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THERE IS NO RELIGION HIGHER THAN TRUTH.

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

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*OLD DIARY LEAVES.\**

FOURTH SERIES, CHAPTER V.

OUR friends were delighted with their cordial reception at Bombay and, like all strangers, struck with the picturesqueness of the city and its swarming and motley inhabitants. Our Branch members did—as they invariably do—all that lies within their power to make new-coming colleagues feel welcome. It is in some respects a model Branch, having had the good fortune to possess energetic, intelligent and devoted officers from the beginning. When I look at this group, it seems strange to me, that so long as our T. S. Headquarters remained there the Branch was almost inert. I made frequent desperate attempts to infuse life into it but without encouraging success. Perhaps it was because the members felt that within arm's length of them were the Founders, and that at any time a half hour's stroll would take them into the presence of H. P. B., whose average conversation was more instructive and stimulative of thought than any number of dull meetings, at which no one person could claim to be much more advanced in knowledge than the others. But when we shifted to Adyar and the responsibility for the Branch's activity was definitively thrown upon Tookaram Tatya, Rustomji A. Master, and two or three more, the latent life in the Branch suddenly showed itself. We left the group in 1882 with a majority of Hindu members, whereas now, and for some time past, they have kept away and the Branch is preponderatingly Parsi. Yet the self-same studies have been pursued, the identical theosophical ideas been taught and accepted, until now there cannot be found, the world over, a more thoroughly theosophical group than the Bombay T. S.

All the party save myself went to Elephanta to see the caves, and were taken to see the other Bombay sights. On the 12th November we had a public reception, Mr. K. M. Shroff presiding, and our wel-

\* Three volumes, in series of thirty chapters, tracing the history of the Theosophical Society from its beginnings at New York, have appeared in the *Theosophist*, and the first volume is available in book form. Price, cloth, Rs. 3-8-0 or paper, Rs. 2-3-0.

come was warm enough to prove that the public were as ready as ever to see us back and hear us speak. Messrs. Johnston and Harte made addresses and I lectured on "Thought-reading." The next day we left for Madras; our colleagues at Poona and Gooty meeting us at their stations and bringing flowers, fruits and delicious fresh milk. Adyar was reached on the 15th, and the new-comers showed great delight with the house and grounds: more especially, even, with the homelike feeling of the place; for I have ever tried to give visiting members the impression that they are not my guests, nor the Society's, nor anybody's, but just co-proprietors of the property, coming to their own home. H. P. B. and I always followed that policy and I have tried to keep it up.

The Executive Council met as usual, on the following Sunday, and passed resolutions thoroughly approving of my doings in Europe. Tranquil days of work and pleasant conversation followed, but before long I began to see signs of discontent spreading to some extent among certain few Branches, the result of underhand schemings by one or two malcontents, who were unfriendly to H. P. B. This passed off in time, although a desperate attempt was made at that year's Convention to make trouble for me. The Bombay Branch sent me, on November 30th, a resolution recommending that T. Subba Row, who had resigned, be asked to come back to us, but I have positively refused to lower the Society's dignity in any similar case, however influential might be the seceder. My conviction having always been that the cause we stood for is so infinitely greater and more majestic than any man or woman engaged in the T. S. work, that it would have been a lowering of my self-respect to beg anybody to stand by us against his inclinations. To my apprehension, a man could not enjoy a higher honor than the chance to help the Teachers in their benevolent plan for the uplifting of contemporary humanity.

On the 3rd December, Mr. Nognuchi, a representative of the Committee of patriotic Japanese who had sent me an invitation to visit their country in the interests of Buddhism, arrived. On the 18th, I served, at the request of the Madras Government, as a Judge at a public trial of ploughs at the Saidapet Agricultural College Farm, thus after thirty years resuming my practical interest in agricultural questions. H.E. the Governor of Madras, the Earl of Jersey and other important personages, were present, and expressed their satisfaction with the Committee's awards. The Earl and Countess of Jersey came one day and saw the Library and took tea with us, a hospitality which they subsequently returned to me, both in England and at Sydney, where Lord Jersey was Governor at the time of my visit.

At a Council meeting in the same month, a resolution was unanimously passed to convert itself into an Advisory body and restore to me the full executive powers which, in 1885, I had consented to have curtailed, to satisfy some who thought it would be better to have

several bosses instead of one. The thing did not work well enough to continue it, and all my colleagues were but too glad to re-shift the responsibility to my shoulders rather than keep it themselves. It was all the same to me, for even during the interval I virtually had to do all the work, and the Council meetings grew more and more perfunctory—as Council meetings usually do, when there is some leader who may be counted on to pull the stroke-oar and get the boat on the straight course when cross winds blow.

I took Mr. Noguchi to the State Ball at Government House on the night of the 21st, and thoroughly enjoyed his expressions of wondering interest in everything he saw, from the dazzling military uniforms, the gold-bestrown court dress of the Governor, the dresses of the ladies, the dancing, the polished white columns and walls of the Banqueting Hall, the life-size portraits of the Queen and other dignitaries, and the picturesque liveries of the turbaned servants, down to the supper table in its inviting array—all complete novelties to him. The Governor was very pleased to see and talk with so intelligent a representative of his grand nation of heroes, and asked him various questions about the state of religion in Japan and the reason for my proposed visit. He was a nice fellow, was Noguchi, and made himself very popular at Headquarters and among the Hindu community in general, whom he electrified with his speech at our Anniversary celebration.

The Convention Delegates began arriving on the 24th December. On Christmas Day I got a foolish cablegram from H. P. B., threatening the resignation of herself and the entire Blavatsky Lodge should Cooper Oakley be re-admitted to membership; the act showing the state of nervous excitement into which the Subbarow imbroglio had thrown her. She used the name of the Blavatsky Lodge and of certain of its members so often in her letters, as condemning me utterly and backing her views unreservedly, that it became at last tiresome. Considering our personal relations, the identity of our ages, and our joint relationships to our Guru, it seemed to me ridiculous that she should imagine that the dicta of a group of junior colleagues, however warm partisans of hers, should influence me to act against my own judgment in questions of management. I wrote her at last that if she sent me any more round robins or protests from the same quarter I should neither read nor answer her letters: our affairs must be settled between ourselves without the interference of third parties. Answering me, she admitted the correctness of my argument and the exasperating documents ceased to arrive.

Our new-comers were much gratified on hearing a concert of Indian music, given us by the Madras Gayan Samaj, under the management of our old member and friend Mr. Bulwant Trimbak Sahasrabuddi, of Poona. This gentleman, seeing the decadence of the ancient musical science and the substitution of frivolous and sometimes immoral airs and songs, undertook, in or about the year 1878, the heavy task of try-

ing to revive the Aryan melodies; to do which he formed, at Poona, the first Gayan Samaj. Undaunted by obstacles, he bravely stuck to his work, giving time, labor and money, enlisting the sympathies of successive Governors of Bombay and Madras, and of other influential gentlemen, official and private. His self-denial has been rewarded by seeing this national movement getting foothold, and I hope he may live to see full success crown his endeavours.

The attendance of Delegates was small at that year's Convention, partly because of so many of our best men having been drawn to the political Congress at Allahabad, and in part of the transient disaffection in the Bombay Branch. Tookaram Tatya and the other Bombay friends stayed away, but still the affair went off successfully.

Consistently with my policy to give every chance to my colleagues to try experiments which seemed to them to promise well for the Society's interests, I acceded to their wish that we should try what effect the complete abolition of entrance fees and annual dues, and the trusting for the Society's support to voluntary contributions, would have. Personally, I did not believe in the scheme, though I officially supported it, for our fee-list was so modest that it seemed as if anybody who should object to paying them, could not have any real sympathy for our movement, and it would leave us to throw upon our more generous members, virtually the whole responsibility of keeping the Society going. But the Convention voted for the change, upon the motion of the representatives of the British and American Sections present; I concurred, and issued the necessary Executive Notices, to clear the way.

The first effect was that angry protests broke out in both the Western Sections; H.P.B. wrote me a violent letter, denouncing me as a vacillator and liberally reporting what so and so, her friends and colleagues, said about my inconsistency, after having just effected the organisation of a British Section and giving it the right to levy the customary entrance fees and annual dues; while Judge and his party openly revolted and refused to comply with the new order of things. Secretly I was rather amused to see how much of a mess was being made by marplots eager to have a finger in the pie, and was disposed to give them the rope to hang themselves with. It was not long before the experiment failed and we returned to the old method; as will be seen later.

The other important thing done by the Convention of 1888 was the adoption of the policy of re-organising the Society's work on the line of autonomous Sections: this having been the motive prompting me originally to grant, in 1886, a Charter to the American Section and, later, one to the new Section at London. The plan had proved an entire success in America, and after two years of testing it in practice it seemed but fair to extend it to all our fields of activity. It was an admirable plan in every respect; local autonomy imposed local responsibility and local propaganda and involved much personal exertion; the creation of Sections minimised the burden of dull details which had previously so ham-

pered my command of time ; and the Society changed from a quasi-autocracy to a constitutional Federation, each part independent as to its internal affairs, but responsible to every other part for its loyal support of the movement and its ideals and of the Federal Centre, which bound the whole together, like the *fusces* of the lictor, into an unbreakable bundle. Under this plan the formation of a new Section adds but little to the work of the Adyar staff, but increases to a marked degree the collective strength of the Society, as the house's foundation becomes stronger and stronger with each squared stone that is built into its mass.

In reporting to the Convention of 1888 the passage of the resolution in Council, recommending the change of its functions from an executive to an advisory character, I made in my Annual Address the following declaration of intention : " My offer to retire was rejected by unanimous vote by the Convention of 1885, and I was told that I must serve the Society during my life. I yielded my own inclinations to the sense of duty, and the time has come when I should say, most distinctly and unequivocally that since I am to stay and be responsible for the progress of the work, I shall not consent to any plan or scheme which hampers me in the performance of my official duty. That duty is, first, to the unseen yet real personages, personally known and quite recently seen by me and talked with, who taught me the way of knowledge and showed me where my work lay waiting a willing worker ; next, to my colleague, friend, sister and teacher who, with myself, and a few others, founded this Society and has given her services to it these past thirteen years without fee or hope of reward ; and, thirdly, to my thousands of other associates in all parts of the world, who are counting upon my steadfastness and practical management for keeping the Society moving forward in its chosen line of usefulness." In short, if I was to be again responsible I meant to manage things as my experience in public affairs showed to be best, and " to be obedient and loyal to the Teacher we two personally know, and loyal and staunch to the colleague you and I, and all of us know, and a few appreciate at her true worth. This is my last word on that subject ; but in saying it I do not mean to imply that I shall not freely use my own judgment, independently of Madame Blavatsky's in every case calling for my personal action, nor that I shall not be ever most willing and anxious to receive and profit by the counsel of every true person who has at heart the interests of the Society. I cannot please all : it is folly to try ; the wise man does his duty as he can see it before him."

My voyage to Japan was one of the most important events in our Society's history, and as we shall be coming to it presently, and the results of the tour were astonishing, it will be as well if the clear statement of Mr. Noguchi, the special delegate sent to persuade me to accept the invitation of the Japanese Buddhists and to be my escort,—as to the then religious condition of Japan, and his fraternal appeal for the sympathies of the Indian public, which so deeply moved his hearers



at the Anniversary celebration, in Pachappa's Hall, Madras, should be included in this narrative. Mr. Noguchi spoke in his own language but an English translation was read on the occasion. He said :

*“ Brother Theosophists and Hindu Friends.—*I am very happy and much honoured to address you on the occasion of my first visit to India ; a land sacred in the eyes and dear to the hearts of the Japanese and all other Buddhists, as the birthplace of the founder of our religion, and the country where his eloquent voice uttered its precious teachings. I come from the ‘ land of the Rising Sun,’ which lies twenty days’ sail from here by the ocean, in the fastest steamers. Yet it is not to be considered as further away than a single yojana, or even the width of this hall, when we realize the fact that the tie of a common brotherly love really binds us together in a golden chain. That tie is our common interest in a great movement for the revival of religion. The resuscitation of the morality taught and illustrated by our ancestors, and strictly illustrated in their own lives. This movement is that which was begun and has, during the past thirteen years, been directed by the Founders of the Theosophical Society. I am not here to prove that Buddhism is a better religion than yours, but to tell you something about the religious and moral state of my dear country.

When you hear the facts you will, I am sure, give me and my co-religionists your loving sympathy and good wishes. For you will at once recognize the truth that Japan is at this moment in almost exactly the same condition as your sacred India was ten years ago, when Colonel Olcott and Madame Blavatsky left America and came to your shores. For ten years they have been helping you to understand, and encouraging you to love, respect, and defend your religion from its unscrupulous enemies.

They found it lifeless and its followers in despair. They have put life into its enfeebled body and courage into your hearts. You were then almost ashamed to confess yourselves Hindus, but now you are proud to be so called. The day of unchallenged slander and misrepresentation of the faith of your forefathers has gone for ever. You now, knowing how much truth it contains, and what is your duty to your children as regards making them understand it, are brave and confident to silence the liar who attacks it. We, Japanese Buddhists, now ask you to lend us this worker of social miracles, this defender of religion, this teacher of tolerance, for a little time, so that he may do for the religion of my country what he and his colleagues have done for the religion of India. We are praying Colonel Olcott to come and help us ; to come and revive the hope of our old men, to put courage in the hearts of our young men, to prove to the graduates of our colleges and universities, and to those who have been sent to America and Europe for education, that Western science is not infallible, and not a substitute, but the natural sister of Religion. He is a Buddhist of many years standing. He has helped the Buddhists of Ceylon to work a change for the better in their religion

so wonderful, that no one could believe it without going to that Island and talking with the priests and the people. When he first came there, in the year 1880, things were worse for the Buddhists than they were for you in India, in 1879.

Now Buddhism is reviving, the Buddhists are beginning to be full of hope and courage, schools for Buddhist children have sprung up everywhere, societies have been formed, books are freely published, a semi-weekly journal has been started and has acquired a great influence, and the Colonial Government has gazetted the Wesak day of May as a Buddhist national holiday. This is the sort of help we need in Japan as badly as a starving man needs food. Mr. Laurence Oliphant, the English enthusiast, a brilliant writer, of mystical and religious tendencies, formerly a member of the British Parliament, says: "A moral pall shrouds this earth's surface, and it is densest where our occidental civilization most prevails. Japan was a relatively pure country until she felt the demoralizing touch of Western civilization, and now how sadly has she deteriorated." I am sent here by a very influential national committee to beg Colonel Olcott, our American Brother, to come and give religious food to us. Will you not spare him to do this meritorious work."

A succinct survey of the names and tenets of the various sects of Japan followed and his hearers were informed as to the rather demoralised condition of the priesthood, after which Mr. Noguchi closed his address as follows :

"But there are honorable exceptions among the priests, some are really working for Buddhism ; but they are few. Where is the Higher doctrine ? The doctrine is there, but its vital strength is very much reduced. Old Japan is no more ; the old grandeur and prosperity of Buddhism, alas ! is no more visible. What shall we do ? What steps must we take to reform the Buddhists and give life to Buddhism ? How shall we wipe off the rust accumulated on the solid gold structure of Buddhism, so that it may outshine the new-made brass structure they are trying to erect ? The first important step we must make is the unification of all Buddhists, no matter of what sect they are, nor of what country. Of course, it will be a very difficult task. The second step is to begin to make every priest and layman educated ; and this, too, is very difficult, and a work of time. The third step is to reconvert the Japanese to Buddhism : needless to speak of its difficulty, in view of what I have above stated. The fourth step is to encourage the Japanese to take all that is good from Europe, and to reject all the bad. Two opposing forces are now working to influence and mould the intellect of the educated Japanese—one asserting that every thing European is good, and the other the contrary. The balance of thought must change towards one scale or the other, and on that the destiny of Japan hangs. What shall we do ? This is the echo of the cry which is now reverberating throughout Japan. Our Buddhist brothers

have been aroused from their long drowsiness, but there is no help within. To rescue our Buddhists from the thralldom of Western vices we have thought of only one way. I have hinted to you what that is? It is to obtain the unselfish help of Colonel Olcott, the Founder of the Theosophical Society, and Reformer of Religions. We heard of the name of this esteemed and honorable man, and of the good work his Society is doing for Buddhism in Ceylon and elsewhere. All Japanese Buddhists are now waiting his visit, and they have named him (Jamashaka) "Bodhisat of the Nineteenth Century." My dear brother and colleague, Kinza Hirai, ex-President of Kin Society, sent letters asking him to give his services to Japan for the advancement of Buddhism. Mr. Hirai, with the Reverend Sano, an influential priest, are forming and organizing a branch of the Theosophical Society at Kiyoto, and they are working vigorously in its interest. They have sent me to this twice-blessed country to attend the Annual Convention of the Theosophical Society at Madras, and after the close of its Session to escort Colonel Olcott to my country, as a guest of this Society. In a few days I shall be leaving this for Japan. My stay here and among my Buddhist brothers in Ceylon has been very agreeable, and I leave you with sorrow. I shall not forget the hospitality that I have received here, nor the brothers with whom I have made lasting friendships. Let us help each other and work mutually for the advancement of our ancient religions. We, Buddhists, must form a strong Brotherhood of co-religionists, of all parts of the world; and for the realization of this grand object, work earnestly, constantly, and willingly. We must do good work for the sake of the world, as our Lord Buddha did and as Colonel Olcott, in a lesser yet still most useful way, is doing. 'Give me liberty or give me death,' said Mr. Patrick Henry, the American revolutionary patriot. I will say 'Let me die or else do a good work while living.'"

