Macrocosm or the Microcosm. The Para or ultimate form of Vâk corresponds therefore, to A'tmá, and is made identical with it, by the Vedic poets themselves, when one of them says: "Four are the horns thereof, three are the feet, seven are the hands, trebly bound,—the bull bellows and the great god did enter mortals." Here is a description of the I'swará called for the above reasons also *sabda brahman* or the Logos—which shows that the Greeks entertained similar ideas about it as the Hindus did. The four horns are the four kinds of Vâk. The three feet are the three times, the present, the past, and the future. The two heads are the two natures of sound, the eternal and the factitious. The seven hands are the seven case suffixes known to Sanskrit grammar, which connected words, and therefore served the purpose of hands in a man. I'swará is compared to the Bull, and is so called from its showering down (*varshaná*), enjoyments on those who ask for it. It bellows, *i.e.*, makes a sound, or, manifests itself. Lastly 'the great god did enter mortals': in other words the Eternal Sound has become manifested in man in order that he may be again assimilated into Him: into Him (the Eternal Sound), verily the man that knows the fitness of speech, whose sins have been removed by the proper employment of speech, preceded by a knowledge of language, and who having split the knots of egotism, doth enter.*

One important point to be observed is that the Bull is here described as having two heads and four horns. The second head denotes factitious speech and corresponds with the Vaikhári Vâk, for the other three are placed in the '*guha*' (cave),† and men, therefore, take no notice of them, *i.e.*, 'busy themselves not with them or they get not a glimpse thereof.‡

Lastly the Bull is said to be 'trebly bound.' It is explained that it is connected with the three localities of the chest, the throat and the head, and this statement is made with reference to the Microcosm. It has been explained this way:—All sounds take their origin in the Kundalini where the three Nádis meet; and *vâk* in man in its passage from the Kundalini to the end of the Nádis is said to be in the stage of *pará*, because no distinction of parts is there discoverable. Its passage through the Nádis is its *pasyanti* stage because, and it means what is seen by the enlightened. Its passage from the end of the Nádis to the

* Kayyata, in his Commentary on Patanjali's Mahábháshyá (1st A'nhika).

† Vivarana explains 'cave' to mean where the occult development of sound takes place. 'By not getting a glimpse thereof' is meant 'their not being the depositories of any kind of knowledge in regard to the three stages of sound anterior to its articulation.'

‡ Patánjálí's Mahábháshyá (1st A'nhika).

throat is its *madhyama* stage, as it then abides in the region of the heart. Its passage, then, from the throat to the mouth is the *vaikhári* stage, and is therefore connected with the throat.* The connection of the Bull of sound with the head to which it is 'bound' cannot be explained therefore, in any other way than that the passage of sound through the Nádis, (*i.e.*, the *pasyanti* sound), which take their origin midway between the two eyebrows.

This explanation forms the basis of a form of Yoga called Laya-Yoga, in which the Yogí concentrates his attention, and for a time identifies himself with the various forms of sound† which he subdivides into ten, and which he compares with the sounds produced on the physical plane, by chini, clouds, a bell, a man, &c., and lastly that of Pranava. This last is the Parâvâk, and, as it corresponds with the Logos it is identified with it, and is hence described in the Mándukyópanishad as Logos itself. There is another stand-point from which Pranava was explained. The letter A+U+M which is made up of three-and-a-half mátrás (sounds by digits), is divided according to the Upanishad into four parts, the three digital sounds corresponding to the three forms of Vâk and the remaining half to the Parâvâk. Thus the Laya-yogí is able to reach Logos by meditating on sound: and the veneration paid to it by all the ancient nations induces one to think that all of them had similar ideas about it; and we may thus account for Pythagoras' contemplation of mind on the 'Music of the Spheres' which the Greeks believed to be the best and the highest form of sound, and the existing forms of sound uttered by mankind only corrupted forms of the same—an idea also shared by ancient Indo-Aryans when they said that the sound of the Véda was the best that one could pronounce, and all the existing forms of sounds were only corruptions of Pranava.

Instances can be shown from the Vedás, where the importance of music is dwelt upon. For instance, Rig Vedá, I, 1, 13, 4. "The chanters (of the Sáma) extol Indra with Songs; the reciters of the Rik with prayers; (the priests of the Yájush) with text." The words *Gáthinah* is the original for "Extol...with songs."

Do. I. 1, 19, 4, "The chanters (of the Sáma) hymn chant thee, Satakratu: the reciters of the Richas praise thee who are worthy of the praise; the Brahmanas raise thee aloft, like a bamboo pole." Here again the word in the original is "Gâyatrína."

Rig. Vedá, 8, 2, 2, 24, 3. "One (the hotri) is diligent in the repetition (of the Rik): another (the Udgátri) chants the Gâyatra (the Saman) in the Sakvari metre: another (the Brahma) declares the knowledge of what is to be done: another (the Advaryu) measures the materials of sacrifice."

So also Black Yajur Véda 3, 9, 1, says two Brahmins or a Brahmin and a Kshatriya should play day and night on the *vina* (the Indian

* Bharttrihari's Vákyapadiya as quoted by Nágasabhatta, in his Bháshyapradipodyota (1st A'nhika).

† Yagnavalkya tells us in his Smriti that if a Yogí cannot control his mind he should try to concentrate it on the sound of the Viná (flute).

mandolin) by the side of the king who performs the *Asvamédha* or horse sacrifice. In the 3rd Kanda, 4th Prapátaká comes a description of Purushamdhá. It is said that a flute-player should be offered as a sacrifice to the goddess presiding over music.

The Brihadaranyakopanishad (4, 4), the seven strings of the *vina* are compared to the seven stages of Yoga.

The duty of Udgátri priest in a sacrifice is to sing the Rig Véda, and he must have a knowledge of sound.

In the Sama Véda, Chhandógya Brahmana, 7th Prapátaka, there is an enumeration of several arts and science then known : and the science of music is there described as 'Devajani vidyâ.' This is the Gandharva Véda, and it forms a supplement to the Sama Véda. Four kinds of gánas are described in the Sama Véda, and are called Geyagána, Aranyaganá, Uhaganá, and Uhyagana. These are described in the Sama Vidhaná, Brahmana, Samatantra Sútras, and Phulla Sútras.

The Gandharva Véda appears to have been lost, but Rishis wrote treatises founded on the same, and among them are mentioned those of Sailáli, Bhriśásva, (Pánini, 4, 3, 100-1.) also, Ísvara, Pavana, Kálinátha, and Nárada. The first two were commented up on by Sankuka, Bhattalollata, Bhattanayaka, Abhinavaguptáchárya, and Anandavardháchárya. Independent treatises exist by Mátangá, Kohala, Dattila, Somesvara, Kírtidhara, and others who wrote Tantric works—as also Sarajadeva and Sárngadeva, and works known as svararaga Sudharasa, Srutiranjani, Naradiya Ratnakara, Somanadhiya, Svaramelakalánidhi, Sankalitaratnákara, Rágamanjusha.* The list of teachers as given by the author of Sangitaratnákara (Swaragatádhyáya) is: Siva, Gouri, Brahma, Mádhava, Nandikésvara, Dattila, Kohala, Yágnavalkya, Nárada, Hanumán, Ganesa, Shanmukha, Brihaspati, Arjuna (Kártaviryárjuna ?) Rávana, Usha (daughter of Bána).

In the present condition of enquiry into Hindu Music, it is not possible to give anything like a connected history of the science ; perhaps one may faintly indicate the lines of development and nothing more. We have seen that the ancient Aryans of the Védic period were acquainted with the elements of musical science. They used it largely in singing hymns. With the composition of Sama Véda, the notes were merely systematized. The four kinds of Sámagána were sung first in five notes (Sa, Ri, Ga Dha, Ni). Two more were subsequently added, Ma and Pa and we, at the present day, have seven notes. The Víná was also known in the earlier Védic writings relating especially to Sama Véda, we have hints as to the origin of sound, of the modulation of voice, formation of scales, and theory of time. In the Rámáyana again we first mention of seven kinds of drums. The question as to how far modern music can be traced to the ancient music, is one that can be

* There is a somewhat long list of works on Hindu Music, in "Hindu Music and Poona Gayan Samaj" which the reader may consult with advantage. It is not exhaustive, however.

answered only by a specialist. If we take Pánini's words for our authority, three systems of music, A'rchika, Gádhika, and Sámika were known, and based respectively on one, two, and four notes, making seven notes in all. Pánini even goes further and points out that what is called Udátta,* includes Ni, Ga ; Anudátta, Ri, Dha ; and Swarita, Sa, Ma and Pa : and thus establishes a relation between the ancient Sikshas, and the theory of the seven notes. In other words it may be said that consistent with the statements made by Sanskrit writers on Music, and more especially those by Sárngadéva, the author of *Sangitaratnákara*. The note Sa was first discovered, then the A'rchika, Gádhika, and Sámika notes which were in course of time divided into five, and lastly seven notes. The Védic theory of time was that of Swara as given out in Siksha writings and the same was afterwards known as Tála. The form of music prevalent till the rise of Buddhistic is technically called the *Márgi* system, which was set in words. After the appearance of Buddhism, however, a great impetus was given to what is known the Dési system, which is the one not set in words, and which, in course of time, gradually supplanted the former. It may even be safely asserted, therefore, that all those Sanskrit writings which allude to the Dési form, belong either to past—Buddhistic Period, or at the best to the period of the rise of Buddhism. One of the best and the oldest work—*Sangitaratnákara* already referred to, was written by Sárngadéva about the 4th century after Christ. and he seems to have lived in a period of revival of music in India, when the country was at peace and free from foreign invasions. The seventh and the eighth centuries were again periods of activity, and it was then that a large number of Commentaries on pre-existing works on Music, and independent works were written. Sanskrit works on Music now appear to have been translated into Arabic, and Persian. The Persians appear to have changed the initials into Do, Re, Me, Fa, Sa, La, Se.† With some such very slight modification, however, they became the notes of the Italian gamut. Till the sixteenth century, the science seems to have undergone no material development when Akbar encouraged it, and in whose time Thansen, the famous musician, lived, and who largely modified the *Dési* system. Under the Mogul Emperors, a large number of musical instruments were either invented or borrowed from Mahomedans, and this has continued to the present day, except in the southern side where the Hindu system is more appreciated. Expressed shortly, the History of Indian Music was, according to Capt. Willard "first to convey the idea of our passions to others. In process of time, when language had attained a certain degree of intelligibility, its use began to be restricted to the

* Sonnaka's Pratisakyá says :—

14. "In a given key a syllable uttered in a high tone is Udatta (acute).

15. One uttered in a low tone is called Anudatta (grave).

16. One carried from the high to the low tone is Swarita (circumflex).

17. Half the measure of a circumflex at its commencement is acute.

A more detailed treatment is to be found in the Pratisákyas, as for instance, in the third páda of the third Adhyáya of the above work.

† Weber's *History of Indian Literature*, p. 272, Note 315.

worship of the Supreme Being. It was afterwards extended to the commemoration of great events, the celebration of the praises of chieftains and heroes, and lastly to the alleviation of the society, in which the enumeration of the joys of love holds a distinguished place."

I shall now proceed to briefly enumerate some of the Hindu Theories of Musical Sounds and Ragas, &c. According to Sanskrit writers, and more especially the author of *Sangítaratnākara*. Sangita (Music) is made of three elements, Vocal Music, Instrumental Music and Dancing. His theory of Musical Sounds is the same as that given by Sanskrit writers on grammar for *Parávák*, but is supplemented by the statement that they are the result of the united action of vital heat and vital airs, set to work by the mind. Sounds proceed from the three Nadasi Ida, Pinjala, and Sushumna placed in the Brahma, Chandra, Vishnu, Náráda and Tumboora, and born of Jambu, Sáka, Kusa, Clouncha, Sálmalí, Sweta and Pushkara dvipas; their presiding deities being Agni, Brahma, Sarasvati, I'shwara, Vishnu, Ganesha and Surya. Their correspondences in the vegetable world are the mango, the date, the plantain, the jambu (rose-apple), the pomegranate, the grape, and ponnaga (jumbulm) trees. The seven metres are Anushtup, Gayatri, Trishtup, Brihati, Pankti, Ushnik, and Jagati. Their planets are Satabhishá, Chittá, Dhanishtá, Makha, Uttaraphalguni, Purváshádhá, and Anurádhá. The colour of their clothes are white, yellow, red, blue, red-mixed and black. The classes to which they belong are Sa, Ga, Ma of Devas; Pa of Pitras; Ri Dha of Rishis; and Ni of Rakshasas. The castes to which they correspond are: Sa, Ma, Pa to the Brahmin; Ri, Dha to the Kshatriya; Ni, Ga to the Vaisya, and the intermediate Sounds to the Sudra Caste.