The earnestness of Mr. Noguchi's delivery seemed to strike a responsive chord in the Indian heart and he carried with him from the Hall the best wishes of all. This was the first time that Japan had made an appeal to a foreign nation for religious help since that historical event in 1584, when a company of Japanese ambassadors, themselves of princely birth, were conducted into the presence of the chief pontiff. Escorted by the cavalry and Swiss guard, accompanied by the foreign embassies, all the Roman princes and nobility, with the officials of the Cardinals and of the Vatican, they went in a glittering procession through the streets of Rome, the guns of the Castle and those of the Vatican thundering their welcome. Prostrating themselves at the Pope's feet, they declared that they "had come from the extremities of the East to acknowledge in the presence of the Pope the Vicar of Jesus Christ, and to render obedience to him in the name of the princes of whom they were the envoys." The reading of the letters of credence was followed by a most fervid discourse by Father Gonzalez and the whole of Christendom was thrown into agitation by the dramatic aspect



of this unique occasion.\* The event was the sequel to the long and adroit labors of Jesuit missionaries, who had skilfully appealed to the Japanese sense of devoted loyalty to their sovereign and by changing the external aspect of Christianity to conform to those of the ancestral Shinto-cult, had made the Japanese believe that the Western religion was, of all others, the best fitted to exalt the grandeur of the Emperor and the happiness and dignity of the nation. But in a little more than three decades the steel hand under the velvet glove was felt to be clatching at the throne and life of the nation, and there followed one of the bloodiest, most remorseless persecutions of perverts to be read of in history: the new religion was extirpated from the land and its last missionaries swept into the sea. The ports of Japan were then closely sealed and for two hundred and fifty years she continued to jealously guard herself by strict seclusion from the possibility of further contamination by foreigners. This is the secret of her isolation, known to comparatively few outside the class of Sinologues.

When Japan was once again opened to foreign intercourse by the American Commodore Perry, and change became the passion of the day, an imperial commission was ordered to report upon the advisability of adopting Christianity as the state religion, in order to improve the moral condition of the people. "The result" says Hearn (quoted by Mr. Knapp) "confirmed the impartial verdict of Kämpfer in the Seventeenth Century, upon the ethics of the Japanese. 'They profess a great respect and veneration for the gods and worship them in various ways. And I think I may affirm that in the practice of virtue, in purity of life and outward devotion they far outdo the Christians.'" † The Commission reported against the adoption of the Western religion "on the ground that, judging from the moral condition of the West, Christianity was not there so potent an influence for right living as were in Japan the religions which had so long held sway among the island people." Neither Mr. Knapp, nor Lafcadio Hearn, nor any other unbiassed modern observer believes that Japan will ever come under the sway of Christianity, so long as there survives any hope of independent national existence. During the mighty revolution in every other department of thought and life that the Empire has been the scene of, none has occurred in that of religion. "From the benefits of this movement," says Knapp, "which bore so many features of Western life across the Pacific, Christianity has been the one thing excluded—and it was deliberately excluded because after full investigation it was deemed prejudicial to the interests of morality" (p. 218). "It is an open secret that the American commission recently sent to Japan to consider the crisis in mission work there was confronted with problems which the national spirit has evoked, not only in matters of administration, but also in those affecting supposed essentials of

\* Cf. "Feudal and Modern Japan," by Arthur May Knapp. Boston, L. G. Page & Co., 1897.

† *ibid.*, 217.

Christian belief. It is at least wholly safe to predict that every hope of sectarian aggrandizement on Japanese soil which has been cherished by any of the numberless denominations who have sent their propagandist forces there is doomed to disappointment. The Christianity which gains a foothold or any lasting influence in the empire will be neither Presbyterian, nor Methodist, nor Unitarian Christianity. It will not be even American, nor English, nor German, nor Roman Christianity. It will be, if anything at all, an essentially Japanese faith based upon and assimilated with the old loyalties... In her faith, as in her polity, Japan will remain as always in the past, the unconquered Island Realm." (Page 222).

At the time of the Noguchi commission I had none of my present familiarity with his nation, but I loved them as I do all Oriental peoples, instinctively and with my whole heart, and in accepting his invitation I felt that with love and sincerity one may unlock all doors that lead to the popular heart. I knew, from experiences in India, Ceylon and Burma, that modern education but paints a gloss over the outer man, leaving the inner self what heredity and Karma have made it: I felt that even so feeble an agency as one man's voice might arouse the dormant religious sentiment and call back at least the most earnest of the people from the slimy path of greed and worldly success into the clean, broad road traced out by the Buddha, in which their forefathers had trod for thirteen hundred years. It would not be I, but the resistless power of the Buddha Dharma that would be pitted against the forces of irreligion and moral revolt. When we were driving home from the place of meeting, Noguchi expressed his wonder that so huge an audience had listened to him in such perfect courtesy and silence: saying that I must expect nothing to equal it from my Japanese audiences, who were in the habit of interrupting public speakers with protests and comments and sometimes making a good deal of disturbance. I bade him not distress himself on that score, for it had never happened within my experience to be interrupted when speaking, perhaps because I kept my hearers so busy thinking as to give their thoughts no chance to wander. The result—as will be seen later—proved me to be right, for a more courteous reception than that given me would have been impossible to conceive of.

The last Delegate to the Convention of 1888 left Adyar on the 30th (December), and we of the household enjoyed the calm after the storm of clashing opinions. On the last day I wrote: "Thus closes the year 1888, which has been rife with disagreeable incidents, trials and obstacles of sorts, yet on the whole prosperous. The resignations of Subbarow, Oakley and others bring evil sequences, among them the discontent, almost rebellion, of Tookaram, who has been misled by hasty judgment prompted by X's machinations. The outlook for 1889 is much better. We have got rid of a certain pestiferous fellow who kept us all in misery."

Thus, then, we roll up the scroll from which our notes of the year's history have been copied and lay it on the table of Chitragupta, the Record-keeper of Yâma, for production at that future day when the deeds of our lives have to be scrutinized by the Lords of Karma.

H. S. OLCOTT.

### REINCARNATION AND ZOROASTRIANISM.

THE Parsi community can be divided into three classes—the Reformers, the Orthodox and the Eclectic. The Reformers believe in the Gâthâs only; the Orthodox Parsis in the scriptures written in the Avasta language as well as in the Pahlavi commentaries; but the Eclectic Zoroastrians have no objection to even the later day Greek and Persian books. We shall leave the Reformers aside in this particular case as they are conventionalists, and they take the five Gâthâs to suit their own convenience, these furnishing them all they require. Our inquiry, therefore, is limited to the Orthodox and the Eclectic. The Gâthâs as well as the Avasta and the Pahlavi literature is apparently silent about the most important doctrine of Reincarnation which helps to solve so many difficult problems of life. But the Eclectic Zoroastrians, the number of whom is very small, being more liberal in their views, have reason to suppose that, as Zoroastrianism had spread far and wide over the vast continent of Asia in its palmy days, and has an antiquity longer than we can conceive of, the doctrine of reincarnation may have been taught either in allegory in some of the extant books or in some of the books which are now considered as lost. They take, therefore, the Greek, Arabic, and old Persian books which are supposed to be either translations of old Avasta-zend books or their commentaries in which open references have been found regarding reincarnation. Zoroastrian ideas are said to have been preserved in Greek as well as in the Arabic and Persian philosophical works also. The Eclectic Zoroastrians do not confine themselves, for the purpose of searching truth, to a few fragments preserved in the Avasta, Pazand or Pahlavi; but believe that the Chaldean Oracles in Greek, and "the Desatir," "the Dabistan," "the Jâm-i-Kaikhoshru," and other works in old Persian language likewise contain Zoroastrian teaching, as the authors of the latter were men thoroughly imbued with Zoroastrian ideas. While the orthodox class, being rather dogmatic in their views, are scrupulous to take any doctrine which could not be found plainly described in the Avasta—forgetting that the few fragments do not contain the whole truth regarding questions related to our life in this age of inquiry—the eclectic are trying to search religious truths from whatever source it may come.

The doctrine of reincarnation, however, seems to be common to the Chaldean Oracles, the "Desatir," "Jâm-i-Kaikhoshru," and other Persian works, though it cannot be found plainly or distinctly in the Orthodox books. The Orthodox and the Eclectic Parsis differ widely in this res-

pect, the former believing, not much unlike orthodox Christians and other Semitic people, in an eternal heaven or an eternal hell, or somewhat similar ideas about the state after death ; while the latter, more reasoning, consider reincarnation to be an essential transmutation for human progress. Notwithstanding, we find in [the orthodox books, hints regarding heaven, which correspond to theosophical teaching. It is said that there are seven heavens, or rather seven states of heaven, viz. :—

| Ordinary.          | According to Ravâyet. | According to Avasta. |
|--------------------|-----------------------|----------------------|
| .....              | Chinvad.              | 1. Humata.           |
| .....              | Hamestgân.            | 2. Hukhata.          |
| 1. Satarpâyâ.      | Satarpâyâ.            | 3. Hvarshata.        |
| 2. Mâhpâyâ.        | Mâhpâyâ.              | 4. Anagra-raochao.   |
| 3. Khorshedpâyâ.   | Khorshedpâyâ.         |                      |
| 4. Grothmân.       | Grothmân.             |                      |
| 5. Pashum.         | .....                 |                      |
| 6. Akhân.          | .....                 |                      |
| 7. Anagra-raochao. | Asar roshvi.          |                      |

It will be seen that while the ordinary enumeration omits Chinvad (the "bridge") and Hamestgân, most probably two Kâmalokic states, the Ravâyets, comparatively some of the most recent books, omit two higher states, the fifth and the sixth. The Avasta gives, however, a peculiar division of the states of heaven. On the whole the ordinary and Ravâyet divisions correspond generally to the divisions given of the Devachanic planes by our esteemed Mr. Leadbeater. There is again another state called Achishtem (= Avitchi ?) where all evil thoughts, evil words and evil deeds lead to, according to Vîsha-Humata, a fragment of the Avasta. The duration of all these states is nowhere particularized ; though it must be legitimately considered proportionate to the Karma generated in this life. A heavenly state of "long duration" is vouchsafed to a holy man at different places in these scriptures ; but these states cannot be reasonably taken as eternal.

With reference to reincarnation, the "Desatir" says, in "Namae Sat Vakhshûr-i-Mahabad" :—

"Those who, in the season of prosperity, experience pain and grief, suffer them on account of their words and deeds [done] in a former body, for which the Most Just [Law] punisheth them."

"Whosoever is an evil-doer, on him He [the conscious Law] inflicteth pain under the human form : for sickness, the suffering of children while in their mother's womb, and after they are out of it, and suicide, and being hurt by ravenous animals, and death, and being subjected to want from birth till death, are all retributions for past actions : and in like manner as to goodness."

Again :

"In fine, these grandees expire of suffering and wounds, according to their misdeeds : and if any guilt remain, they will return a second time, and suffer punishment along with their accomplices."

"And," says the commentator, "meet with due retribution, till in

some way their guilt is removed: whether at the first time, or the second time, or the tenth, or the hundredth time, and so forth."

"If any one knowingly and intentionally kill a harmless animal, and do not meet with retribution in the same life, either from the unseen or the earthly ruler, he will find punishment awaiting him at his next coming."

The fourth "journey" of the fourth chapter of "Jâm-i-Kaikhoshru" is devoted to reincarnation. The Jâm says:—

"(17) After leaving this home [body] a virtuous man acquires a still better place and body, and his wisdom constantly increaseth.

"(18) The dignity of his wisdom is so much exalted that its mystery cannot be explained here.

"(19) But if a man is an evil-doer or an idiot, he goes into the life of animals and suffers various miseries."

Both the above authorities teach probabilities of metempsychosis, of man's passing not only into animals, but even into vegetable and mineral kingdoms. This view is considered by the Parsis as Hindu, because it is common among them. The Greek philosophy of the Neoplatonists, however, teaches the same thing. We read in the Phædrus that "in the thousandth year, both the kinds of those who have been judged, returning to the lot and election of a second life, shall each of them receive a life agreeable to his desire. Here also the human soul shall pass into the life of a beast, and from that of a beast again into a man, if it has first been the soul of a man. For this soul which hath never perceived the truth, cannot pass into the human form." It will be observed from the above passages that both Phædrus and Jâm agree in one point, that the man's soul cannot incarnate in the body of an animal, although it can into the life of an animal. A note explaining the passage cited above from Phædrus, says that "we must not understand by this that the soul of a man becomes the soul of a brute; but that by way of punishment it is bound to the soul of a brute, or carried in it, just as demons used to reside in our souls." Hence, it is stated that all the energies of the rational soul are perfectly impeded, and its intellectual eye beholds nothing but the dark and tumultuous phantasms of a brutal life. The event of a human soul incarnating into even the life of an animal is a retrogression, and as in the progressive state of nature, we are taught, there is no retrogression, how can it be possible for a human soul to take such a downward course? It seems apparently absurd. But the retrogression can be understood in various ways:—

(1) "G. R. S. M." states in a former number of *Vâhan*, that "H. P. B. teaches that such a transmigration was possible at a certain period of evolution, when the 'door' from the animal kingdom into the human was still open, but that it is no longer possible, because that door has long been closed, for our evolution."



It is possible, therefore, that the idea of metempsychosis may have come down to us traditionally without any valid explanation.

(2) Another explanation can be gathered from the fact that when a man whose soul has been degraded to such a state that, by continued evil Karma the divine thread breaks and it has no longer any harvest to carry to the divine Triad after death, the animal-man and the remaining tattvas go to help the economy of animal nature in obedience to the law of affinity.

(3) A third explanation of the allusion may be had from the rule that while a man chooses evil for the sake of evil—although in very rare cases—he sets himself in opposition to the current of evolution, and gradually wearing himself out, incarnates in lower and lower types of life, which resemble more nearly the animal than the divine man.

However it may be, we have allusions regarding the doctrine of reincarnation in at least some of the Zoroastrian books—if we do not dwarf Zoroastrianism into merely a few scraps. A certain fragment, again, which is preserved to us from the Greek and which is attributed to Chaldean Zoroastrianism, gives us a clearer idea about the reincarnation of the soul. Walter R. Old, while writing on "Zoroastrianism" in the *Theosophist* (Vol. XV., No. 12), says:—"In the Chaldean system, the approximation of an ethereal principle is capable of conferring the nature of that principle upon its vehicle, for as an immortal principle, such as the rational soul, needs always a vehicle in which it may eternally exist, it is said to confer immortality upon such vehicle by approximation. This vehicle or mind-body is not inanimation itself, but self-animated like the inferior souls, such as the irrational or animal soul, which is called the image of the rational. Thus by phantasy or imagination, which is the chief faculty of its vehicle, the rational soul is continually joined to it, and by it again and again joined to mortal bodies which it seeks by affinity, the whole being unfolded in the enlivening spirit of the embryo, and thus outborne into the sphere of the earth."

No one should consider that the true and entire Zoroastrianism can be found only with the modern Persia, and with no others. It is an historical fact that Zoroastrianism was once spread far and wide over a greater portion of the then known world, and as the nation was divided into various branches, why may not the other nations hold a portion of the same whole? It is most probable; and therefore the modern Persia, instead of compressing their limit of investigation, should become more liberal in their views regarding religious research. The Persian works mentioned above have not been taken by the profane students of Zoroastrianism alone in support of their views, but by the orthodox High Priests also, who have often quoted these works as Zoroastrian in support of their doctrines, whenever opportunities offered; why then should these be discarded as non-Zoroastrian on this particular question?

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N. F. BILIMOREA.

## WHAT TOLSTOI NEEDS.

TO those who have found a rational explanation of life and death, who have no disquieting fears regarding their future state of existence, the life of Tolstoi becomes an interesting study. In him we see a great soul struggling to reach the light. With a courage seldom found in one born to luxury, he has dared to give up all the comforts of life in order to put his theories into practice. He has lived up to his gospel. Mistaken though he may be in some of his ideas, he has given the world an interesting and instructive picture;—a nobleman, already famous in literature, dressed like a peasant in coarse, rough garments, cobbling his own shoes, refusing to eat a morsel of food that he has not earned by manual labour. Let sociologists criticise his teachings and decide whether a lover of the poor and down-trodden can best help his people by laying aside the literary weapons he could so skilfully use in their defense, to spend his time doing the work of an ignorant peasant.