Sounds heard are also near the chest, the throat, and the head, and they are called respectively by the names of Mandra, Madhyama, and Táráka, corresponding to the Védic classification of Udátta, Anudátta, and Swarita. But strictly speaking sounds proceed from the blowing of the air against 22 Nadis including Idá, Pingala and Sushumna, and this accounts for twenty-two kinds of voice called *Shrutís*. These twenty-two are comprised under the seven notes—Sa, Ri, Ga, Ma, Pa, Dha, Ni, which are only abbreviations of Shadja, Rishabha, Gándhára, Madhyama, Panchama, Daivata and Nisháda. For purposes of easy reference, I subjoin a table showing the correspondences.

The English notes corresponding to Sa, Ri, &c., are generally supposed to be C, D, E, F, G, A, B. The sounds are compared to the cries of peacock, ox, goat, crane, koil, horse and the elephant.

Their corresponding colours are those of copper, neck of an elephant, gold, jasmin, a mixture of five colours, yellow, and brown. Several other kinds of correspondences are given in Sanskrit writings, but they are of little or no interest to the general reader. The most interesting of all is that of the emotions of man connected with them. Sa and Ri rouse valour, surprise, and anger; Dha, disgust and fear; Ga and Ni, compassion; and Ma and Pa, the ludicrous and love.

Four kinds of manipulations of notes were also known. A single note may be repeated a number of times; or the notes may be produced in an ascending order: or this process may be reversed: or the three processes may be mixed. These are respectively known as Stháyi, A'rohi, Avarohi, and Sanchári Varnas, or manipulations. These several groups of Varnas can be permuted into 56 varieties. Thus Stháyi is of seven kinds, A'rohi and Avarohi of twelve each, and Sanchári of twenty-five: these, with twelve minor varieties, make up the sixty-eight permutations for alankaras. Murchana is the act of going over the seven notes of the selected scale backwards and forwards, which are the A'robana and the Avarohana. There being 56 Murchanas for each note, there are 392 of such Murchanas according to *Sangítaratnākara*.

Rágas are the several arrangements of Swaras and Varnas intended to please the ear. Such arrangements can be indefinitely made, but the best of them are generally given out as twenty. Of these twenty, again six and male Ragas:—Srirága, Vasanta, Bhairava, Panchama, Megharága, and Náta. Each of the Ragas is personified and married to six wives called Raginis, and the total number of Ragas are therefore forty-two. The melody and the pitch are so arranged that certain Ragas appropriate only for certain seasons, months, and even parts of day. I have thus far dwelt on the philosophical aspect of ancient Indian Music as given out by writers of antiquity, mainly to show that the Indian Music has a mystical basis, and secondly that it has a foundation in nature although, perhaps, it is not as scientific as the modern European system. The question is a very instructive one, but needs investigation more at the hands of practical musicians than of scholars.

S. E. GOPALACHARLU.

Reviews.

OUR MAGAZINES.

Lucifer.—With the New-year the "Watch-tower" comments on the general aimlessness that characterizes the greetings in vogue. There is certainly a good deal of loose "good-will" about at this time, but it needs concentrating and directing to some definite end; and if it comes off the finger-ends instead of the tip of the tongue as is usual, so much the better for every one concerned. The Theosophist knows well that a new year begins with every day, and the first of January has no special suitability for all that "good-will" intends. Items of news and comments on Theosophical matters take voice from the "Watch-tower", which is as graphic as usual. The responsibility of the editorial during Annie Besant's absence, is thoroughly well sustained by Herbert Burrows.

Bro. K. P. Mukherji, in an article on "Svarga" distinguishes between that *postmortem* state and Devachán, with which it is too often confounded. Other notes on the Lokas renders the short article a valuable one.

G. R. S. Mead, in a well-written article, commences a definition of the "Vestures of the Soul", and shows the identity of thought existing in various mystical systems in the East and West on this subject. The writer gives

evidence of wide and thoughtful reading, while in his definitions and illustrations he is capable of extreme simplicity and lucidity. "The Balance of Life," by Thos. Williams, argues for the necessity of the Devachanic period between earth-lives, and uses the law of alternation as his chief factor. It is when he comes to deal with the 'Time interval that his difficulties really begin, and unfortunately he is brief on this important point, not to say illogical,' while his concluding postulate of "the Annihilation of Time by Intensity" in human evolution, utterly overthrows his own arguments when applied to the Devachanic state. "Shutchakrá," on the six plexuses of the human body, is a most interesting article by Bro. Rai B. K. Laheri of the Ludhiana T. S. The first (sacral) plexus, *Muládhárá*, is dealt with. "Agrippa and the wandering Jew" is a very interesting story of the meeting of the Magician and the world-famed pilgrim, which must have happened, if at all, in the year A. D. 1511 when Agrippa was in Florence. The story was first published in the year 1851, and is exceedingly well told. Alexander Wilder, the well-known Platonist, writes on "Mind, Thought and Cerebration," and deals chiefly with the sub-conscious faculty known as intuition, and brain-agency in relation to the cognition of the super-sensible. The article is most instructive. Dr. Wilder is, however, somewhat too narrow in his dictum regarding the tendency of science, and the attitude of scientific men to the sensualism of the age; and, in the course of the article, convicts himself by quoting Spencer, Huxley, Tyndall and others to the contrary. W. R. Old continues his useful translation of Bruno's dialogue on "The Infinite Universe and Worlds."

"Andarse Atrepat," a study in Zoroastrian Ethics, by D., of Surat, is an instructive review of a Mazdiasnian Book of Precepts, said to have been communicated to one named Zortosht, by his father Dastar Adarbad, a learned Parsee priest. Henry Pratt, M. D., in "Linguistic following Doctrinal Change," illustrates from the "Book of Genesis" the various transformations which the original Ideograph has undergone in the Hebrew account of the Cosmogensis. The Ideograph is evidently an arbitrary reading-in of the writer, and the interpretation of the corresponding Hebrew words is consequently strained in many cases. But the treatment of the subject is good, and we should like to see the whole of the Hebrew scriptures translated in this manner. "Gleams from the Dawn-land" contains some useful notes upon the Key to languages, which the writer, C. J., affirms is already understood by official science to consist in the Hieroglyphic and Ideographic writings. "The Destiny of Man" and "This is Enough to Know" complete the January number of our contemporary.

The Path.—"A Commentary on Gáyatri", by an obscure Brahman, is not calculated to give those who are unacquainted with the mantram in its literal form a true idea of its reading. The translation adopted by the writer amounts rather to a commentary itself, and in some respects resembles one of the Dhyáná Slokas read in context with the Gáyatri. The startling predictions contained in a Hindu book communicated by a resident in the Tanjore district, is a very curious piece of information, and has some special interest for the English nation. There can be no doubt about the value of these Nádigrandhams in the hands of the Hindu Astrologers. Some comments on the subject "The Ashes of H. P. B." are accompanied by a neat electrotype illustration of the cinerary urn at the European Head-quarters. Katharine Hillard continues her pleasing "Letters to a Child," this being the second, and telling of "the making of the earth." "Joining the Movement," contains

some reasons why those who are favourably disposed towards the views of Theosophists and the objects of the T. S. should enroll as members. Dr. A. Keightley replies to the question as to what is new in H. P. B.'s writings, and argues that the treatment of old-world truths by her is such as to constitute practically a new doctrine, for the western world at all events. William Brehon gives some good reasons for the course of action apparently pursued by the Adepts in regard to our own and kindred movements and the world generally. "Faces of friends," introduces a portrait of Dr. J. D. Buck, F. T. S., the author of "A Study of Man" and other works, and gives a short outline of his Theosophical career. "Friends or Enemies in the Future" illustrates the economy of ethics in daily life, and shows that the making of friends for a future life is a matter which must be decided now by our attitude towards others. Correspondence on the musical gamut and its occult significance is very interesting, and we hope it may lead to further information. "Tea-table Talk" deals with the influence of the Theosophic movement on the thought-currents of the present times.

Theosophical Siftings.—No. 15 of Vol. V, contains an article by C. M. on "Theosophic concepts of Compassion and Affection," and justifies human affection in its meanest phases, because it is the germ of Divine Compassion. "The Planetary Chain" is an article reprinted from the *Theosophist*, and embodies a study from the *Secret Doctrine* by G. R. S. Mead.

Le Lotus Bleu.—No. 10 continues its useful answers to questions, the translation of "Letters that have helped me," that on "Man," and the "Study of the Secret Doctrine." "The Gods of the Religions" is an able article by Guymiot, which views human ideation as the material out of which are made the "bodies of the gods," in or through which they are able to act upon the physical plane of existence. This view of the continuity of existence institutes the idea that the ethereal product of one class of beings forms the body or upádhi for that which is next highest in the scale of emanations. *Philadelphie* contributes an able article on the education of children.

The Irish Theosophist.—No. 4 continues its teaching of "Theosophy in plain language." K. B. Lawrence writes upon the "Perfect Way," the only one way, which leads through human sympathy to self-perfection, and that of the race. The monograph is set in pleasing tones. C. J. contributes useful translations from the *Mandúkyá Upanishád* upon the meaning of "OM." F. adds an instructive article on "Jagrata, Svapna, and Sushupti."

Pauses.—Nos. 5 and 6 contain some attractive articles beside useful translations and extract-matter from Theosophical journals and books. Among other articles is a translation from the *Sphinx* of the "Art of Consolation" written by a school-boy of 16 years attending at the Colombo Buddhist School; a very creditable production.

Theosophia.—No. 8 continues its work in Holland, translating some of the best introductory treatises. "Theosophy and Religion," by G. R. S. Mead, is now introduced into these useful pages.

The Buddhist.—Vol. V., Nos. 1 to 4, contain many items of extreme interest. A. E. Buultjens, the Superintendent of Buddhist Schools, submits a very encouraging report of work done during the past year. "The sin or demerit of flesh-eating" is discussed by D. C. P., while Arthur Howton contributes an Essay on the "History of Hypnotism," which contains some most useful historical notes.

The Pacific Theosophist.—Vol. XI., No. 1, relates the amusing comedy of H. B. Foulke's pretensions to Theosophic leadership, and makes some salutary remarks on Christian Science. The Magazine makes an appeal for help, which we trust it will readily receive. It is the organ of our Pacific Coast Committee.

Adhyātma Mālā Vol. I., No. 3:—This number consists of four articles translated from different numbers of the *Theosophist* and one original article on Dharmā. It begins with "the T. S. and its Members." The translation is rather obscure. Then follows "What is Theosophy?" which is continued. The third article on Sapta Bhūmikā, is in the form of a Novel. The translator has almost succeeded in keeping the spirit of the original intact. Then follows the article on Dharmā. It is incomplete, but still promises to be a well-thought-of, and systematic exposition of the meaning, and province of Dharmā. This number closes with a portion of a Guzarāti version of Mr. Subba Row's Discourses on the Bhagvatgīta.

Teosofisk tidskrift.—The January number of our Swedish organ continues the good work of its fore-runners and translates some articles from the *Path*, *Theosophical Siftings*, &c. "The Christ Principle in Man" is the title of a paper, originally read before the Swedish T. S. by Dr. Gustav Zander, which appears in this number. The Swedish T. S. is a strong and growing body, and can muster nearly 200 members at its centre in Stockholm.

AN EPITOME OF THE KEY TO THEOSOPHY.

The Theosophical Society of Bombay publish the above work in neat pamphlet form. The Digest of H. P. B.'s work is made by "D.", who, in presenting it to the public, says:—"As far as possible we have expressed her ideas in her own words. We think that our epitome gives an inadequate notion of that excellent work on Theosophy; but we hope that it will arouse an interest in that work and induce some of our friends to read it carefully." The present abridgement should form a very useful pamphlet for wide distribution among enquirers and the public generally.

W. R. O.

THE RECRUDESCENCE OF LEPROSY.*

This work of some 400 pages by William Tebb, embodies the results of the Royal Commission on Vaccination, and so far as evidence can be collated and conclusions drawn therefrom, this work is all that can be desired. Mr. Tebb has undertaken his work with a full knowledge of the pathological conditions attending inoculation, and of the important factors which may be supposed to have a strong bearing upon the known increase of leprosy. Twenty-two years of incessant and world-wide travel have put the author in possession of facts connected with this subject, which are not obtainable even by the most patient investigators in equal time when working within the restricted areas usually dealt with in the statistics. As the result of his labours he affirms, as a general fact attaching to all cases of vaccination, that no noticeable good accrues; while, on the contrary, he states that in nearly all countries where he inquired into the methods and results of vaccination, whether from public officials or of intelligent private individuals, he "hardly

* London: Swan Sonnenschein & Co., Paternoster Square 1893.

ever inquired without hearing of injuries, fatalities and sometimes wholesale disasters, to people in every position of life; and these have occurred from the use of every variety of vaccine virus in use."