But it is not Tolstoi the social economist but Tolstoi the man, who claims our deepest sympathy. From boyhood he has been a dreamer of morbid dreams. The fear and hatred of death has darkened his life. Possessed of the sweetest and tenderest love for mother and brother, their early death seemed to open a charnel house for his gloomy thoughts during all the years to come. Not one sunbeam can penetrate the darkness. Look at his own account of the death of this brother:—

“ On September 20th, he died literally in my arms. . . . Nothing in my life made such an impression on me. He used to say truly that there is nothing worse than death. But when you consider seriously that death is the end of everything, then life becomes an unmitigated evil. What profits it to strive and cry when of what was Nicholas Tolstoi nothing is left? He never said he felt the approach of death; but it seems to me he watched its every step, and knew for certain how much time was still left. A few minutes before his death he dozed, and suddenly awaking, whispered with horror, ‘What is it?’ It was that he saw death, this falling of his being into nothingness; and if he found nothing to grasp, what shall I find? Less than nothing. And of course neither I nor any one else will struggle with death as he did. To the last moment he did not give himself up to death, did everything for himself, tried to be occupied, wrote, asked about my writings, and advised me; but all this, it seemed to me, he was doing not by an inner tendency, but on principle. Only one thing, Nature, was left to the end. On the eve of his death, he went into his room and through weakness fell on his bed near the window. When I came in he said, with tears in his eyes, ‘How happy I was for a whole hour!’ From earth he came—to earth he returns. . . . One thing only is left; a

dim hope that somewhere in Nature, a part of which you will become in the earth, there will be something left and found. Every one who saw his last moments said how wonderfully, quietly and calmly he died; but I know with what frightful tortures, for not a single feeling escaped me. A thousand times I repeat to myself 'Let the dead bury their dead,' but I must spend the strength I still have on something . . . You cannot laugh at a jest you are weary of; you cannot eat when you are not hungry. What is the use of everything? To-morrow will begin all the tortures of death, with the uncleanness of lies and self-deception, and will end in nothingness."

This is not an isolated instance. Throughout his works we continually find "hatred of life, the mood of despair, the longing for death."

For this sickness of heart, this agony of soul, there is one sovereign remedy,—Theosophy. The divine justice of the law of karma would take away the bitterness of his resentment, and would give him a happier solution of the problems of human destiny. The twin doctrine of reincarnation would teach him that even for an unevolved soul having its first lessons in life's school there is promise for the future. He would still find room for his noble altruism. He could still stand beside his suffering brothers and encourage them to bear life's burdens with patience.

Contrast with Tolstoi's morbid view of death some of the utterances of a Theosophist who also has felt the sorrows of the poor and friendless, whose life, like his, has been spent in alleviating the miseries of her suffering fellow beings:—

"Have no fear of death. It is the open archway which lets us out to rest and recreation from our school, before we re-enter to learn our next and higher scientific lesson."

"We are unborn, undying, constant, changeless, eternal."

"We are here only to forge the instruments for an immortal service, the service which is perfect freedom."

"Clear-eyed love can leap across death's abyss, across birth's lethe stream, and find and clasp its own unerringly, though new and alien form be casket for the jewel-soul it knows."

"Death is the breaking of the out-worn form which has become a shackle, not a helper."

"Death is but birth, the setting free of life. Death is the greatest, of all earth's illusions. Life is contiguous, unbroken, unbreakable."

"Death is a return to the soul's true home, the passing from a prison into the freedom of the upper air."

S. E. PALMER.

“ *STAND STILL.* ”

**W**E live in an age of hurry ; we race about hither and thither ; we crowd our hours with manifold occupations ; of our amusements and relaxations we even too often make a toil. If we have wealth we are restless with anxiety about its keeping and investment, or we throw it about in that equally restless seeking for enjoyment which mostly leads to satiety and ennui ; if we are poor then too many make of wealth their idol and spend their lives in worshipping the golden calf. Mere useless expenditure of energy ? By no means. Through it all the soul is slowly learning and growing till some day it will awaken to the fact that all this belongs to the hours of childhood, when movement, activity, sensation, fill up the whole of consciousness.

But such papers as this are little likely to fall into the hands of such soul-children, and if by chance they do, they are certain to be cast aside with a “ pish,” qualified it may be with some such phrase as “ rotten halderdash.”

Still there are not a few children of older growth to whom in some measure there cling the habits of the child, and for these perchance some suggestion may be found in what follows. For in most of us there lurks more of the child-ego than we wot of, and it were well for us did we know and realise more clearly these manifold phases of our nature that oft rule us quite without our knowledge. To know ourselves is no small task, and the first step towards such knowledge is humility.

It is nice, undoubtedly, to feel that we are working hard, to have the vivid keenness of activity, to throw all our strength into our work and to fill every hour of every day with strenuous effort. Nay more, it is right and necessary, and manifold are the gains therefrom for the growth and progress of the man. But just in the present age, there lurks perhaps a danger here, for him who is outgrowing his childhood—a danger the more subtle because all our modern surroundings, the atmosphere we live in, the people we admire and look up to, for the most part all press us forward in the same direction—that of the perpetual sending forth of our life, our minds, our hearts into the outer, objective worlds of the senses—whether subtle or gross,

A necessary, and indispensable stage truly : for the inertia of *Tamas* must needs be overcome and conquered by the activity, the rapid vibration and motion of *Rajas*, as was taught long ago by the ancient sages, ere *Satva*, harmony, balance, peace and power, can manifest itself.

True again that many mistake the laziness and inactivity, the irresponsiveness and slumber of *Tamas* for the calm and peaceful power of *Satva* ; though a moment's open-eyed observation would dispel the error,

for where Satva is dominant, there efficiency, effectiveness and perfection in all action, both worldly and non-worldly are to be found.

Therefore, it is not without use for any of us to "stand still" at times. In that now rather neglected book, "Through the Gates of Gold," it is pointed out that this standing still amid all the rush and turmoil of life is the first thing which man must do if he would seek to enter the diviner life. And this standing still means the steady-eyed contemplation of the life around us, including our own outgoing activity and a deliberate, calm, unflinching estimation of its value in terms of "real satisfaction." That is as measured by the sense of lasting peace and satisfaction which we find to remain in our hearts at such moments as the result of our activity and effort. Man must judge in such moments not by any conventional or traditional standards, not by the precepts of religion or the texts of a copy book, still less by the standards current around him among his associates, but wholly and solely by the consciousness, as he actually finds it, in his own heart, when thus he stands still amid life and questions the divine depths within him.

And what if he find but little of satisfaction there? Shall he seek a monastery or run away to a jungle? Not so will he find greater peace or keener satisfaction. Rather let him work on, as energetically as ever, but with a new motive: to quicken and stimulate the divine life within him by clearing away the barriers and obstacles, built of selfishness in any of its innumerable forms, raised by passions, desires and all the defects and weaknesses of his nature which impede and dim the shining forth of that life. And for this great task, the active life of the world is the one and only fitting field.

But not once only must he thus "stand still" in himself. Daily, nay many times a day let him thus command silence, and stand still before his own heart, judging his life and the values of all he does in the light that comes from thence. Slowly and by degrees, this will grow into his habitual attitude, and he will find himself standing as it were still, calm and peaceful amid all the toil and moil of the most active life, till gradually it loses all hold, all attracting, binding power upon him and he stands free and erect amid its surging waves.

Ah, how simple it all sounds in words; but alas! how infinitely difficult to accomplish *perfectly*!

If so difficult why then attempt the task? Because *you must*. None is drawn to make the attempt until within him the soul stirs and quickens, seeking the real life behind these shadows; and heavy indeed is the fate of him who hangs back when once his ear has caught the summons. For to him comes satiety with its grisly emptiness, weariness of heart, sickness of soul and utter disgust. And when he turns to seek the height within, behold his own choice has made the road yet harder for his feet to travel.

Failure, stumblings and many a fall all are sure to encounter who seek to tread the path; but none is more to be pitied than he who turns



back from the effort or who harkens not to the divine voice within when once its accents have reached his ears.

A WAYFARER.

THOUGHTS ON THE BHAGAVAD GITA'.

THE third division of principles which we find mentioned in the Bhagavad Gitâ is met with in the 42nd verse of the third chapter.

The organs (indriyas) are higher (*para*); higher than the organs is the manas; higher than the manas is the buddhi; what is higher than the buddhi is the Atman (Purusha), 42, III. This, in fact, is a different grouping of the principles mentioned in the seventh chapter, and treated before. The organs here are the five powers of sensation and the five powers of action, not the gross organs of action. The indriyas, says the verse, are higher. This evidently means that there is something on this side the indriyas than which they are higher. That something can be nothing but the *svârûpa* with its gross covering. The word "higher," in the translation of the above verse, stands for the Sanskrit *para*. Now the great commentator, Sri Sankarâchârya, gives a peculiar connotation to this word, both here, and in his commentary of verses 10th and 11th of the 3rd Valli of the Kathopanishad. He says that the indriyas are higher than the gross body because they are more subtle, stand inside, pervade them, etc. Anandagiri, the glossator of Sankara's commentary, says "by the word 'etc.' is to be taken *causality*, etc."

In the commentary of verses 10th and 11th of the 3rd Valli of the same Upanishad we find the great commentator saying:—

'The indriyas are (here) the gross (objects); those that give birth to these their effects, for the purpose of manifesting themselves, are the *arthas* (real objects) *higher* than them—(i. e.) *subtile, large and individualizing selves*.' The idea of the word *para* (higher), then, is *subtile, large, and individualizing self*; and it is also indicated in the above quotation that the higher principles are the causes of the lower ones. We learn thus from the Gitâ that the powers of sensation and action are subtler than the gross appearances of the universe; they give birth to them as their effects; they sustain them; they pervade them, and are inside them. This in fact is the relation of the immediately higher principle to the immediately lower. This verse tells us the following story in a tabular form:—

|                                                                                 |                        |      |
|---------------------------------------------------------------------------------|------------------------|------|
|                                                                                 | Sthûla }<br>Svarûpa. } | I.   |
| Pervading, living in-<br>side, the individualizing<br>selves—causes of No. I. } | Indriyas.              | II.  |
| Do. of No. 2 and<br>of 1 also. }                                                | Manas.                 | III. |

|                                                                                                            |           |     |
|------------------------------------------------------------------------------------------------------------|-----------|-----|
| Pervading, living in-<br>side, the individualizing<br>selves—causes of No. 3 and<br>hence of 2 and 1 also. | } Buddhi. | IV. |
|                                                                                                            |           |     |

Now what is the meaning of the word *manas* here. It does not mean the principle of individuality (*Ahankāra*). Sri Sankara defines it as the principle of ideation—that which makes and unmakes the ideal moulds of the objective universe (*Sankalpa Vikalpātma*). This is the lower *manas* of the Sāṅkhyas, otherwise known as one of the eleven *indriyas* of that school of philosophy. That being the case, the word *buddhi* here must be taken to stand for both the principles of *Mahat tatva* and *Ahankāra*. It might be translated here as the *individualizing will to know and will to be*, or, shortly, *individual will*. The object of this division appears from the preceding verses of the *Bhagavad Gītā*. Sri Krishna wishes Arjuna to understand that the *Kāmarūpa*, or desire, acting through the powers of sensation, action, ideation and individual will leads the *Purusha* to act viciously (verses 39 and 40 of chap. III). Says he:—

“O Arjuna, this desire (*Kāmarūpa*), ever the enemy of the wise, never fulfilled, never satisfied—covers away his wisdom.” 39, III.

“It lives in the powers of action and sensation (*indriyas*), ideation (*manas*) and individual will (*buddhi*). Having covered away wisdom, it makes the *Purusha* forget (the purpose of life).” 40, III.

The individual will (*Buddhyahankāra*) persists in the maintaining of individuality, the *manas* goes on ideating, the powers of sensation sense on, and the powers of action never cease to act according to the very laws of their being. So far it is all right. This process must go on in order to fulfill the purpose of life—the attainment of *Moksha* through the gathering in of the experience of the phenomenal world. The knowledge of the phenomenal world, from the gross appearances up to the *buddhi*, must precede the attainment of omniscient wisdom, and consequent *Moksha*, by the monad. But what is that which checks this onward march of the *Purusha*? Desire, says Sri Krishna. There is a very narrow way between the birth of desire and the attainment of wisdom. In the words of the *Kathopanishad* it is as fine and sharp as the edge of a razor; it is very difficult to pass on. But for constant watch and efficient guidance the chances are more powerful towards falling into the pit of desire. Consciousness coming, as it must, into contact with the gross phenomena of the universe is, so to say, for the time saturated with those appearances. By the working of the universal law of habituation (*Vāsanā*) these phenomena become part and parcel of the self. Then comes in the resistance which habits of the mind always offer to the entrance therein of new knowledge. This resistance to new knowledge, and the tendency to stick to what is already familiar, is desire.

'*Anyadeva sreyah anyad uta preyah,*' says the Kathopanishad. 'The good is something else, and the pleasing something else.' The tendency to stick by habit to what has already been gained is pleasing. This in fact is the feeling of pleasure. The contrary tendency to leave behind what has already been gained, and gain more and more knowledge is the good. The former tendency is the mother of desire. The latter leads to the attainment of wisdom. Evidently the former tendency is inimical to the latter. In the words of the Bhagavad Gîtâ,

'Desire is the enemy of the wise.'

This, however, later. What we have now to see is whether the principles of the universe and of man, mentioned in the Bhagavad Gîtâ, have been shown to be real and not imaginary. The following is a tabular view of all the three divisions of these principles met with in the Bhagavad Gîtâ.

| I                                    | II.                   | III.          |
|--------------------------------------|-----------------------|---------------|
| 1. Purusha-prakriti or Purushottama. | 1. Purushottama.      | 1. Ātman.     |
| 2. Buddhi                            | } 2. Akshara Purusha. | 2. Buddhi.    |
| 3. Ahankāra                          |                       | 3. Manas.     |
| 4. Manas and Indriyas.               | } 3. Kshara Purusha.  | 4. Indriyas.  |
| 5. Tasmātrās.                        |                       | 5. Tasmātrās. |
| 6. Svarūpa.                          |                       | 6. Svarūpa.   |
| 7. Sthūla.                           |                       | 7. Sthūla.    |

The reality of the seven principles is shown by ordinary analysis as stated in the first and second articles on the subject. The world that we have before us must have all these principles behind to explain its appearance. It is a matter of ordinary observation that every gross material on the face of our earth passes through five states—the solid, the liquid, the igneous, the gaseous and the Ākāsic. The most ordinary experiment by the help of which this phenomenon can be studied, is available in the most ordinary substance, water. Water is known in the solid state as ice. Its ordinary state is liquid. As you begin to heat it, you have steam which is more rarefied than liquid, but which is not yet gas proper. This is the igneous state of water, the state of visible gas. Higher up is that state of water-vapour, which is pure gas. Higher up is the Ākāsic state or the state of entire latency of the physical state of any substance. Take any substance in its solid state. Heat it. With the entrance of a certain amount of heat, which varies with every substance, the state of its solidity becomes latent; add more heat and its liquidity also becomes latent, and you have the same substance as steam, that is, in its igneous state. Heat it still more, and the steam disappears. The substance has passed into the purely gaseous state. If this be heated sufficiently it will entirely pass out of the gaseous state. But such a degree of heat is perhaps impossible to obtain on this planet. The phenomenon of latent heat is however suffi-

ent to prove that there is such a thing as the *Ākāśic* state of all the forces and the material states of the universe.

This is plain enough. But for the purpose of showing the truth of the philosophy of the principles embodied in the above quotations of the *Bhagavad Gītā*, the yet plainer fact that all matter passes through at least three states of existence is sufficient. That a certain element or compound substance is capable of passing through more states than one, means that that element or substance is possessed of as many forces remaining therein in the latent or potent state, as the case may be, for the time being. Cold is really negative heat. It is not different in its nature. That anything is capable of receiving heat or any other force into itself, means that it is in a negative condition as compared with the present source of heat or other force. In other words that force is already present in the substance although in its negative phase. There is only a difference of degree between power and capacity. Every force exists everywhere in different degrees. In some places it manifests itself as power, in others as capacity. Hence the fact that every chemical substance has the capacity of existing at different times in more states than one, goes distinctly to show that every gross chemical substance is really a compound of as many different material states, or we may say forces, for force is really only a state of matter, in a higher condition. Hence is every chemical element really composed of five *TANMA'TRA'S*—*Sabdatanmātrā*, the soniferous ether; *Sparsa-tanmātrā*, the tangiferous ether; *Rūpa-tanmātrā*, the luminiferous ether; *Rasa-tanmātrā* the gustiferous ether, *Gandha-tanmātrā*, odoriferous ether. Every chemical atom is a compound of five descriptions of ethereal minima in varying proportions.

We learn then the following truths from the above teachings of the *Bhagavad Gītā*.

1. The gross body of man as we see it, must have, and has, behind it, a subtle counterpart, known as the *Svarūpa* or sometimes as the *Linga sarīra*, the astral body, the subtle body, &c.

2. This subtle body is composed of five *tanmātrās* and ten *indriyas*, i. e., five ethers functioning as objective and instrumental appearances.

3. The mould which is supplied to these *tanmātrās* and *indriyas* in which the *Svarūpa* is cast, comes from *manas*, the principle of ideation, the eleventh *indriya* of the *Sāṅkhyas*.

4. The power which sets the ideating agency (*manas*) into motion is the individual will, *Buddhyahankāra*. It is sometimes customary to speak of these principles also as the *indriyas* and thus raise the number of organs (*indriyas*) to thirteen. When this is done, the *Puruṣa*, alone (the conscious entity) is spoken of as the spirit. The individual will is called the *Akshara Puruṣa*.