But it must not be thought that this work expresses merely the opinions of the author. On the contrary, it bristles with facts of the most significant, not to say ghastly, character; and the conclusion to which he comes—the seemingly unavoidable conclusion of everyone cognisant of those facts—consequently represents too much that is of vital importance to the world at large, to be overlooked. At the present time, while inoculation, with a view to the eradication of cholera and other diseases, is so much in vogue, it would be well for all who contemplate security by such means to first read the evidence of thousands, voiced in this work by Mr. Tebb.

W. R. O.

POSTPONED REVIEWS.

We are desired to give notice that the Reviews of Dr. Hartmann's German Translation of the Bhagavatgītā, two books by Mr. Dambor, and the last two numbers of the *Sphinx*, are deferred *sine die*, owing to the regrettable loss of the copies of the works which were in the hands of Bro. Bertram Keightley, when the S. S. *Neiman* was wrecked.

Correspondence.

THEOSOPHY IN WESTERN LANDS.

[From our London Correspondent.]

LONDON, January 1893.

My news this month is principally Home news; there is very little new to report of our Continental brethren, save that in Spain a larger and more carefully-edited Theosophical Review is to replace *Estudios Teosoficos*. The name of the new journal is to be *Sophia*.

Mrs. Besant's American tour continues to be a success, judging from the latest news received. She has suffered intensely from the cold, and entirely lost her voice for one day. A rather amusing incident is reported from Fort Wayne; the audience there was not so large as that usually drawn by our sister's name and fame; this, it is said, was entirely owing to a house-to-house visitation from the local Clergy, in order to warn their flocks from attending a lecture likely to be followed by such pernicious results to the audience! Truly, if the strength of a movement is to be gauged by the amount of opposition received, Fort Wayne points a sufficiently encouraging moral.

The Bow Club reports no less than five most successful entertainments given during the last month to—in all—nearly 700 people. This includes two Christmas Trees. Mrs. Lloyd is indeed to be congratulated, and the amount of pleasure and profit which she is the means of spreading among our East End brethren, must amply repay her for all the labour and worry unavoidable in the successful management of such large undertakings, and which she bestows with no ungrudging hand. "Indefatigable," indeed, hardly sufficiently describes Mrs. Lloyd's untiring energy and good-will.

Some little time ago, Mrs. Besant suggested an idea which was taken up by Mr. Moore, and worked out with the most admirable results, and promise of immense success in the future. This idea is no less than the establishment of what may be called a Social Club—for working men, principally.

I say "idea," but the idea is now *un fait accompli* in the world of effects, and indeed the Club is shortly to be opened, and, by the time this reaches you, will have been in full swing for three weeks or more. Premises have been taken opposite the H. P. B. Press, so the Club is close at hand. These premises include a large hall (capable of holding quite £00 people), which can be used for Sunday evening lectures, by means of which, it is hoped, much successful propaganda work can be done. On week days the Club will be open every evening for four or five hours; one special feature being a billiard table for the men, a capital idea. Mr. Moore, who may be called the "President-Founder" of the Club, told me that he and others were puzzled for a long time over the name which should be given to it, and I think the result of their cogitations is everything that could be desired, as the papers say. For, in giving it the name of the "Lotus Club," H. P. B.'s memory is perpetuated in a fashion which would have been specially dear to her heart.

Miss Willson is already making the results of feminine management and influence in the Library to cause Members to "rise up and call her blessed." The Library proper is now entirely devoted to quiet and study, and the large conservatory adjoining completely furnished, warmed, and beautifully lighted with a couple of floor lamps, and set apart for talk—a great improvement. The Library, by the way, has been glorified by the addition of a brand-new carpet.

The new edition of the "Secret Doctrine" will be fully worthy of the reputation, skill, and experience of our brother J. M. Pryse, more than that can hardly be said in praise thereof. I have seen some of the work, and it is really beautiful.

A new edition of the "Key" is just out, too; revised and annotated by Mr. Mead.

I forget whether I told you of the presence among us of a Brother Theosophist from New Zealand, Mr. Hodder, a very old Member. He has been staying at Head-quarters for some weeks now, and I hope will remain for sometime longer.

Experience of the extreme difficulty of bringing London Members together, getting in touch with them, and so promoting that fraternal intercourse which is really so essential to the spread of Theosophic ideas, has induced four of our Lady Members to set apart one afternoon in the week, when one of them will be at home at Head-quarters until June, the day chosen is Wednesday, and on the 18th instant the series was inaugurated by "The Countess Wachtmeister, Mrs. Bell, Mrs. F. Brooks, and Miss Cooper" being "At Home" to over 100 people. The afternoon was most successful, the music being specially good; Members and their friends seemed mutually pleased, so we all hope good may result, and that thus Members may be brought together in friendly intercourse in a way that it is otherwise impossible to accomplish.

Brother J. T. Campbell is carrying on a most vigorous and successful propaganda in Bristol. He writes of innumerable interviews, and interested callers, of lectures, and distribution of pamphlets; and reports that, at the close of one of his lectures, and Congregationalist Minister, moved a vote of thanks, and paid a high tribute to the manner in which the case for Karma and Reincarnation had been presented.

* * * * *

The *Fortnightly* last month published a most interesting letter from Mr. Hamerton on Inaudi—an account of whose marvellous calculating powers appeared in the *Theosophist* last year—whom, he says, he knows personally, and who has frequently stayed with him. I mention the letter more because Mr. Hamerton's remarks—which I shall quote—appear to me to be well worth noting, than because there is anything specially new said therein of the actual feats performed by Inaudi. I do not, however, remember to have seen it stated anywhere that *figures are entirely absent from his calculations*; "I doubt," says Hamerton, "whether he *saw* his masses in his mind, he seemed to perceive them rather by some mental sense unknown to us, marvellous above all things for its perfect accuracy." Verily would this be so, since it is the higher mind which here comes into operation. With regard to these masses, Inaudi, it appears from Mr. Hamerton's letter, told him that "his own private conception of numbers was not like ours, that it did not go either by figures or by the notion of separate unities, but always by masses"; thus a million was a certain *mass* for him, and so on.

Still more wonderful, from the ordinary standpoint, is the fact that—as Mr. Hamerton says—Inaudi is perfectly free, whilst making the most astounding calculations, to carry on ordinary talk with perfect presence of mind, or to solve problems in ordinary arithmetic. Finally, Mr. Hamerton writes:—

"This leads to the curious conclusion that if, as is quite possible, there exists in some other planet a race of beings amongst whom his power is as common as sight or hearing amongst ourselves, they are probably ignorant of figures, and whilst incomparably superior to us as calculators, they may be unaware that they possess any gift of calculation. . . . They may deal with quantities in a way inconceivable by us."

Quite so; but why postulate beings in another planet? Though it be true "that one swallow does not make a summer," yet surely the *actual presence here* of the one might lead to the not unfounded hope of the eventual arrival of summer—here also. Curious, how these people will resort to the most far-fetched explanations—so they be of their own making—of observed facts, rather than accept the most obvious ones—not their own and, therefore, unwelcome—lying under their very noses, one might say, and fitting the case to perfection.

The journalistic world is at the present moment exercising its mind over all sorts of Occult problems, *e. g.*, the nature of mesmerism, treated in the correspondence columns of the *Times*, with astonishing, and, in some cases, wilful misapprehension of the real issues of the case. Then we have the lengthy correspondence, running for nearly three weeks (and just closed) in the *Morning*, on "The New Spiritualism"; a correspondence quoted by Mr. Stead's recent utterances on automatic writing in the Christmas number of the *Review of Reviews*. This dreary "tale of bricks"—mainly spiritualistic bricks—has been one of almost unrelieved and trivial mediocrity; one bright gleam, however, was an interview with our Brother James M. Pryse, at Head-quarters, in which he delivered himself of certain observations which gave an opening for the lifting of the correspondence out of the dull materialism through which it was wading. This opportunity—needless to say—our spiritualistic brethren entirely overlooked; or, more probably, wholly disapproved of, as tending towards a depreciation of their own explanations of the phenomena of spiritualism.

The *Times* for the 5th instant gives nearly three columns to "Science in 1892"; *Mars*, of course, holds a prominent place, and the discoveries in Chemis-

try and Physics in connection with Astronomy give us, amongst other items, the following somewhat significant observation—significant in so far as Occult science is concerned:—

"Equally remarkable was Deslandres' account of his discovery of 14 lines in hydrogen, rendered possible by spectral observations of the sun and stars, resulting in the detection of a striking analogy between these lines and certain harmonies of sound."

The compiler of these notices of scientific records for 1892, then refers to Professor Oliver Lodge and his recent investigations and discoveries, as also to M. Tesla's experiments, both which I have already told you of in former letters. Weissmann's theories of heredity and transmission are somewhat timidly noticed, the reviewer being evidently afraid to commit himself to any definite opinion, contenting himself with the somewhat tame observation that "it seems to be generally admitted that what is wanted is more observation and experiment."

Mr. Preece, Chief Engineer and Electrician to the Post Office has, for some time, been occupied in trying to produce telephonic communication without a wire. This he has at last succeeded in doing; and the discovery gives a recent number of the *Spectator*, a text whereon to hang a very pretty little discourse, and in which the case for thought-transmission is most eloquently pleaded. Some of it is well worth quoting:—

"Mr. Preece's experiment seems to us to throw a strange light, not indeed on the fact of the inaudible and invisible transmission of thought, but on its possible method.....Why, if one wire can talk to another without connection, save through ether.....should not mind talk to mind without any wire at all? There must be conditions, of course,.....None of us understand accurately, or even as yet approximately, what the conditions are.....but still the central query remains—Why is the occurrence, apart from conditions, inherently impossible?Granted the conditions, the result seems to us, reasoning from analogy, to be inevitable, and the deduction, therefore, is plain. Beings may exist, finite beings, possibly beings living under most limited conditions, who in their communications with each other, are independent of all the conditions necessary to what we call speech—who, to use the clearest expression of our meaning, can, in thinking a thought, make that thought audible. That reflection, as it seems to us, is justified by the facts and helps to make it possible for men to conceive of what spiritual existence may be like, and to enlarge our conception of the range of sentient existences which the universe may contain."

To fitly cap these remarks, little more is needed than a few quotations from the "Secret Doctrine," in elucidation of the writer's ideas, and—There you are! What more do we want? The "little leaven," that "leaveneth the whole lump," seems to be working apace, for current literature of all sorts simply teems with these ideas, put forward in one shape or another.

A. L. C.

AMERICAN LETTER.

NEW YORK, January 11th, 1893.

An American public lecturer says: "Our country abounds in kindly Race-lovers, who think profoundly on the great questions now surging to the front, that concern the bettering of the world." Let us hope—and are we not justified in doing so?—that this is one of those "signs of the times", which point the fore-finger to a new era in which evil will be less predominant. Assuredly, the writer from whom this is quoted, though not a Theosophist, believes in better times, in which the relationships of men are to be

more fraternal, for she tells us, referring to these "Race-lovers," "I have met them here and there in my journeyings, and listened, spell-bound, to their plans and prophecies, till I, too, have seen 'distant gates of Eden gleam.' Shall not the dream of the ages be realized? It was the belief in a 'good time coming' that inspired Plato's 'Divine Republic'; that planned Sir Thomas Moore's 'Utopia'; that suggested the 'Arcadia' to Sir Philip Sidney; that stimulated Harrington to sing his 'Oceana'; that stirred Fourier to plan his bungling 'Labor Paradise'; that led Jesus and the apostles to foretell the 'New Heaven' and the 'New Earth.' Shall this hope, which humanity has carried in its heart like a heavenly seed for ages, never come to fruition?"