5. The experiences of man consist in the changing states of the principle of ideation (*manas*) and the lower principles. The *Budhya-*

*hankāra* or individual will preserves these experiences, and the forces for future evolution generated by past experiences. The *Budhyahankāra*, therefore, is the immortal soul of man. It really creates the lower principles and bodies, and can exist without them. The *Budhyahankāra* (individual will) is called immortal because it accompanies the Purusha in all its pilgrimages up to Nirvāna, when it really expands into omniscience and omnipotence, and thus having left no purpose for further action is practically still, and leaves the Purusha free from all connection with the products of Prakriti.

RAMA PRASAD.

### THE TELEPHONE.

#### AN OBJECT LESSON ON PRAYER.

**M**AN has, by patient investigation, discovered many of the secrets of science; and among these wondrous forces of Nature which he has learned to control, none are rendering more efficient service to humanity than the marvellous electric system, by means of which distant peoples are united in one great circuit of swift and certain communication.

The popular telephone, only an example of this mighty energy, has already become established as a domestic institution, almost indispensable to our daily business. And by means of the private wire, every household in our cities may now join in the benefit of immediate intercourse with its distant friends. Indeed, so familiar have we all become with this trusty messenger, that we can hardly realise that it is scarcely twenty years since it was discovered.

Yet, its very simplicity and efficiency depend upon the careful observance of certain well defined conditions:—First, there must be the conducting wire, stretched or laid down between the points of communication, and perfectly insulated from contact with any other conductor. Next, each end of the wire must be supplied with a correctly adjusted instrument for receiving and transmitting; and these must again be actuated at each terminus, by a small battery, the poles of which must be so connected as to form a complete circuit, through the line wire, the instruments, and a return or earth-wire.

In adjusting the apparatus it is necessary to see that every point of metallic contact is perfectly clean and close. These surfaces must be polished with great care, for any dirt or corrosion between them will most effectually cut off all communication. Any defect in the insulation of the wire, or the contact of cross-wires or other obstruction, will either rupture the current, deflect the message, or make a short circuit through the earth without reaching the distant receiver.

When these few conditions are perfectly maintained, it is really wonderful how easy it is to converse with distant friends, to recognise the tones of their voices, and to feel that the absent are for the moment, present close beside us.



As disturbing noises often make it difficult to hear through the telephone, it is now quite customary for business people to enclose their instruments in a little closet or office, so that they may be able to hear distinctly, and to speak without interruption.

A telephone operator, by using a pair of terminals, can close his ears to every other sound, and then hear distinctly even the faintest whisper from his wire.

A system of telephonic communication, similar to that which man has only just developed, has been in operation between Heaven and earth ever since the first prayer breathed by man was heard and answered by his Father—God.

The bureau of this system has always been open free to all, and every applicant can have without cost, his own private wire and instrument directly attached, simply by complying with certain conditions. Yet, strange to say, such advantages, so generously offered, have been but rarely exercised.

Some of those for whose special benefit it is established, even go so far as to deny the possibility of any such means of communication, while many others will not trouble themselves to learn how to use it effectively.

Many failures constantly occur, in consequence of ignorance, conceit or neglect; but when once the conditions have been carefully fulfilled, the blessings of intercourse will most certainly flow from God, to guide, instruct and comfort man.

Our connecting wire is that wondrous cord of Love, stretched between Heaven and earth by Christ, when He made the at-onè-ment between God and man.\*

Its strength and endurance have been thoroughly tested, and a well-known expert has given his certificate in these words:—

“For I am persuaded that neither death nor life; nor angels, nor principalities, nor powers; nor things present, nor things to come; nor height, nor depth, nor any other creature, shall be able to separate us from the Love of God which is in Christ Jesus our Lord.”

The insulation of our end of this wire is to be our special care, and to avoid the possibilities of a “short circuit” we must see that it is carefully protected from all cross-wires, or other intervening objects. That is, if we would use this means of approach to ‘our Father in Heaven,’ we must first see that all selfish desires and disturbing thoughts are carefully shut out, and all opposing interests effectually cut off.

We must look well to our “points” to see that the contacts are close and clean.

Perfect confidence and trust are necessary to ensure a perfect contact, and purity of heart and purpose will alone preserve it from corrosion.

\* Other Masters and Avatâras had, we think, previously taught the same great lesson and showed how to establish the same connection.—Ed. note.

The 'energy of the Will' is the battery which we have to supply and keep in working order at our end of the line. It must be steady and earnest, resolute and persistent, strong and determined; and more than all, it must be in harmony with the Divine Will which supplies the great working power at the distant end.

To secure this perfect harmony, it is of the utmost importance that the poles of the battery are correctly coupled to the connecting wires. The positive, emanating from the Divine, must join up to the negative in ourselves and again the positive in our own wills must connect with the earth-wire, and through that again with the Divine.

If joined in this order, the current will flow without interruption, in its proper course, from God to us, through us again to our fellow-men, and thus it will return to God.

The great secret of successful intercourse lies in the maintenance of a proper condition of the battery of the Will. While our thoughts are active and positive toward God, the current cannot enter; but when our minds are receptive and negative, the divine influence can reach our inmost soul, and the whispering of the heavenly message will be distinctly heard.

But alas! one of the most frequent causes of failure occurs right here, for how often we attempt to reverse the divine order, and join our positive pole to the heavenly line and our negative, to the earth.

For, in our prayers, some of us oftentimes presume to instruct the Almighty Father, and to desire every possible (and often impossible) favour for ourselves, quite ignoring our positive relation to others whose needs are often more pressing than our own.

Thus, when the pharisee of the parable uses the positive pole and thanks God that he is so much better than others, his prayer passes not beyond the sound of his voice; while the publican, who uses the negative pole, sends his cry to heaven, whence it is immediately answered by a message of comfort and help.

Of equal importance with the heaven-line, is the earth-wire—that bond of Brotherly Love which was instituted by Christ himself.

The obligation it involves, includes mutual help and service, personal devotion, and self-sacrifice.

The necessity for this relationship is most earnestly enforced by the divine Teacher in His familiar precepts, His peerless example and His own fearless sacrifice.

Observe, that this wire is not to be insulated, but it must make close contact with the world in which we live, so that all the blessings which we receive may flow out again in works of charity and love.

There will be no room left for thought of self in our prayers, when once we realise that our relationship and our obligations must make us one with God's great family, ere the line can be open to us for heavenly communion. For the Master Himself has said, "First be reconciled to thy brother and then come and offer thy gift."

This earth connection thus conveys the current back to its source, and it is the only way by which it can return; therefore our devotion must be expressed in action, and our love in labour.

Every tribute of praise or thanksgiving which we would render as our homage to heaven, must be bestowed upon the children of earth, and if we would seek God Himself, we shall most surely find Him by ministering to the necessities of our suffering brethren.

The telephone is not complete without the *receiver* and the *transmitter*; and as the perfect construction and careful maintenance of this part of the apparatus is to be a vital part of our daily duty, the distinctness with which our messages are heard will depend entirely upon ourselves.

The transmitter which we must apply is *faith*, and the receiver is *patience*.

Very implicit directions have been given for our guidance in using and adjusting appliances so delicately sensitive and so highly important.

We are commanded to "Ask in faith," and to "Wait in patience"; to speak boldly and distinctly, without doubt or hesitation, and we are assured on the highest authority, that the accomplishment of our desire, and the answer to our prayer, will depend upon the purity and intensity of the *faith* which we employ.

When all our apparatus is complete, it will be then necessary to obey the Master's injunction, "Enter into thy closet and shut the door." And here, we must close our ears with the double terminals—secrecy and silence—and when all tumult is hushed, and all feverish anxiety is allayed, we shall presently hear the gentle whisper of the "still small voice," and realise with unspeakable joy, our nearness to the Father and our oneness with Him.

When through this medium, we recognise our Father's voice calling us by name, we shall instantly lose all thought of self in an earnest desire to learn His will, to keep His commandments, and to follow the guidance of His spirit, through the path of duty into the "Way of Life."

If we only realised that we could by this means be placed in immediate and constant communication with the divine source of life and power, what a reformation it would work in our ideas of prayer.

Instead of being regarded as a formal and periodical exercise, it would become to us a priceless privilege; for instead of mournfully bewailing our unworthiness and sin, we should repeat the message of reconciliation, and work with delight to transform this sin-stricken world into an earthly heaven, radiant with the blessings of love, joy and peace.

With the full assurance that we have been adopted as children into God's great family, we will not again appear before Him as criminals

pleading for mercy ; but will rejoice to seek some wandering brother, and lead him home to our Father's love.

Made heirs to the wealth of worlds, shall we ask 'our Father' for personal favours ; when as the almoners of God's great bounty we may distribute to the poor and needy, the riches of His love ?

In the confidence of our alliance with that Almighty Power who in His strength can comfort the sorrowing, help the weak and raise the fallen, dare we complain of weakness ?

Entrusted with a royal embassy, we will not humble ourselves as slaves ; but gladly accepting the divine commission, let us manfully fight against tyranny, cruelty and wrong, and carry to the captive and oppressed, the message of liberty, pardon and peace.

Bathed in the sunshine of divine love we cannot ask for a light upon our path alone, when it may be our privilege to reflect the heavenly radiance into the dark places of the earth, and to banish terror from the hearts of those who are lost in darkness and in doubt.

Having once experienced the delights which flow from constant intercourse we shall never again be satisfied with occasional prayer, but united in the great circuit of loving fellowship we will let the divine life flow without interruption through our being ; inspiring every thought and act with loving purpose, until we attain to the perfect happiness of perfect harmony, and can live in the divine ideal of prayer, and with every heart-beat, say, "Thy will be done."

J. MARTIN.

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#### THE CONDITIONS OF RESIDENCE AT HEADQUARTERS.

AS more and more applications are being made by persons who wish to take up residence at Adyar and as one has at this time of writing actually come from Northern Europe and asked to be taken in, without preliminary warning or correspondence, the President-Founder thinks it will serve a useful purpose if he publishes in the *Theosophist* the text of his reply to a letter from South Africa, just received. If the possible future school of occult training were established, with its teacher and accommodations for pupils, more of these seekers after the higher training might be admitted ; but under present circumstances it is simply impracticable to enlarge the little group who are working and studying at Adyar.—ED.

"Your letter is worthy of most serious consideration. \* \* \* No man who loves his fellows and would be glad to help them to rise above the low level of the animal nature and aspire to a spiritual ideal, could listen unmoved to the cry of a suffering soul coming to him from the far distance and asking for help. Your case is identical with that of thousands : a gleam of light shines in upon you and you suddenly have a glimpse of your own degrading surroundings ; you wish to abandon the world and take up the life of contemplative

asceticism. Now such sudden impulses should always be most carefully studied by oneself to ascertain whether it be only a passing emotion or really a call from one's Higher Self to unite with it and climb upward. I see that you are in business and presumably this gives you your livelihood. Now if you have no fixed income to support you, and you are bent on throwing up your business, you are in duty bound to secure another wage-earning occupation, or stick to your present business.

You speak of buying a farm out here, whereas there is no such thing as a class of European small farmers as among us Western nations. The land belongs to Government, is rented by large capitalists, called Zemindars, and they sub-let in small holdings to the Indian "ryot" or Indian agricultural peasant. The latter go more often hungry than with full bellies. There are a few thousands of Europeans engaged in planting coffee, tea, cinchona, cocoa, etc., mainly in the mountains, employing large capital, usually for absentee companies or capitalists.

Then as regards other employments, every place is occupied by the younger sons of British families of the upper and middle classes and there is no opening for a foreigner who has not already been engaged before starting. So much for the practical side; now for the spiritual.

The Theosophical Society has grown into an organization comprising over 500 Branches distributed throughout the world. When the Branches of any given country have increased to seven they are grouped together in a Sectional organization with a Managing Committee and an Executive Officer called the General Secretary. These Branches hire meeting rooms, form small libraries of theosophical works, and adopt measures for spreading within their territory information about the ancient philosophies in which our forefathers have bequeathed to their posterity, their discoveries as to the economy of nature and the problem of human evolution.

Adyar, whence this reply to your letter is written, is the Executive Centre of the entire movement, and the writer, the President of the Theosophical Society. So well has the general work been distributed among the different geographical centres, the burden of administration is very slight at the Headquarters and requires but very few workers. They constitute, as it were, a small family, to each of whom are assigned his or her specific duties. Places cannot be made for new-comers and the Society being poor, from the money point of view, has no fund for the support of mere students. Nor has it an organized school or college of occult training, similar to those of the ancient Greeks and Romans and those of ancient and even modern India, known as "Ashrams," where Indian Yogis teach pupils. True, there are now quite a number of men and women in the Society who have developed their latent spiritual powers and some who have attained remarkable proficiency. But all such have achieved this in themselves by their self-training along the lines prescribed in the remote past by the spiritual teachers called Yogis.



Each resident at Headquarters pays for his own food to a butler who undertakes to give such diet as may be individually required, for such price as may be mutually agreed upon. Our present group are all vegetarians, but there is no obligation imposed on visitors or new residents as to what they shall eat. We could not, however, welcome among us a person who habitually used intoxicating liquors. The butler can afford to give generous diet for less than Re. 1 (1s. 4d.) per diem, say about £2 per month. Besides which there would be other trifling expenses for washing, etc., but the whole need not amount to £3. The sum you mention as possessing would, therefore, support you here for a very long time and therefore there would be but one possible obstacle to consider, *viz.*, whether you would prove sympathetic with the residents and promote the present harmony, or the opposite. As the official and senior director of the family I would not venture to promise to receive any new-comer as a permanent resident until he had been here long enough to remove all doubts as to his compatibility of temperament with ours. You would have, therefore, to come and personally test the matter. Supposing all to be arranged in a manner mutually satisfactory, you would then have (a) A home in a delightful place and with unworldly, earnest people, the ideal of whose life is the acquisition of spiritual wisdom and the helping of mankind; (b) The use of a very extensive collection of books upon theosophical subjects; (c) If you possessed the requisite ability, the amplest opportunity for literary work and, later on, for travelling about in India and other countries to give public lectures and answer inquiries by less advanced persons than yourself; (d) The chance of self-development and self-purification. The foregoing picture offers no attractions whatever to any person who is not thoroughly in earnest in the desire to improve himself, and freed from the bond of selfish desires and ambitions. Before taking any step in the direction of joining us you will kindly reply with all candour to the present letter and let me know whether your present inclination persists or not."

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*PROGRESS TOWARDS UNITY.\**

"That God, which ever lives and loves,  
 One God, one law, one element,  
 And one far-off Divine event,  
 To which the whole creation moves."

*Tennyson.*

Whence cometh and whither tendeth this great movement towards Unity, which promises not only to produce unity of thought in the different branches of human knowledge, but to co-relate them all into one complete and harmonious whole? The Rev. Alfred Rowland, in his address from the chair of the English Union last May, referring to the decay of the denominational sentiment, as we have known it,

\* Extracts from an Address delivered before the Congregational Union, Dunedin N.Z., February, 1899.

which he predicted would not long outlive the dying century, gave as one of the reasons for its disappearance the fact "that Christians generally know each other far better than they formerly did," and it is this growing knowledge of our fellowmen, and of the laws of the universe in which we dwell, that is enabling men everywhere, and on every conceivable subject, to see things "eye to eye" more completely than they have ever done before. Imperfect knowledge invariably begets diversity of opinion, and frequently strife and dissension; fuller knowledge brings greater unanimity of thought, and perfect knowledge, as far as that is attainable by finite faculties, brings complete unity. "Nothing is ever settled, until it is settled right," is the expression of a great natural, moral, and spiritual truth.

The humanitarian effects of the marvellous discoveries in the domain of physical science, in bringing the whole race into closer touch with one another, by such agencies as steam and electricity, can hardly be overestimated, and the peace proposals of the Tsar may well be considered as only an indication of greater movements in the future, making for the solidarity of the race, as the result of a growing intimacy.

If we could clearly comprehend the stages and agencies by which we have arrived at our present position, it would probably help to indicate the direction in which we may expect to make further progress; and a clear conviction of where and how we ought to go will make our efforts more fruitful in results.

Let me indicate briefly some of the probable stages and methods by which human knowledge has been evolved in times past, with the hope that it may throw some light on the path of future progress. I was a good deal impressed with a book I read recently, entitled, "The Theory of Human Progression," written about fifty years ago, by Patrick Edward Dove. This writer, while believing that the "Proper study of mankind is man," maintains that this is true only when man reaches a certain stage of development, that before he can scientifically study himself he must first have made considerable progress with the observation and classification of the phenomena of Nature around him. He claims that there has been a natural and necessary order or sequence governing the progression or development of man's knowledge in times past, and that careful analysis will enable us with accuracy to determine what that order has been, and to predicate with a good deal of assurance the direction and steps it must take in the future.

Beginning with logic as the first of the sciences, the power to think preceding the act of thinking, he traces man's progress as he emerges from the jungle of physical evolution; his first thoughts would be of numbers, the number of nuts on the tree, the number of beasts of prey, because it is absolutely necessary to know something of the science of numbers before the mind can comprehend the science of quantities. Arithmetic before Algebra. In like manner a knowledge of quantities is essential to a proper understanding of dimensions, or geometry. These

all in turn being necessary as being involved in the laws of statics, which are necessary to a knowledge of chemistry, and so on, from inorganic to organic. Chemistry being necessary to a proper understanding of botany or plant life, a knowledge of which is necessary to understand biology, or animal life, which latter is essential to the science of physiology, or human life.

It is not contended that it was necessary for man to have reduced each of these branches of knowledge, or the many subdivisions which might be made, to the position of an exact science, before he could begin to think of the next in order, but rather that it was necessary for him to begin thinking in the order named, and impossible for him to systematise with accuracy his knowledge of one succeeding branch, until he had done it with the preceding one.

The methods employed by man for the attainment of knowledge have varied in every age, always with an upward tendency, and I think it is an undoubted fact that the marvellous advances of discovery and invention in the past fifty years have been largely due to the superior scientific methods which have been adopted in the investigation of natural phenomena during that period. The first essential to the acquirement of knowledge is the correct observation of facts or phenomena, the next is the proper classification of the facts observed, and the third the deduction of the laws governing the different groups of facts. The application of these methods to the investigation of spiritual phenomena is likely to produce the most beneficial results.

In all ages man has been found theorising on the nature of the universe and of life, getting his theories tested by all the known facts and by others as they come under observation. History proves that false theories are not usually long lived; a school of sceptics invariably comes along whose destructive criticism compels them to crumble away, and, on the whole, the race has been helped rather than hurt by their promulgation; so that if I refer to some modern theories which appear to you wild and fantastic, you will calmly rest on the assurance that truth alone possesses that mighty power which must finally prevail, the true attitude of the Christian being one of cautious receptivity, "Prove all things, hold fast that which is good." We must not be afraid of the light, or reject truth simply because it is new to us, but should be willing to receive and welcome it, however unpromising the quarter from which it may come.

A new theory frequently stimulates thought and investigation along fresh lines, which results either in demonstrating it to be sound, and establishing it as a law of Nature, or disproving and demolishing it. The danger lies in the temptation to make facts fit in with the theory, instead of getting a theory which will include and explain all the facts.

I want now to draw your attention very briefly to some of the evidences of progress being made towards unity of thought by the increase of knowledge, and refer to some of the modern theories which may possi-

bly lead men to still greater unification of thought hereafter. Look, then, at the domain of physical science. Ever since Galileo got into trouble with the authorities of his time for propounding a new theory of the motions of the heavenly bodies, men have been gaining knowledge of the laws controlling our solar system, till to-day even the Pope of Rome would confess to a belief that the earth revolves on its axis, causing the phenomena of night and day. The same process of gradual acceptance took place with reference to Newton's theory of gravitation, while, coming to our own time, many here are old enough to remember the storm of denunciation and abuse which raged round the head of poor old Darwin when he launched his then heretical notions of evolution, scientists vying with religionists in the venom and bitterness of their condemnation. Further investigation has compelled an almost universal acceptance by scientific men, of his doctrines, and the application of them to a much wider range of phenomena than was originally contemplated by him, while a leader of religious thought like Professor Drummond, convinced of the operation of evolutionary law in the natural world, boldly set forth the grounds of his belief that it operated also in the spiritual world. The later discovery of a co-ordinate law of self-sacrifice only explains and removes some of the difficulties in the way of accepting the law of the survival of the fittest, by showing that altruism is a condition of fitness.

A survey of the past fifty years reveals the most marvellous strides made in the development of the physical sciences, and the consequent progress towards unity of opinion amongst scientific investigators, but no one would claim that the same fundamental advance had been made in the social sciences, or in the development of spiritual knowledge, and the explanation will probably be found in Dove's proposition regarding the necessary order or sequence in the progression of human knowledge. It seems to have been necessary that the knowledge of physical science should be well developed and systematised before it was possible to make much progress with economic science, the development and application of which I conceive to be the special work of this generation.

Following Dove's theory of progression, when we leave the purely material plane, and come to deal with man as a social being, we find him planning and scheming, producing and disposing, jostling with his fellows, filled with great aspirations, not only for this world, but for that which is to come, and so we have to find laws for his guidance, not only as an individual, but as a member of a greater organic whole which we term society; but the same law of necessity holds good, and must guide man in the acquisition of knowledge here as in the preceding steps he has taken.

Man's relations to his mother earth must be determined on a scientific basis, before he can get accurate knowledge of the laws which shall determine the extent and limitations of his relations with his fellows. In other words, economic knowledge must precede political knowledge,

and the latter in its turn must undergo further development before he can get the fullest possible light on the relationship between himself and God, or spiritual knowledge.

I have already stated that I believe the development and application of economic knowledge to be the special work of this generation, and here let me say that I fully believe the law has been observed and formulated which will give unity of thought in this direction, and only awaits the development of men's minds for its general acceptance. It is a law analogous to the law of gravitation, ruling in the economic world with the same invariability and universality as that law, rules in the physical world, performing similar functions.

This law might be expressed in these words: *That the growth of mankind in numbers and capacity exhibits itself in increased land values.* This will hold good whether the growth in capacity be of a physical, mental, moral, or spiritual kind, and every child of God has a right to an equal opportunity of participating in that growth and the value which it creates. To me the facts which demonstrate this law are as clear and complete as those which support the law of gravitation, and with this as a basis, believing in the Fatherhood of God, to whom each one of His children is equally dear, I cannot believe that He approves of a system which enables a very few of His children to monopolise all the advantages that come from an increase of their number, and from a growing knowledge and power over the productive forces of Nature, and to use that advancement as a whip to the backs of the rest of their fellows. Of course, the question whether the present system produces this result, and whether any proposed change would bring improvement, is one on which many of you would disagree with me, but, being profoundly impressed with the belief that all involuntary poverty, with all the sin and suffering attached to it, is the direct result of the violation by society of God's benevolent and eternal law in this connection; and, further, that the method of complying with the law and escaping those evils has been demonstrated; believing this, I say to refrain from speaking of it would be moral cowardice in me, the betrayal of a sacred trust, and in the Master's name I now demand of you to at least examine the evidence available regarding the possibility of securing for every child of God a reasonable human existence in this beautiful world of His, which He has furnished so abundantly with all things necessary to man's comfort and happiness.

Perhaps some of you may object that this is not a subject for a religious gathering like this, but I know of nothing marking out one sphere of man's interest or knowledge as sacred and another as secular, and I am thankful, as an evidence of progress towards unity, for the rapid disappearance of the striking contrast that used to be drawn between material, as secular knowledge on the one hand, and spiritual,



as sacred knowledge on the other, and believe it must ultimately pass away entirely.\*

The laws which govern in the physical world and in the economic world are no less Divine, and, therefore, sacred, than those which prevail in the spiritual world, and a knowledge of them is equally necessary to man's highest development, so that no justification is required for asking you to enquire with diligence how far present day social conditions are in conformity with the Divine Will as expressed in the laws of the universe, and, having arrived at a conviction that certain changes are necessary to secure that conformity, that you will fearlessly advocate those changes, regardless of the abuse and charges of fanaticism which will be hurled at your heads as they have been at the heads of all reformers since the world began, including Christ Himself. How long is it since those fanatical people who would persist in bringing forward temperance motions at Church Councils, were denounced for introducing political questions at religious gatherings? but most religious bodies have since discovered that the temperance question is a moral question, and so is every political and economic question a moral question, and the most pressing moral question that awaits discussion and settlement to-day is the question of the relationship that shall exist between man and the land on which he must live, and move, and have his earthly being, and when the churches come to realise, what I believe to be a fact, that the highest development of spiritual knowledge and spiritual life is being, and must be, retarded, until our economic conditions are brought more into harmony with the Divine Will, then they will bend their energies more effectively to the solution and settlement of the problem.

Further confirmation of this theory of progression will be found if we look at the chaos in which political questions are involved to-day, and when I use the word "political" in this connection, I refer to the relationship existing between man and man, the extent and limitations of the control which society or the State has a right to impose on the individuals of which it is composed. On these questions you can hardly find two people who will be agreed as to where the functions of the individual should become merged into those of the State. On the one hand, we have those who claim that not only should men have equal access to all the opportunities of Nature, but that all the implements of production and exchange should be owned and controlled by the State—in fact, that every interest and activity of the individual, from the cradle

\* As Mr. W. Kingland says in the January *Theosophical Review* :—

"The religion of the future must be one which definitely connects the great facts of physical evolution, the great facts of natural law, with that higher nature and those higher interests which are commonly understood and included in the term *spiritual*."

No religion which places itself outside the facts of human experiences and human reason, which does not definitely connect the known laws of nature with the instincts and aspirations of the soul, can have any chance of general acceptance at the hands of those who will guide the religious thought and mould the religious forms of the coming century."

to the grave, should be controlled by society in its collective capacity in the interest of all, apportioning to each the nature and extent of the daily task. On the other hand, we have those who believe that the State has no functions to perform, except preventing any one individual from interfering with the liberty of his fellows, and an endless variety of opinion between these two extremes. That a law will be discovered which will bring unity out of this chaos I verily believe, but I also think that further progress must be made in the adjustment of economic relationships before anything like agreement can be attained in the settlement of political relationships.

Coming now to the domain of spiritual knowledge—although we see evidences on every hand of movement towards unity coming with the fuller light which accompanies increase of knowledge, still it seems to me progress made in this direction has been slow and halting, and largely of a negative character. Still, our losses often prove our greatest gains, and the loss of the old conflict between religion and science has been a great gain to both. This season of severely destructive criticism through which theological thought has been passing for a good number of years seems to be closing for the present, and an era of reconstruction taking its place, and in that reconstruction the results of physical scientific research will play an important part.

The striking tendency of the present time towards unity of material and spiritual knowledge has come about by the extension of scientific research into the realms of the occult, and the broadening of man's conceptions of the spiritual, till they almost seem on the verge of meeting.

Not so long ago physical scientists were pretty generally condemned by religionists, and with fairness, as being pure materialists, confining their attention to the three conditions of solids, liquids, and gases, and prepared to deny the existence of a fourth condition. The observation of certain phenomena not controlled or accounted for by the laws of the first three conditions necessitated the admission—nay, compelled the acknowledgment—of a fourth condition, and it is along the line of this etheric, or fourth condition, that some startling modern theories promise developments in the direction of unifying human knowledge by providing a meeting place for material and spiritual science, the seen with the unseen.

As an illustration of scientific progress along this line, I might mention the phenomenon of induction in our telegraph and telephone wires. In certain atmospheric conditions it has been observed that, without contact at any point, a message passing along one wire gets inducted into other parallel wires, and can be taken off them by the instruments at the end. This has been discovered to be a mode of motion in the ether, which, in passing through the atoms of the wire, on which the message is travelling, takes up the vibrations occurring there, carries them through the intervening atmosphere, and reproduces them in the other parallel wires.

Further, we are told that many of the phenomena which we see around us are similarly caused by vibrations, some of them in the air, others probably in the ether, or it may be even in some yet unsuspected condition or form of substance. For example, take sound. A certain number of vibrations in the atmosphere to the second will produce a sound audible to the human ear; increase the rate of those vibrations, and you get higher notes or sounds, until at a given point they become inaudible to the human receiver, that point not being fixed exactly alike in every individual, some people hearing lower sounds and others higher than the average limit. Increasing largely the rate of vibrations, under certain conditions, heat is developed, further increase producing light, as in the ordinary electric light. This marks the limit of our power to agitate the air, and we then come to deal with this subtler form of substance called ether. A high rate of vibration in this interspatial element gives us the wonders of the Röntgen rays, by whose aid we can literally look through our own bodies, and perform many feats that would have secured martyrdom for witchcraft not so long ago. In this same region we can perform the marvels of wireless telegraphy; set up disturbances in the ether with one machine, which another machine, properly adjusted or attuned, will take up and repeat, though situated miles apart, and using no medium but the ether. Now, some of you must be thinking that this is highly extraneous matter. What I have been trying to lead up to is this, that with these wonderful examples of man's knowledge of this invisible substance, and his success in utilising its power, it does not take such a great stretch of the imagination to seriously consider a theory like this: *That the human mind in the operation of thinking sets up a similar, or still higher, range of vibrations in the ether, which, passing through the intervening atmosphere, similarly agitates other minds, causing them to think similar thoughts*, and if this were so, how many of the strange phenomena of life around us would be explained? Thought transference, the occurrence of which requires some other explanation than mere coincidence, would appear in the natural order of things, and the awful potency of even unspoken thoughts would compel a deepened sense of responsibility.

This brings me to speak of the Christian Scientists, who are very numerous in America, and have adherents now in every part of the world. \* \* \* Of course, it is not necessary to accept every doctrine of any school of thought, neither would it be wise to reject every precept of any school because of the vagaries of some of its followers. Judged by this method most sections of Christianity would have been out of court long ago. Personally, I am a good deal repelled by the idea of selling a Christian scientific cure for headache for 50 cents or upwards, according to the nature of the case or the depth of a patient's pocket.

But, fortunately, there is another phase of this new school which demands a more respectful consideration. Henry Wood, of Boston, whose books, such as "God's Image in Man," some of you know to be full of beautiful and elevating thoughts, might be taken as the philosophic

exponent of Christian Science. It has as the chief basis of its belief this hypothesis: *That every thought takes on a physical form, or is expressed in a physical condition, with the natural corollary, that every physical form or condition is the direct result or product of thought, and is necessarily capable of being controlled or modified by thought.*

This appears at first sight a very startling theory, as all new and fundamental theories invariably do, but after all, is it not only a generalisation in accordance with phenomena of everyday observation? Almost everybody would admit that mind sometimes affects or modifies matter. What mother that has had the rearing of children but knows how strong mental emotions have so affected matter as to seriously interfere with the digestive organs of her child? This idea that mind transforms matter is not by any means a new one; how often have we heard people remarking about the tender, loving spirit being reflected in the saintly face of their friend.

If, then, in certain cases it can be shown that mental thought produces a definite physical result, may we not suppose that its occurrence is not in any sense a departure from the laws of nature, but rather is part of a universal law not understood by us, but quite in accord with the extensive hypothesis of the Christian Scientists?

On the authority of Mr. Henry Wood, whom I met in Boston, I understand that at the Smithsonian Institute, Washington, a large number of experiments have been made which give support to this theory. For example, samples of perspiration have been taken from a great many persons, whose mental condition at the time was known, and these submitted to chemical analysis, resulting in the working out of a formula which enables them now to take similar samples without knowing the mental condition of the subject, and give from analysis a pretty accurate description of their mental condition. The Christian Scientists, believing mind to be the predominant partner in man, capable of controlling and modifying the material part of his organism, look upon health and disease as the result of mental rather than material conditions, and by means of right thinking believe they can eradicate and avoid disease, and claim to have performed some remarkable cures upon themselves and others. They quote the words of Christ, when, referring to His own wonderful works of healing, He told His disciples, "That greater things than He did would they do," and believe He spoke in a literal sense. And when we come to think of it, have not some sections of the Christian Church been claiming all through the ages to have worked miraculous bodily cures, and is it not just possible that they may have been operating, unconsciously, a great natural law? I was impressed with this fact, that amongst the rank and file of the Mormon people, whom I met and conversed with, their faith in the Divine character of their religion was based more on the miraculous works of their present leaders than on the supernatural revelation accorded to the founders of their faith.

If further investigation should confirm and establish their hypothesis, think what an immense field it will open up, and what a vast range of mysterious phenomena it will tend to explain.

Many of the difficult mysteries of spiritualism will disappear, the Omnipresence of God will then be understood in a very real sense, if we look on ourselves and all the visible world around us as the condensation of His great thought of love, while the means of communication between His Spirit and our spirits will come within the range of our comprehension, and surely constrain us to a more complete and conscious surrender of ourselves to Him.

As an evidence that these ideas are not merely the empirical imaginings of a set of ignorant people, but have some basis of scientific truth, I might refer you to that wonderful utterance of Sir William Crookes, at Bristol, a few months ago, where, as President of the British Association, after discussing some of the conditions of telepathy and Spiritualism, and remarking that he thought he saw something of order evolving from the chaos in which the mass of strange phenomena connected with these subjects had been involved, he concluded as follows:—

“ Science has trained and fashioned the average mind into habits of exactitude and disciplined perception, and in so doing has fortified itself for tasks higher, wider, and incomparably more wonderful than even the wisest of our ancestors imagined. Like the souls in Plato's myth, that followed the chariot of Zeus, it has ascended to a point of vision far above the earth. It is henceforth open to science to transcend all we now think we know of matter, and to gain new glimpses of a profounder scheme of Cosmic law. An eminent predecessor in this chair declared that ‘ by an intellectual necessity he crossed the boundary of experimental science, and discerned in that *matter* which we, in our ignorance of its latent powers, and notwithstanding our professed reverence for its Creator, have hitherto covered with opprobrium, the potency and promise of all terrestrial life.’ I should prefer to reverse the apophthegm, and to say that in *life* I see the promise and potency of all forms of matter. In old Egyptian days a well-known inscription was carved over the portal of the temple of Isis: ‘ I am whatever hath been, is, or ever will be: and my veil no man hath yet lifted.’ Not thus do modern seekers after truth confront Nature—the word that stands for the baffling mysteries of the universe. Steadily, unflinchingly, we strive to pierce the inmost heart of Nature, from which she is to reconstruct what she has been and to prophesy what yet she shall be. Veil after veil we have lifted, and her face grows more beautiful, august and wonderful with every barrier that is withdrawn.”