Father McGlynn, of the Roman Catholic Church, who was unfrocked a few years ago, has been reinstated without apologizing or receding; Prof. Briggs, of the Presbyterian Church, tried for heresy, has been acquitted. This means that the American spirit is creeping into even the Roman Catholic Church, and that it and the Presbyterian—one of the most conservative—are becoming more liberal. But, even this liberality is insufficient, the clergy of the liberalized churches finding the lighter fetters still too heavy. So, some have entered that creedless denomination, the Unitarian. The "San Francisco Examiner" of December 9th says: "Close upon the adoption of the Unitarian faith by the Rev. J. Herndon Garnett of San Jose, comes the announcement that two congregational Ministers from Oakland have renounced their creed, and are now preaching the Unitarian beliefs throughout the State." As several Unitarian and Universalist Ministers have joined the Theosophical Society, and are preaching Theosophy from their pulpits, the fences are indeed falling down. From Catholicism to conservative Protestantism; from conservative Protestantism to liberal Protestantism; from liberal Protestantism to Theosophy, the gradations are easy. But some prefer to take all the steps at one bound. Dr. Shell of Washington City, until recently a Roman Catholic, Private Secretary to Bishop Keane, the Rector of the Catholic University in Washington, the lecturer in comparative religion in the above-mentioned Institution, and a young man of remarkable scholarship, has now severed his connection with "holy mother church." Will he nil be he is a Theosophist—so public verdict decides. When interviewed by a Reporter, he replied to a question pertaining to this subject, "I have been called a Theosophist, it is true, but I did not like the name. I recognize much that is admirable in the Theosophical Society, but I cannot accept the belief in Mahatmas and in some of the other tenets which the members of that Society hold. However, I think it true that much of our best thought to-day is coming from the East, and this study of the philosophies and religions of the Orient, which the Theosophical Society encourages, will be productive of effect upon the religion of the West—the Christian religion." The interviewer further reports that the Doctor said that he would join no church, as he intends to gather about him a following of his own, but that his friends gather from their talk with him, that his belief is identified more closely with Theosophy than with any other system.

One of the leaders in the Christian science movement recently made the statement that if one had faith he could pick up a rattle-snake, and it could not hurt him. A convert tried the experiment, was bitten and died, in spite of the prayers of his fellow-believers in faith. People will, no doubt, eventually learn that faith is invincible, but they must also learn that faith

is unshakeable conviction based on knowledge, not opinion founded on presumption, hearsay or prejudice and stubbornly adhered to.

Newspapers and Magazines give a no inconsiderable quota of their space to Theosophy. On the fifteenth of last month Frank Leslie's "Illustrated Weekly" had a long article on the subject by Bryan Kinnavan. Accompanying this article were pictures of several prominent members of the Society, including Mr. Judge and Mrs. Besant.

Brother Claude F. Wright, formerly of the Blavatsky Lodge of London, is doing energetic and effective work. In the latter part of October he left New York and spent about two weeks in Boston, two in Malden, two in Cambridge, one in Providence, one in New Haven, and a day in Bridgeport. While in Boston, Malden and Cambridge, he gave about twenty-eight lectures and parlour talks, helped to form a branch at Harvard University, and lectured to the general public in Chickering Hall. He reports the Boston branch as very strong and harmonious. It has established a system of associate membership, cards of admission, Sunday evening lectures, a syllabus for the regular weekly meetings, and monthly conversaziones, similar to that already adopted by several other Branches. He also reports the Branch at Malden as having removed to new rooms, as having a form of associate membership, and as having decided to hold monthly conversaziones. He also reports the Cambridge Branch as moving into new quarters, and the Providence Branch as growing. On the 4th of this month, having previously returned to New York, he started forth again, this time intending to visit Pittsburgh, Columbus, Cincinnati, St. Louis, Kansas City and other points.

At New Haven most energetic measures are being taken, due almost entirely to the zeal of brother Wadham, to infuse life into the Branch. Every Sunday evening a public meeting is held, the services of members from other Branches having been secured by the lecture bureau. Certainly devotion in the face of great difficulties must be productive of good.

On the 27th of December, a charter was issued to the Toledo T. S. of Toledo, Ohio. This is the seventieth Branch in the American Section.

Nearly eight hundred dollars were contributed in November towards the reduction of the floating debt on the Aryan Head-quarters, so that the January *Path* has been able to report a remaining debt of only five hundred and three dollars.

The lecture bureau, referred to before, has been doing most efficient work. Through its instrumentality, lectures have been given, usually on Sunday evenings, in Washington, Baltimore, Philadelphia, New York, Harlem, Brooklyn, New Haven, and other cities. Those in New York, Brooklyn, Harlem and New Haven have been given weekly.

The "Amrita" Branch, of Lincoln, Nebraska, writes that, though they are not cutting much of a figure either before the world or in their own locality, they have come to stay, and are making headway, unperceived, because beneath the surface; that, their membership has not increased, which seems strange to them, as in a city of some fifty-five or sixty thousand people there should be more avowed Theosophists, and still more strange that their small number,—there are only ten—should have come to the surface and found each other at once and organized, and that these looking towards the horizon in all directions, they should see no signs of other comrades.

The "Brooklyn Syllabus" for January, February and March, has the following subjects; "Reality and Illusion (matter on the modern Proteus; the Veils of Maya)"; "Duty (duality of the basis of ethics, physical and meta-

physical; scientific and religious;) "Intuition and Instinct (duality of dual cognition.)"; "Intuition and Logic (the handmaids of reason)"; "Universal Brotherhood (a universal law; the essential oneness of humanity, material, psychical and spiritual)"; "The Seven Principles of Man (Reasons for the classification)"; "Evolution through Re-birth (the missing link in science and religion)"; "Heredity (physical, psychical and spiritual influence of surroundings on the reincarnating Ego)"; "Karma and Free-will (each man his own creator; our limits expanded or contracted through our own actions)"; "Planes of consciousness (philosophy of sleep and trance, hypnotism)"; "Phantasms—Real and Ideal (the astral body; the thought-form or 'illusion body')"; "Dreams and Premonitions (clairvoyance, waking and sleeping; visions and fancies; perceptions and illusions)."

In "The Arena," for this month, there is a clever article on Theosophy, by Edwin Dwight Walker, entitled "The New Religion." A quotation or two may not be amiss. It says: "Instead of scientific inventors, the East has produced sages whose lives have been occupied in introspection and metaphysical insight, arousing to the strangest consciousness all the latent marvels of the soul. Lately the Western spirit of broad investigation has re-discovered this forgotten world, and starts with surprise at the vastness of its treasures. Does it mean another renaissance? Those who are most intimately acquainted with it say that it does, though like all other great movements, its progress must be slow.....Theosophy does not antagonize the scientific spirit. It is the most exact of sciences.....It opposes the dogmas of science, as it does those of religion.....A suggestion of what this wisdom-religion is destined to accomplish is seen in its practical operations. At the last Theosophical Convention in Madras, India, the two hundred Delegates included Parsees, Mahomedans, Brahmins, Buddhists, and English Christians from various parts of Asia. They met upon an equal footing and frankly discussed the principles of the one universal religion, each considering the faith of his fathers as the most appropriate style of the truth for himself and his people, and seeking its inner interpretation in Theosophy. Caste and religious gargling were entirely absent, and the sacred books of their different religions were all studied in turn. So the Theosophical Society in the United States in its many Branches comprises Jews, Roman Catholics, Protestants, Swedenborgians, Spiritualists, Rationalists, Theists, and even some calling themselves Atheists, in a group of earnest students of that truth which transcends and embraces all phases of thought,—which can only be really tested by experience, and best taught by living."

H. T. PATTERSON, F. T. S.

CEYLON LETTER.

February, 1893.

Last month we had some very welcome visitors from the West, among them, one was our good sister Mrs. Cooper-Oakley from London, who paid us a flying visit on her way to Australia. We heard in time that she was coming this way, and we were anxiously looking forward to the arrival of our sister. As soon as the S. S. *Ophir* came into the Colombo Harbour, Mr. Peter de Abrew, boarded the steamer, and exchanged greetings with Mrs. Cooper-Oakley. Her fellow-passengers, the Rt. Hon'ble The Earl and Countess Meath, were then introduced to Mr. de Abrew, and the whole party came ashore, and drove down to the Sangamitta Girls' School, where Mrs.

Higgins received and entertained them most cordially. The visitors went round the whole institution, visiting each class, and hearing the children read and talking to them. They seemed delighted with all they saw. Later on after afternoon tea, Lord and Lady Meath joined the Sangamitta girls in their games, and taught them new English ones, which the children were eager to learn. The visitors then dined with Mrs. Higgins and her girls and the party broke up for the day. Mrs. Higgins, Mr. de Abrew, Mr. Khan and Dr. English accompanied Mrs. Cooper-Oakley to her steamer to see her off that night. The visitors made very encouraging remarks in the "Visitors' Book" of the Institution, and Lord and Lady Meath made a contribution to the "Sangamitta Building Fund" before they left the institution.

Before this reaches you, most of you may have heard about that "ill-fated" steamer, the *Niemen*, which was wrecked off the coast of Ceylon on her last trip from Calcutta. She had on board our General Secretary, Bertram Keightley. He and his fellow-passengers were brought to Colombo from the scene of the wreck by the S. S. *Lady Havelock*. The General Secretary has lost all his belongings, including the most valuable of them, his manuscript notes of his studies in India, and some letters from H. P. B., which he prized most dearly. He remained in Colombo nearly a week, and sailed by the S. S. *Melbourne* on the 6th instant to Europe. During his stay here, he visited the Sangamitta Girls' School, addressed a meeting of Theosophists and the general public. Held T. S. Meetings and gave some very valuable instruction to the workers. Although "ship-wrecked," weary and exhausted, the General Secretary busied himself with T. S. work in Colombo. Much of his time, however, was taken in attending the "Inquiry" held by the Receiver of Wrecks and Agent of the *Messageries Maritimes*.

We have had some other visitors at the Sangamitta Girls' School. They were passengers from Australia going to Europe. We were very gratified to hear from them that Theosophy was making headway in the Australian Colonies.

Apròpos of the wreck of the *Niemen*, may I be permitted to say that the steamer had on board the printed copies of Mrs. Higgins's Annual Report of the Sangamitta Girls' School. They have also been lost in the wreck. If secured in the salvage operations, all papers, &c., will be sent to the Head Office of the *Messageries Maritimes* at Marseilles.

A couple of days ago, the School Inspector of the Public Instruction Department, paid an official visit to the Sangamitta Girls' School, with Mr. Buultjens, our School Manager. They seemed to be quite satisfied with the work of the Institution and complimented Mrs. Higgins.

All that can be done is being done here to raise the "Sangamitta Building Fund." Mrs. Higgins will gratefully receive any contributions in aid of this Fund, which is very much needed for the immediate possession of our own grounds. The present house is quite full, and it cannot accommodate many more who are seeking admissions. Will some generous Theosophist come forward to help Mrs. Higgins out of this difficulty. Our General Secretary, Mr. Bertram Keightley, who has personally seen the situation of the building and our needs, will, I hope, be able to explain to friends in Europe the immediate necessity for securing a house and ground for the Sangamitta Girls' School.

SINHALA PUTRA.

ओं THE THEOSOPHIST.

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सत्यात् नास्ति परो धर्मः।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

OLD DIARY LEAVES.*

CHAPTER XIII.

OF the writing of "Isis Unveiled," let us see what reminiscences memory can bring out of the dark-room where her imperishable negatives are kept.

If any book could ever have been said to make an epoch, this one could. Its effects have been as important in one way as those of Darwin's first great work have been in another: both were tidal waves in modern thought, and each tended to sweep away theological crudities and replace the belief in miracle with the belief in natural law. And yet nothing could have been more commonplace and unostentatious than the beginning of "Isis." One day in the Summer of 1875, H. P. B. showed me some sheets of manuscript which she had written, and said: "I wrote this last night 'by order', but what the deuce it is to be I don't know. Perhaps it is for a newspaper article, perhaps for a book, perhaps for nothing: anyhow, I did as I was ordered." And she put it away in a drawer, and nothing more was said about it for some time. But in the month of September—if my memory serves—she went to Syracuse (N. Y.), on a visit to her new friends, Professor and Mrs. Corson, of Cornell University, and the work went on. She wrote me that it was to be a book on the history and philosophy of the Eastern Schools and their relations

* I shall be under great obligations to any friend who wishes well to this historical sketch, if he (or she) will give or lend me for reference any interesting documents, or any letters written them during the years 1875, 6, 7 and 8, by either H. P. B. or myself, about phenomena, the occult laws which produce them, or events in the history of the T. S., or any newspapers or cuttings from the same relating to the same subjects. Loans of this kind will be carefully returned, and I shall be glad to refund, if desired, any expense for postage incurred by the senders. Reminiscences of occult things shown by H. P. B., if described to me by the eye-witnesses, will be specially valued. I may not live to get out a second Edition of my book, and wish to make the first as interesting and trustworthy as possible. One ought not, at the age of sixty, to trust too much to one's own memory, although mine seems not to fail me as yet. Friendly Editors will oblige very much by giving currency to this request.
H. S. O.

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