And this may fairly be taken as illustrating the changing attitude of scientific men generally, to spiritual phenomena; leaving the materialism of the past, they are coming so closely into touch with the unseen world, that the future promises to find in them the highest witnesses and contributors to religious truth, and finally bring us to a clearer conception of the essential unity of all created things.



Now, what lessons can we learn from all this, which will help us more effectively and intelligently to discharge the duty that lies to our hand to-day, and work out in the future life of our Congregational Churches the very highest kind of service for our common Lord and Master? I think it ought to guard us against arrogance of thought and speech and keep us from thinking that we have captured the only beautiful bird of truth and enclosed it in our tiny cage. That while we undoubtedly have become possessed of a small piece of that priceless gem of Divine knowledge, and should valiantly hold it on high, so that it may reflect the rays of Divine love on all around us, we should remember that, after all, it is only a broken fragment, which will shine all the more resplendently when united with the other fragments lying around us.

To this end we ought to signalise the birth of the coming century by some move towards closer Christian unity in this colony. \* \* \* \* And is it not possible for something to be done in the way of uniting for aggressive work all those sections of the Christian Church which, in England, are known as the Free Churches—like what has been done by the Free Church Council at Home? Surely our conditions in these new lands are such that we might lead the van in this unifying movement. We have no State Church hanging round our necks like a millstone; our children mingle in the public schools, forming friendships unfettered by the narrowing influence of sects or creeds, while our nearer approach to equality of social conditions should help us in a more united worship of the one God.

In my travels round the world I came into brotherly relations with men of all shades of religious belief, fraternising with ministers of the Free Churches, and ministers of the Anglican Church, with Roman Catholic priest, and Jewish rabbi, and everywhere found we could meet on common ground around the Fatherhood of God and the brotherhood of man, so that forms and organisations, systems of church government, and even speculative beliefs, seemed to take a very secondary place, and *character* seemed all in all. Character which has power to transform the world, to bind man more closely to his brother man, and establish the most filial relations with his God. Character which is essential in the lonely student prying into Nature's deepest secrets, as well as in the man of public life, buffeted about in the turmoil of contending factions, and the product of this character is the great work of the Church universal.

The formation and development of character is like the attunement of the soul of man to the great soul of the universe, forming the link which unites man's life to the Life of God; and just as the receiving instrument of the Marconi ray must be adjusted or attuned to the generator before it can receive and repeat the message, so must our heart and life be in attunement with God before we can receive and repeat the message of His eternal, all-embracing love to man.

In thus advocating unity, do not think I am desirous of seeing our individuality lost, through absorption into some of the larger bodies, and our distinctive principles cast aside. No, we must not throw away the fragment of the jewel we possess, because the whole would be incomplete without its part. Even amidst the evidences of unity of which I have spoken, there are instances of retrograde movements—cases of reversal to type, as it were—which demand our most diligent attention. You know it is frequently necessary to take a step or two backward to gain momentum for overcoming some physical obstacle that lies between us and our goal; and so it is in moral movements. We have had several backward movements of this kind in England during the past few years.

\* \* \* \* \*

With these instances of retrogression before our eyes, it would never do for us to think of relinquishing the fight for freedom; we are the inheritors of a noble record, and we are called to deeds of valour which shall prove a rich inheritance to our children. Our past work in this colony has contributed a good deal to robustness of life and character; its influence is reflected in our magnificent system of free, secular, and compulsory education, and the democratic character of our institutions generally. The grand heroic struggle of our forefathers in the cause of freedom, for liberty of conscience, must inspire us to add fresh laurels to our name, by taking a wise but valiant part in the greater struggle yet to come, for the larger freedom, for industrial liberty, and so hasten on the time when the whole world shall be joined together in the unity of the spirit and the bonds of peace, when "man to man, the world o'er, shall Brethren be and a' that."

GEORGE FOWLDS.

### BHAKTI AND GNANAM.

(Concluded from p. 301.)

IT is repeated *ad nauseam*, in the Bhāgavata Purāna, that Śrī Krishna (a boy of 11 or 12 when he left Brindāvana) was, throughout the period of His manifestations on this earth, incapable of sexual desire, as He was the Almighty God who works without attachment for the good of His creatures, He having nothing to attain for Himself (see also Gītā Chapter III, Sloka 22). Now, when persons take the story of the ble-sed Gopis' love towards, and dances with, Śrī Krishna, from the Bhāgavata, but leave out the declarations in that same holy Book, of Śrī Krishna's perfect indifference towards the Gopis' sexual charms which are, in one place, described as reflections of His own infinite beauty; and when these people slyly or unconsciously ascribe to Śrī Krishna their own human frailties, weakness, lust, etc., and then call Śrī Krishna the most immoral being in history, I cannot call such a procedure at all fair. It is on this account that it is insisted upon that no one who does not believe Śrī Krishna to be the pure, Almighty God

without human weakness, ought to be taught the *Gītā*, or the *Bhāgavata*, as such a man is sure to misunderstand and misinterpret the holy teachings and stories. Have we not read of some persons describing *Srī Krishna* as a blood-thirsty, unscrupulous man, who gave evil advice to *Arjuna* to kill his near relations; and did we not hear of an impulsive, cultured Hindu Professor talking of the Lord as the most immoral man who polluted the earth? The patronizing reference, made by an Indian periodical, to Saint *Suka*, a Brahman Rishi, as an unreasoning parrot who did not know how to explain properly the meaning of *Srī Krishna's Līlās*, is still more funny. *Srī Suka* being undoubtedly, in my humble opinion, at least equal in information in these matters, and in intelligence, to the editor of that periodical. We need feel no indignation at such abuses of the Lord, as the Lord is in no way affected by abuse, and we need only pity our own ignorance, irreverence, conceit, and contempt for others' feelings. Speaking humanly, the Lord's sacrifice of even His worldly reputation for the benefit of *Gopīs* and *Bhaktas* by his human *Avatāra*, and his deeds therein, have been far superior to the sacrifice of body or wealth made by saints for the good of Humanity. It has been well said that the *Bhakta* who ponders over the Lord's stealing of His own curds and milk when he was a child of less than 5 years of age, in His human *Avatāra* of *Srī Krishna*, drops the idea of the Lord's sins of theft; and the *Bhakta* who ponders over the Lord's dalliance with the reflections of His own divine beauty (before his 12th year), also abandons the idea of the Lord's sexual immoralities. The debasement and utter remorse which must come upon the *Bhakta*, who compares his own covetousness and lust (when he acted as a thief, and communed with woman when he was an adult responsible man), with the passionless Lord's noble object of blessing his *Bhaktas*—when the Lord stole curds and milk, and dallied with woman—such debasement and remorse, and such contemplation of the Lord's mercies, form the greatest *prāyascitta*.

To return to the blessed *Gopīs*: they first prayed to the Goddess of divine Grace (mother *Bhavānī*) to make *Srī Krishna* their husband. Their prayer was granted, after they showed, as I said before, that they knew *Srī Krishna* to be the Omniscient Lord, and that they could not get his love through the usual feminine arts of coquetry and dress, but purely through their spirit of unselfish self-surrender to his will; and when the married *Gopīs* met Him on that blessed first night, unable to resist the attraction of the soul-stirring spiritual strains of His blessed *Venu*, He severely reprimanded them, and ordered them to go back to their homes, and husbands. He thus tested the strength of their love towards Him. The *Gopīs*, by their reply, showed that they knew him to be the passionless, unchangeable, Lord, and not a weak human lover. He saw that, though the *Gopīs* were almost perfectly pure in their love towards Him, a little *rājasic* quality was also present in that love. Are we, wretched slaves of lust, to blame our blessed mothers? The Lord dallied a little with them and when He saw that they became

a little proud and vain thereby, He vanished from their presence, accompanied by one Gopī, purer than the rest. Whenever this purest one showed a little feminine weakness and coquetry, He vanished from her sight also. Who can describe the keenest agonies suffered by the blessed Gopīs, when the Lord vanished during that livelong night? There was absolutely no jealousy afterwards among the Gopīs, as their love had lost almost all its earthly taint. The pain of separation from the Lord's Being, made them intensely contemplate His form, His nature, and His acts, and they fell into that state which yogins attain in Samādhi, when they are on the Buddhic plane, that is, the Gopīs became one with the object of their love. One Gopī began to talk and act as Śrī Krishna did when he danced on the Kālīya serpent; another as He did when He split up Bakāsura, and so on and so forth. At last, Śrī Krishna appeared and dallied with them again and it happened that among the blessed mothers, she whose love had the least taint of rājasic desire speedily got rid of that desire and had Śrī Krishna always by her side and in her heart, and never felt the pain of separation from the loved Being who told them again and again that He was the Omnipresent God in the hearts of all, and they ought to see Him everywhere through intense loving contemplation, and that till they did so, the excruciating pain of separation must be suffered by them for their purification, and that He will part them for their good. He kept to his own word. He went away from them to Madhurā shortly after, leaving them almost heart broken. They abused him through love, but they knew in their hearts that He was right. He afterwards sent His Bhakta, Uddhava, to console them and strengthen them, and the Lord, at last, on the occasion of a solar eclipse, taught the blessed Gopīs fully His nature and His Bhakti, at the holy shrine of Syamantaka Panchaka, and the Gopīs all became Jīvanmuktas. The husbands of the married Gopīs never missed their wives, as the Lord, by one of His infinite Māyās or inscrutable powers, made the husbands feel the presence and service of their wives at home as usual. All the Gopas and Gopīs had known the Lord to be the Omnipresent pure one whose touch purified like spiritual fire.

Such is the story of the blessed Gopīs as told in the Bhāgavata. The name Rādhā does not appear even once in the Bhāgavata, which circulates in the southern portions of India. Later devotees, and spurious (?) Purānas have added several other incidents, and the temptation was very great in the days of India's mediævalism, to enlarge upon the amorousness of the Gopīs, and to hint that the Lord was capable of reciprocating and being bound by the lower love. When the incidents can be all explained in a spiritual sense, the story-teller might well be blamed for his attributing sensual feelings to the Lord. In Bengal, infinite, spiritual, self-forgotten love itself has been allegorically represented as Rādhā.

The love of woman is usually much less impure than the love of man. A woman's love is almost ideal. There is more of sweet passive-

ness and unselfish yielding in woman's love, generally, than in man's. And there is also more of constancy. Our noble Queen-Empress has lived upon the thought of her ideal married bliss, after her widowhood, while even a very moral Paritan like Bright felt the necessity of a second marriage after his first wife's death. Many of you might have read in Plato's banquet that Pausanias makes a distinction between the Uranian Venus and the Pandemian Venus, and between the Uranian God of love, and the Pandemian God of love. Woman's love towards man is more inspired by the Uranian, masculine God, whose votaries are free from wantonness and lust, and seek the affections of those who are endowed with greater physical and mental vigour than themselves. The love of the blessed Gopis towards Sri Krishna very soon lost all earthly or sexual character, and the Gopis found intense pleasure in talking to each other without a particle of jealousy of Sri Krishna. I will again repeat that Sri Krishna never needed purification Himself. As saint Suka says, Lord Rudra can drink poison with impunity for the good of the world, and Lord Sri Krishna can dally with the blessed Gopis, for fixing Himself in their contemplation, and to show to his Bhaktas that they need not be afraid to come to him even with all their impurities, provided they sincerely believe in His Omnipotence and purity. The Lord-says, in the Bhâgavata, that even impure passion, if directed towards the Lord, becomes burned up in the fire of His passionless holiness, and hence becomes incapable of evil germination, just as a fried seed. We, frail mortals, however, must govern ourselves by the rules of conduct laid down by Him in the Shâstras (see 16th Chapter of the Gîtâ). The Lord is beyond Dharma and Adharma, as the Kathopani-shad says. He is not immoral or non-moral, but He is a meta-Dharmic and meta-moral Being. Saint Suka says that the precepts of the Lord ought to be followed always, while all acts of the Lord should not be imitated, except those about which the Lord says that they were performed by Him as examples for the world; for instance the Lord's honoring of elders, of pious Brahmins and of the Tirimûrtis, though they are all only his *Vibhûtis*. As Mr. Sinnett says, a half appreciation of occult truth is always risky and full of danger, and hence Buddha's silence to questions, by ordinary men, about the soul. We see even now how a superficial knowledge of some terms in Advaitic Vedânta is ruining persons who believe that they have become Omniscient thereby. Many who want to stifle their conscience which rebukes them for lust, blaspheme Sri Krishna's Lîlâs, and many who want to boast, and to parade their virtue, ignorantly or maliciously blaspheme the Lord, and many no doubt do so through honest ignorance, or bigotry. To say that the Lord's example (instead of man's morals is merely like putting the cart before the horse, and like arguing that religion is the cause of all the world's woes. The blessed saints, when describing their pure love towards God in human language cannot describe its intensity and single happiness, except in terms of the un-



selfish love of a woman towards her husband. They think that the love of a friend towards a friend is wanting in the necessary intensity, and that of a servant towards a master is wanting in the requisite nearness and closeness; and that of a son towards a father, in the requisite freedom from the sense of constraint, obligation and fear. Some devotees think that a woman's love towards her husband might be tainted by the desire for the world's praise. A virtuous wife describes her love towards God as that of a woman for her secret lover for whom she gives up even worldly honour and incurs shame and odium, just as a saint gives up worldly honour for God's sake. When such metaphors are in religious works we must dissociate the impure associations as accidents due to the imperfection of human *Vaikhari* language and take the sense and meaning in the *Parā* and *Pasyanti* aspects.\* It is also instructive to notice that no male or female saint has described his or her love towards God as that of a man towards a woman, but always as that of a woman towards a man. The Lord says in the *Gītā* (12th Chapter) that He lifts up such *Bhaktas* from the ocean of death and misery, they not having to pass through the difficult courses of the *Jñānā*.

Love creates between the lover and the loved, an affinity, which will reveal to the lover the heart of the loved thing, and then the isolation and separation between the loved and the lover, which exist during the first stages of love, will vanish. Hence it is that locks and prison doors cannot keep out love, and a mother sometimes attains instinctive knowledge of her loved son's states. *Jñāna* and intuition thus come easily through love. No wonder that the *Gopīs* who were fortunate to love unselfishly the Supreme God, came to know His passionless, beneficent, beautiful and powerful nature better and sooner than ascetic *Yogins* and *Jñānins*. The Divine Nature cannot immediately communicate with what is human. The intervention of an *Avatāra* is therefore necessary. Sri Krishna in the *Gītā* says, that it is only fools who despise Him, because he has taken a human body. If God is not defiled by His omnipresence, He can not be defiled by incarnation. Rather, God incarnated is more worthy of devotion than in His unknown and unknowable state. Hence in the *Gīta*, Chapters IV. and X., Sri Krishna says that the man who truly knows the meaning of the Lord's incarnations and acts, and contemplates thereon, attains Him more easily than he who follows the path of finding out His inscrutable *Sūkshma* essence.

Saint *Bhishma*, who never looked on a woman with sexual desire, and saint *Suka* who was a *Sanyāsin* from his birth, acknowledged that Sri Krishna with His *Gopīs* and His *Kubjā* and His 16,108 wives, was a more austere *Brahmachāri* than themselves. *Arjuna* says in the *Gītā*, X. Chapter, that all the *Rishis*, including *Vyāsa*, *Nārada*, *Asita* and *Devala*, acknowledged Sri Krishna as the Supreme *Parabrahman*. Saint *Uddhava* wishes—after seeing the *Gopīs*, and their love towards the

\* See page 153 of R. A. Sastry's English translation of "Lalita Sahasranama" for the full meaning of the words 'Parā,' 'Pasyanti', etc., the different stages of speech.

Lord—that he had been born as grass in the groves of Brindavan in order that he might have an opportunity to be touched by the dust of the feet of one of the blessed Gopis. (Bhāgavata X., 47-55.)

P. NARAYAN IYER.

### A GREAT SCHOLAR GONE.

THE commanding position achieved in the world of scholarship by Professor H. C. Warren, of Harvard University, U. S. A., imposes on us the duty of placing on record in our pages some account of his life and labours. Fortunately the thing needed has come to hand in a reprint of a biographical sketch by Professor Lanman, who is also one of the first among American men of letters. It was written by him for the *Harvard Graduates' Magazine* for March 1899 and does justice to the subject. Professor Warren possessed two priceless gifts for an expositor of ancient lore, a profound scholarship and a clear insight into the meaning of the author whose work he might be editing or translating. His work shows none of that petty prejudice against other religions than his ancestral one and none of that wretched jealousy of literary colleagues which have so marred the works of some otherwise great Orientalists. Too often the conduct of the latter has seemed to support the trite folklore proverb of Ceylon: "Two Pandita and two fighting-cocks can never agree!" Those who have known Prof. Warren have spoken to us in terms of reverence for his manifold beauties of character: as to the quality of his erudition his published books give us the amplest proof. Whitney, of Yale, and Warren, of Harvard, are two names that can never be erased from the roll of distinguished Orientalists. Prof. Lanman says:

HENRY CLARKE WARREN, '79.

"Just outliving the old year by a day or two, there has passed from among us Henry Warren. The provisions of his will evoke kindly remark from the friends of Harvard; for he has left to the College his beautiful house and grounds in Quincy Street, once the home of Professor Beck, a legacy of \$15,000 for the publication of the Harvard Oriental Series, one of \$10,000 for the Dental School, and another of like amount for the Museum of American Archæology. And so, perchance, one or another stops to inquire, "Who was this Mr. Warren?" Some of us can picture to ourselves the smile which would be his comment on such an inquiry, could he hear it; and "Well hid is well lived," he would add.

The maxim of the misprized Epicurus he had, indeed, taken to heart—and so well, that the news of these testamentary gifts will be to many sons of Harvard their first knowledge of him. Significant as they are, they are far from being the most significant facts of his life. These, without word of eulogy, let us briefly rehearse.

Henry Clarke Warren was born in Boston, November 18, 1854, son

of the late Samuel Dennis and of Susan Clarke Warren. He was the second of four brothers, all graduates of Harvard College, in the classes of '75, '79, '83, and '84 respectively. In his early childhood a fall from a gig produced an injury which resulted in spinal ailment and in lifelong physical disability and suffering. This is all the more a loss to the world, because his intellectual endowments were of an uncommonly high order; and because they were directed in their activity by a moral character of singular purity, unselfishness, and loftiness.

Thus shut out, before ever experiencing them, from many of the possibilities that make life so attractive to childhood, youth, and young manhood, he bravely set himself to make the utmost of what remained to him. His broadness of mind soon showed itself in a catholicity of interest very unusual for one of his years. Already in College he had won the affectionate regard of his teacher, Professor Palmer, by his keen interest in the history of philosophy. He became an intelligent student of Plato, Kant, and Schopenhauer; and, as we shall see, the natural trend of his mind toward speculative questions showed clearly in his scientific investigations of Buddhism. With all this went an eager curiosity about the visible world around him. We can easily believe that he would have attained to high distinction in natural science, so good was his native gift of observation and of well-balanced reflection upon what he saw. He used his microscope with great satisfaction in botanical study. At Baltimore he worked with enthusiasm in the chemical laboratory. And through all his later years, an aquarium on a smaller or larger scale was a thing which he maintained with intelligent and persistent interest. But for the most part he was forced, reluctantly enough, we may guess, to see with the eyes of others; and accordingly his reading in the natural sciences—in those just now mentioned, in physiology and kindred subjects ancillary to medicine, and in geography—was wide, and was for him a well-chosen foil to the severer studies which were his unprofessed profession. As a further resource for diversion of the hours of weariness or solitude, he took to books of travel and of fiction; and by way of zest, acceptable to so active a mind, he read them, one in German, another in Dutch, and another in French or Spanish or Russian.

The department of science, however, in which he has made a name for himself is Oriental Philosophy, and in particular Buddhism, conceived, not as a simple body of ethical teaching, but as an elaborate system of doctrine. He had begun the study of Sanskrit, as an undergraduate at Harvard, with Professor Greenough; and, after taking his bachelor's degree in 1879, had continued the study at the newly established Johns Hopkins University, first under Professor Lanman, and then, after the latter had been called (in 1880) to Harvard, with his successor, Professor Bloomfield. A visit to Loudon in June, 1884, and especially his meetings there with Rhys Davids, seem to have confirmed Mr. Warren in his purpose to devote himself seriously to the

study of Pali, the language of the sacred books of the Southern Buddhists.

His first essay in print was an admirable version of a Buddhist story in the *Providence Journal* of October 27, 1884. An interesting paper on "Superstitious Customs connected with Sneezing" soon followed in the *Journal of the American Oriental Society*. Later appeared results of his studies in the "Transactions of the International Congress of Orientalists" at London, and in the *Journal of the Pali Text Society* of London. These, however, were but chips from the keel he had laid for a craft of ambitious dimension and noble design. He realized how scant at most were the time and strength presumably at his disposal, and wisely judged it best to devote that little, not to the learned quisquiliæ on which many scholars fritter their days away, but rather to one or two works of individuality and of independent significance.

The residence in Baltimore seems to have given him a new lease of life. In 1884 he came home to Boston. On the death of his father in 1888, he made trial of the climate of Southern California, but soon returned, and in 1891 established his residence at Cambridge. Persistent study, meantime, was making his acquaintance with the original sacred writings of the Buddhists extensive and thorough, so that at length he could justly be called one of the leading Pali scholars of the Occident.

In 1896 appeared his "Buddhism in Translations," published by the University as volume iii. of the Harvard Oriental Series. It is an octavo of 540 pages, made up of about 130 passages from the Pali scriptures. These selections, done into English prose and verse, are chosen with such broad and learned circumspection that they make a systematically complete presentation of their difficult subject. The work is divided into five chapters. Of these, the first gives the picturesque Buddha legend, and the fifth treats of the monastic order; while the other three are concerned with the fundamental conceptions of Buddhism, to wit, "sentient existence, Karma and rebirth, and meditation and Nirvâna." Mr. Warren's interest centred in the philosophical chapters; the first and last were for him rather a concession to popular interest, an addition intended to "float" the rest. Much has recently been written about Buddhism upon the basis of secondary or even less immediate sources. Mr. Warren's material is drawn straight from the fountain-head. It is this fact that gives his book an abiding importance and value. And it was a genuine and legitimate satisfaction to him to read the judgments passed on his work by eminent Orientalists—of England, France, the Netherlands, India, and Ceylon—welcoming him, as it were, to a well-earned place among their ranks.

One of the most pleasing features of his later years was his intercourse with the venerable Subbati, a Buddhist Elder, of Waskaduwa in Ceylon. This distinguished monk, whose learning, modesty, and kindness had endeared him years ago to Child-

ers, Fausboll, and Rhys Davids, was no less ready with words of encouragement for Mr. Warren, and with deeds of substantial service, notably the procuring of copies of manuscript. The king of Siam recently celebrated the twenty-fifth anniversary of his accession to the throne by publishing in 39 volumes a memorial edition of the Buddhist scriptures or Tripitaka (a most commendable method of celebrating! Sovereigns of far more enlightened lands have preferred sky-rockets). Copies were sent, exclusively as gifts, to the principal libraries of Europe and America, Harvard among them. Mr. Warren had sent to His Majesty a magnificently bound set of the Harvard Oriental Series; and it was matter of honest pride and pleasure to him to receive from the king in return a beautiful copy of this Tripitaka. It is certain to be a satisfaction to the king and some of the high authorities at Bangkok when they learn how diligently Mr. Warren used the royal gift.

Long before the issue of his "Buddhism," Mr. Warren was well advanced in his study of Buddhaghosa's "Way of Purity." To publish a masterly edition of this work was the ambition of his life as a scholar. He did not live to see of the travail of his soul; but, as in the case of Whitney, of Child, and of Lane, it is believed that naught of his labour of love will be lost. A word about Buddhaghosa and his work, and about Warren's plan and his progress towards its achievement.

Buddhaghosa (about 400 A.D.) was a famous divine, who had been brought up in all the wisdom of the Brahmans, and who, after his conversion to Buddhism, became an exceedingly prolific writer. He may, in some sort, be styled the St. Augustine of India. His "Way of Purity," or "Visuddhi-magga," is an encyclopedia *raisonnée* of Buddhist doctrine. It is, as Childers says, "a truly great work, written in terse and lucid language, and showing a marvellous grasp of the subject." Warren's plan was to publish a scholarly edition of the Pali text of this work, with full but well-sifted critical apparatus, a complete English translation, an index of names, and other useful appendices. The learned monk makes constant citations from his predecessors, quite after the manner of the Christian church fathers. And in order further to enhance the usefulness of his edition, Mr. Warren had undertaken to trace back all these quotations to their sources.

His material consisted mainly of four palm-leaf manuscripts. The first was a Burmese codex, loaned him by the British Government from the India Office Library; and two, in Sinhalese characters, were sent him by Rhys Davids and the late Dr. Richard Morris. The Pali text Mr. Warren had practically constituted from beginning to end, aside from the final adjustment of many matters of orthographic detail, in which the Burmese and Insular copies are consistently at odds. Much labor, therefore, needs still to be put upon the *apparatus criticus*. Of the English version, one-third has been made, parts having already appeared in his "Buddhism." And about one-half of the quotations



have been traced and identified in the vast literature from which Buddhaghosa drew:

If Mr. Warren's work sees the light, it will then appear that his methods were such as to serve as a model in any department of philology, classical, Semitic, what not, and that his achievement is one of which not only fair Harvard, but also all American scholarship, may justly be proud. It is fervently to be hoped that his plan may be faithfully carried out in its entirety. If this hope is realized, the result will be a memorial, massive and noble, of a man who was one of Harvard's most loyal and noble sons."

C. R. LANMAN.

### PLAGUE.\*

THE Devi said : Once upon a time Brahmā, creating me, called and addressed to me the following words : ' Hear these words of mine, O child, and act with devotion,

2. In this Kali age the people are unrighteous ; so also are the rulers, therefore, O Devi, go to the earth and at once assume the form of Death.

3. The rulers in this Kali age are stealing the wealth of others, ever lusting after other's wives, and ever giving trouble to others.

4. Again, the rulers are ever covetous of the wealth, even, of Gods and Brāhmanas ; owing to their sin thou shalt destroy them in large numbers."

5. Thus ordained by Brahmā, Indra and other Gods, the Devi came down to the earth. She, seeing all the people sinners (says to herself) :

6. Owing to the sin of the rulers I am going to dwell in each village. After destroying the sinners in one village I shall go to another.

7. Thus, travelling through many countries and killing all the people therein, I shall return to the abode of Brahmā the Lord.

8. The virtuous people, possessed of intelligence, knowing my visit, should be alert, consulting the scriptures.

9. Wherever the rats are found dead (the householder) should immediately leave that house with his family and go to a forest.

10. In that place he should perform the propitiatory ceremonies of the Mahādevī, as ordained, by repeating the best hymns of the Devi and the following mantra :

11. " Om namo bhagavati mahāmārike mrityurūpini sakudumbam mām ava svāhā." (Om, adoration, O Lady, by name All-destroyer, who assumest the form of death. Protect me with my family).

\* The following 30 verses from Bhagavati Purāna were sent to me by my respected friend Mr. J. S. Gadgil, of Wai, and were copied from a Marati Journal. The manuscript copy of it is not to be found in any public library, but it is freely referred to by Bhāskrarāya and others in their respective works.—R. ANANTHAKRISHNA BASTHI.

12. Going to the bank of a tank in that forest, sitting in the Virāsana posture, uplifting his arms and bending his head, he should repeat the above mantra a thousand times.

13. Establishing an idol of her (the Devi), worshipping her with incense, light, food, &c., thus he should give an oblation every day according to rule.

14. The food mixed with red powder and other food mixed with other ingredients (chitrāna), soaked in ghee (and burned) by fuels of the khadiri tree, with devotion surrounded by Brāhmanas.

15. He should perform this oblation every day with his wife, sons and dependents. At the end of this Homa he should repeat the following hymn with his senses controlled :

16. "Adoration to thee, O Devi, O Mahādevī who controlllest all the worlds. O Merciful one, show thy grace to me always at all times.

17. "Thou who art ever fond of dwelling in the Meru mountain, at the peak of Kailāsa, in the Hemādri, in the Gandhamādana mountain and who art fond of food, of flesh and drink.

18. "Thou, possessed of a great army, the destroyer of all transient beings, the cause of black magic, O Devi, protect me always.

19. "Wherever or in whatever places I remain, protect me, protect me, O Devi, with my family, cattle and servants.

20. "O Beneficent one, give me prosperity, O giver of great properties, O protector of the worlds, O beautiful one, and fond of beautiful things."

21. Thus praising the Mahādevi, possessed with devotion, let one take his food with his people, remembering the Devī in his mind.

22. When one hears the noise of the Dhvānkaha (crow) ; after performing the propitiatory ceremonies (kakasānti), then he should enter his house.

23. In auspicious time, auspicious constellation, ornamenting his house (by white washing etc.), he should come back to his house with his relations and Brāhmanas.

24. He then should perform the Svashivāchana ceremony with the Sānti Sūkta with the help of Brāhmanas and give away gold, etc., (to Brāhmanas) freely.

25. Then the householder should feed the Brāhmanas and he should ask boons of the Devī : " O Mahadevī leave, leave (this place) and make my abode an auspicious one."

26. If thus performed, this supreme ceremony of Mārikā deity, as ordained then everything becomes pacified, truly it is said.

27. Thus, it is said, the origin of the Devi from the Devas. He who repeats the beneficent hymn also attains prosperity.

28. If a written copy of this hymn is kept in one's house always to him there is no fear of this plague. Truly my words never fail.

29. He who worships gladly the book with supreme faith, he also attains prosperity in this world and also in the world to come.

30. Giving up all other methods one should stick to this method with effort, with wealth, and also should listen to this hymn in order to attain all the desired objects.

Thus ends the Seventh Chapter called Mahâmârikâkhyâna in the Bhagavati Purânâ.

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## Theosophy in all Lands.

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### EUROPE.

LONDON, January 30th, 1900.

At last the new Headquarters of the European Section are in working order and the Blavatsky Lodge has been meeting in its fine new room since January 11th, when a business meeting inaugurated the first session of the new year. The lecture programme opened in the following week with the Vice-President's lecture on Apollonius of Tyana, some of whose wise sayings and sermons afforded Mr. Mead scope for an interesting address to the Lodge. On the 25th, Mrs. Hooper spoke on the Welsh Bardic Traditions and gave a quantity of most interesting information relative to the religious beliefs and mystery traditions among these people who seem to have preserved until comparatively recent times, the memory of a mystery cult which, in its early beginnings, may have come from Atlantean sources but has, of course, incorporated much that is milleniums later in date.

In order to make full use of its new premises the Lodge has commenced a series of Sunday evening addresses which are intended more especially for visitors, inquirers and members who have more recently joined the Society and are not perhaps so familiar with the broad outlines of Theosophy as the older students. It has always been difficult to cater for both classes of listeners in one course of lodge lectures, and it is hoped that this effort will be found useful. Sunday evening is very popular as a meeting night with many people and the lectures will be given by various people and the subjects chosen with a view to making a fairly complete course of elementary theosophical teaching.

Another line of activity is in the direction of afternoon courses of lectures on special subjects, to which admission is by ticket. Mr. Mead finishes today, a short series of four lectures on the 'Greek Mysteries,' which have been attended by a sufficient number of visitors to evidence the fact that it is a step in the right direction. Next week Mr. Leadbeater commences a similar series on 'Clairvoyance,' and no doubt the result will show the popular interest in this subject.

Readers of the *Theosophist*—who are scattered in so many parts of the world—may like to have some little account of the new home of the Section, which has replaced the familiar Headquarters that some knew so well. Besides the large meeting room, which is on the first floor and lighted by four large windows overlooking Albemarle Street and facing the Royal Institution, there are the following rooms devoted to the purposes of the Section. Behind

the Lodge room there is a prettily decorated apartment fitted with easy chairs and lounges where members can meet for conversation and where visitors can be received or small gatherings be held for study or discussion. On the floor above is the Section Reference Library, a handsome, cheerful room which is already well-occupied with books and will no doubt be the scene of much useful work as the activities of the Section increase. Behind is the Lending Library department, and here the votaries of the Goddess Nicotine are permitted to burn their incense without fear of protest. On the same floor is the General Secretary's private office and on the third story is the large room devoted to general office work for the Section, as well as care-taker's apartments.

The report of the Convention at Adyar comes to hand this week and the tidings of such large and successful gatherings is received with much satisfaction. We await with interest the full text of Mrs. Besant's lectures for which the condensed reports in this month's *Theosophist* have greatly whetted our appetites.

In *Reynold's Sunday Newspaper* for January 14th, there appeared a most friendly notice of the President-Founder's work in Ceylon in connection with securing a public holiday on the day of the Wesak festival of which an account is given. One is glad to notice a very different tone in the press towards our movement, evidenced in many directions.

Mr. Leadbeater has just returned from a short visit to some of the North country Lodges, during which he presided at the gathering of the Northern Federation held, as usual, at Harrogate: and, also as usual, it was of a pleasant and successful character. Lecturing at the Blavatsky Lodge last evening, Mr. Leadbeater took for his subject, the "Reality of the Devachanic Plane," and said that it was a subject upon which considerable misapprehension had arisen from time to time, and for this reason he had thought it suitable for a Lodge discourse. After dealing in some detail with the more or less familiar ground covered by the manual on the subject and the "Ancient Wisdom," and very specially emphasizing the greater reality of impressions received on that plane of consciousness as compared with the physical, which is two planes further removed from the One Reality, and therefore in the very nature of things more illusory, Mr. Leadbeater devoted some time to the explanation of the way in which the Ego puts a part of itself down into, or responds to the vibrations from, the thought image set up by the love of some friend who may be spending a devachanic period on one or other of the four lower levels of the plane, and thus makes real in a special way the image which so many people have regarded as purely imaginary. Apart from the Great Teachers who may do this voluntarily and consciously, the ego of the much less developed individual responds with equal certainty, but with what one may term consciousness but not self-consciousness—a rather subtle distinction which is apt to worry the student whose normal self-consciousness works only on the physical plane, and one which is perhaps at the bottom of the queries which have arisen on this subject of devachanic reality. Another interesting point which the lecturer alluded to was the possibility of progress for the Ego through contacts gained by way of these images into which he might put himself down. That is to say, they appear, so far as investigation has yet been made, to be additional channels for the reception of those vibratory impulses by contacting which the Ego grows and develops—a very suggestive and interesting point. Finally, the effect of

ties of affection in bringing people back into incarnation together, was touched upon, and it was indicated that devachanic periods might be lengthened or shortened within certain short limits in order to secure this end, or, in cases where the difference was too great, one Ego might take a very brief incarnation, which would necessitate a comparatively brief devachan, and so be ready for another earth-life at the same time as the friend whose original devachan was much longer. Early death was perhaps not always the misfortune that it seemed to the unknowing vision; it might be that it was only the means to ensure the greater happiness of returning to the society of beloved ones on the devachanic plane and coming once more to earth in association with them. So it seems that there is a real reason for the old saying—"Whom the gods love die young!" How often we find in our theosophical studies the explanation of some ancient maxim.

A. B. C.

### AMERICA.

From all over the American Section there come reports showing increased activity and earnest work. The public tone is constantly growing more friendly. There are at present four lecturers in the field, and two more workers—Mrs. Kate B. Davis and Miss Huston—start out this week, going first to the Pacific Coast. Mrs. M. L. Brainard of Chicago has been travelling in Nebraska and Dakota and has formed a strong Branch in each state, at Lincoln, Nebraska and Pierre, S. Dakota. Mr. Titus of Toronto, Canada, has begun a tour through the middle states. As a result of his work in Michigan eleven members were added to the Branch at Saginaw. He is now spending a short time in Chicago, lecturing and teaching.

Miss Walsh of San Francisco is now lecturing in the Eastern States and doing excellent work.

Dr. Bailey of San Francisco has just started on a tour of the Branches in the north-west. He will probably go as far as Vancouver B. C.

In Butte, Montana, where Mrs. H. A. Squires is working, the Branch has grown from a membership of 7 to 35, a Golden Chain Circle has been started and propaganda in outlying towns is carried on.

There are eight Lotus circles or Golden Chain classes in the American Section.

The Chicago Branch held its election in December. Mr. R. H. Randall was elected President, Dr. Mary Weeks Burnett, Vice-President, R. A. Burnett, Treasurer, Mrs. L. Randall, Secretary, and a strong Executive Committee which is already hard at work. The Branch has six closed study classes each week, two open meetings, Wednesday and Sunday evenings, and the Golden Chain Circle Sunday afternoon.

The San Francisco Branch has just moved into fine new Headquarters in the same building with the *Theosophic Messenger*, which Mr. Walters is now so satisfactorily editing.

The St. Paul, Minn. Branch has enrolled ten new members within a few months. Some of us strongly hope that before many years have passed, there will come from India older souls to instruct the younger in the true "art" of war, such as Mrs. Besant so graphically describes in her "Story of the Great War." This is indeed a land of Rajas, with a great preponderance of younger Egos. May the Hindu College send us instructors before many years.

CHICAGO,  
January 7th, 1900.

D.B.B.



## NEW ZEALAND.

The Fourth Annual Convention of the N. Z. Section was held at Dunedin on the 1st and 2nd January, in the Branch-rooms. The chair was taken by Mr. C. Richardson, President of the Dunedin Branch, and Miss Burton was elected Secretary. Delegates and representatives from Auckland, Wellington, Christchurch, Waitemata, Woodville and Pahiataua Branches were present.

The Chairman in his opening address expressed gratification at the spread of theosophic thought throughout the world, cautioned members against dogmatism, hoped that it would not be necessary for people to leave their churches in order to join the Society, and in conclusion read a translation of an ancient Indian poem.

The General Secretary's report showed that much work had been done during the year, that the Society was steadily increasing in numbers, and that owing to the spread of theosophical ideas and the inquiries made from all quarters, more lecturers were urgently needed.

Dr. C. W. Sanders was re-elected General Secretary, and Mr. F. Davidson, Assistant. Miss Lilian Edger was appointed travelling lecturer to the Section.

It was resolved that the General Secretary should represent "unattached" members, and should exercise one deliberative vote on their behalf.

The conduct and management of the Section Library was vested in the General and Assistant Secretaries.

The *N. Z. Theosophical Magazine* was adopted as the official organ of the Section.

This, with the reading of correspondence, the passing of resolutions conveying good wishes to other Sections, the election of the General Council and Executive Committee, and the necessary formal business, concluded the work of the first day.

The second day was devoted to the reading of papers dealing with methods of propoganda, and with various topics of interest.

A public meeting in connection with the Convention was held on the previous Sunday evening, 31st December, at which addresses were given by Mrs. Draffin, of Auckland, and Mr. A. W. Maurais, Secretary of the Dunedin Branch. An enjoyable social meeting was also held.

Mrs. Draffin also gave several lectures in Dunedin before leaving on her lecturing tour.

Mrs. Richmond, President of the Wellington Branch, went on tour during the Christmas holidays, and lectured in Woodville, Pahiataua, Wanganui and New Plymouth, with success.

Public meetings at the various branches go on without a break, but during the holiday season classes are for the most part suspended.

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 NETHERLANDS SECTION.

AMSTERDAM, January 27th.

The Dutch Section's activities during the last two months consisted in a few public lectures and the regular work of the Lodges.

These lectures have been held by Mrs. E. Windust, at Rotterdam, Madame P. C. Meuleman at Haarlem, Bussum, Amsterdam and the Hague, Mr. Johan van Manen, at Rotterdam and Haarlem, Mr. Hage at Amsterdam and Mr. Fricke for the first time in Tiel. This public lecturing is one of the ways by

which we introduce our ideas to the general public and so far with much success.

Most of the Lodges engage once a month a large hall and invite one of the older members of the Society to speak. Holland being such a small country that a few hours by rail will bring one to any destination within its frontiers, the compliance with such requests is a comparatively easy task.

The Amsterdam Lodge is the largest in Holland, counting over 125 members. Its meetings are held at the Sectional Headquarters, Amsteldijk 76, Amsterdam. Every week, on Tuesday evening, a lecture is given to an average attendance of 60 people, after which there is an opportunity for debating and questioning. The last lecture in every month is held in a public hall in the centre of the city instead of in the Lodge-rooms, which hall holds about 400 people. As this meeting not only members of the Society, but also holders of "three monthly tickets" and people introduced by members, have access. The other Lodges generally raise a small entrance fee at their public meetings, usually five-pence.

Besides these weekly lectures the Amsterdam Lodge has a "Secret Doctrine" class, conducted by Mrs. Windust, a class for the study of the Seven Manuals, conducted by Mr. Fricke, the General Secretary, and, further, a Lotus-Circle, divided into two classes. All these classes meet weekly.

It will be evident from all this that there is plenty of activity displayed in this centre although there would always remain plenty of work to be done if more hands, time, capacity and money were available.

It was with extreme pleasure we received the information that Colonel Olcott will pay a visit to Holland next summer. Those who were happy enough to make that veteran leader's acquaintance on the occasion of his previous visit to Holland, rejoice most of all, as is natural, and those who joined our Society later look forward to the event with high expectations.

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## Reviews.

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### NEW HINDU BOOKS.

*A Catechism of Hinduism* (Sri Chandra Vasu. B. A., F. T. S., Benares, Freeman & Co., 8 annas);

*Hinduism, Ancient and Modern* (Judge Rai Bahadur Lala Baij Nath, B. A., F. U. A., Meerut, Vaishya Hitkari).

We have here two new books, which we feel constrained to review jointly, in the same manner as we think that readers will find it most profitable to read them together. They treat of nearly the same subject, and will be most welcome to all who may wish to obtain a clear and concise idea of the true, pure Hindu teachings, and of the great ethical ideals which are the real basis of all the Hindu religions and sects. Both books are works of love, and written by thoroughly competent sons of India; both inspired by the loving thought of reformers who want their country to return to the pristine purity of thought of the initial Hindu revelation. The first one is given in the form of questions and answers, but the usual dryness of that form is happily relieved by apt, though brief, quotations, justifying by acknowledged texts, the correctness of the answer. The questions cover the more important doctrines of Hinduism about which is found the greatest unanimity of opinion, but they also refer boldly to certain ancient teachings on

caste, marriage and symbol-worship, with which the modern customs decidedly conflict; the ideal of the writer being evidently that of the T. S.: "There is no religion higher than Truth."

We must not forget to add that the profits of the *Catechism* will be handed over to the Benares Central Hindu College Fund, and we hope that this will be one more incentive for the purchase of this valuable and condensed mine of information.

The second work is probably a little more ambitious as well as voluminous, though the leading idea is the same, namely, the gathering of the teachings of Hinduism from their most authentic and recognised sources, in a condensed form, free of all sectarian and controversial bias. The writer, a brilliant member of the N. W. P. Judicial Service, is thoroughly qualified for the labour, and his love for his native country allows him to fully recognize what India now is, and what she ought to be. His advocacy of the Vedantic ideal of religion, which is now undergoing such a revival, not only in India, but in the minds of the earnest seekers after Truth in all foreign lands, is based on the conviction that "it has always been the religion of, not only the hermit or the recluse, but of the wisest and best men of India engaged in the busiest affairs of life, as well as of the wisest and the best of other countries also." The writer especially upholds the great figures of Rama and Krishna, not as Divine Incarnations, but as human beings, *men* who offer the loftiest ideals that the young men of India can possibly follow, and we therefore think that, in his own line, Judge Baij Nath is working very consistently with Mrs. Besant's study on the Avatāras. We fully agree with the writer in the suggestion that Sanskrit ought to be again the national language, not only of India, but also of all the students throughout the world, who wish to enjoy in their original form, the priceless gems of the loftiest thoughts man has ever formulated. The scope of "Hinduism, Ancient and Modern" will be more apparent from a brief review of the summary:—

- I. Social and Personal, Castes, and their Ceremonies. The life of the Hindu in ancient and modern times; Reforms now necessary.
- II. Religions, Creed of the Rishis, Hero-worship, Religious ideal for modern India.
- III. Philosophy, a condensed review of the various Indian schools, with an interesting paragraph on Karma, and remarks on the practical effect of the Vedānta as leading to emancipation.
- IV. Life after Death, Heaven and Hell, and other ideas from the Vedas and Upanishads, compared with modern ideas.

An Appendix contains a speech delivered by the author, on indispensable social reforms. And thus closes a book, on certain points of which we may differ, but which will certainly prove as intensely interesting to the patriotic Hindu intent on the uplifting of his nation, as it will to the foreigner who wishes to know what benefit to himself can be derived by the study of Hindu ideals.

A.M.

### HARISCHANDRA, THE MARTYR TO TRUTH.\*

While language lasts, the story of the temptation and triumph of King Harischandra, of Ayodhya, will be read and be the consoler of the devotee of truth. It is one of the finest concepts of the Indian imagination, and when presented on the dramatic stage, or recited at evening on the village *pidi* inevitably provokes to tears of sympathy and stimulates the sense of honour in the human breast. The close resemblance between the underlying motive of the story and that of the Christian Book of Job makes it specially interesting to the Christian, and gives rise to the suspicion that the author of the younger composition may have borrowed his idea from the Indian folk-story. But, however that may be, no one will deny the superior reasonableness of the plot of Harischandra, which marks the wager about his love of truth laid between two Rishis, to that of Job where the Supreme God is taunted to his face by his own fallen angel, Satan, on the fact that the "servant of God" is pious simply because of not having been tempted seriously in the stress of misfortune and calamity. The result to Harischandra and Job is the same; viz., restoration of all that had been taken away, after the last and severest test of virtue had been successfully undergone. There is one point in both stories which it would be hard to explain, consistently with the theory that man's misfortunes equally with his rewards are of his own previous sowing, and that is why just and good men like Harischandra and Job should have been overwhelmed with such disasters through no demerit of their own, but solely to decide an immoral wager between two supra-human personages. The book in question has been brought out in a creditable shape, with good paper and clear typography.

### THE MYSTIC GUIDE IN THE GOSPEL ACCORDING TO JOHN.

BY  
H. A. V.

Those who cannot think outside the narrow little circle of orthodoxy will find little to admire in this book. It is addressed to those who are prepared to break away from conventional methods of religious thought, and is full of mystic symbolism. John himself is "the reflection of the celestial ray and prepares the way for the higher receptivity or revelation; he is the dawn heralding the advent of the glorious luminary of day; he is Intuition, that first tremor of spiritual consciousness; he is the palpable call to enter upon the mighty struggle against the lower self, which man feels in his innermost heart." The various events of the gospel narrative are phases of soul experience and development. What "Pilgrim's Progress" was to our Calvinistic forefathers, this little book, with its mystic interpretations, will be to those who, freed from orthodox limitations, are able to rise to the author's spiritual level, and to comprehend his high ideals.

S. E. P.

### LA THÉOSOPHIE EN QUELQUES CHAPITRES.

This is another excellent elementary pamphlet, published as a sequel to the useful "A. B. C. de la Théosophie" already brought out under the auspices of our French brothers. Dr. Th. Pascal, now Secretary General of the new French Section, knows exactly what is wanted by those of the French public who are beginning to take interest in and want to know

\* By G. C. V. Srinivasacharyah. Madras, Srinivasa, Varadachari & Co.

something about Theosophy, and moreover he has the art of saying what is to be said, both clearly and succinctly. Thus he shows in a few pages that the truths found at the root of pure Christianity, but dissimulated by clerical teaching, are exactly those of Theosophy, whose basis is essentially the law of evolution regulated by Karma through Reincarnation. Then follows a rapid sketch of man's constitution, and of the conditions after death, the booklet closing with a few words on the Masters and the T. S., which is one of their works. There is no doubt that this small book will give enough to think about to those who read it, while the price, 50 centimes, brings the teaching within the reach of the most humble. And we congratulate Dr. Pascal on the good seed he thus sows.

A. M.

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#### BHAGAVAD-GITĀ.

We have been favoured with two copies of Bhagavad-Gitā in Devanagari character, one containing the Gitāmāhātmya from Varāha purāna and the Gitā text, and the other a detailed table of contents in Sanskrit, an index for important Sanskrit words and a table of different readings of the Gitā. The price of the former is annas three only and of the latter annas eight. Each 32 syllabled verse is printed in two lines while the verses which contain more than 32 syllables are put in four lines to suit the convenience of the readers. The above editions are very good for the reading public and belong to Ratnamālikā series of Benares, No. 3.

R. A. S.

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A valuable lecture delivered by G.E. Sutcliffe before the Bombay Branch T.S., has been issued in pamphlet form—republished from the *Theosophical Review*. The donor will please accept our thanks.

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#### MAGAZINES.

*The Theosophical Review* for January opens with an article by Miss Margaret Carr, entitled "The 'Friends of God,'" which is a continuation of the matter presented by the same author in the June and December issues of the magazine, under slightly different titles. A translation by J. C. C., of a "Letter from an Indian Yogin to his Pupil," and the third instalment of "The Hidden Church on Russian Soil," by a Russian, follow. "Tehut, the Master of Wisdom," is a contribution by G. R. S. Mead, gathered largely from works by various authors, treating of the ancient lore of Egypt—Tehut being nearly synonymous with the Logos. "Chrysostomos," by Miss Agatha Leigh, is an interesting and well-written dialogue, which gives, in Platonic garb, some important theosophical ideas. "Natural Law in the Spiritual World," by W. Kingsland, is a powerful plea for law as against superstition and supernaturalism. If widely circulated in Western lands the article would be of great service to Theosophy. Mr. Leadbeater concludes his very interesting paper on "Ancient Peru" by briefly describing the art, literature, music, sculpture and unique social customs which were to be found among its peculiar inhabitants, 'fourteen thousand years ago.' The first portion of a thoughtful contribution on "Individual and Collective Karma," by Dr. A. A. Wells completes the main text.

The February issue of this magazine is also at hand. It opens with an excellent essay by Mrs. Besant on "Spiritual Darkness," which is followed



by another from the pen of Alexander Fullerton, entitled, "Is Morality Purely Relative." Ludwig Deinhard writes on "Goethe's World-Concept in the Light of Theosophy," and Miss Harcastle offers some valuable notes on "Yoga in the Catholic Church." Mr. Mead contributes an interesting paper on "Apollonius of Tyana." Dr. Wells' article on "Individual and Collective Karma" is concluded. Mrs. Hooper has a paper on "The Welsh Isis and the Bardic Tradition," and Mr. Leadbeater gives us the opening portion of an essay on ancient Chaldaea which promises to be rich in material.

The January number of *Theosophy in Australasia* contains some refreshing ideas taken from a recent sermon by a Unitarian Clergyman of Sydney, on "Madame Blavatsky's Idealism," which, as the editor remarks, is a "set off" against the slanders of her enemies. The reverend gentleman says: "She is a type of what shall one day become familiar, though never commonplace. In the process of development spirituality shall yet conquer carnality and immateriality. Our philosophical and theological modes of thought are still so low down on the earth plane that we cannot even appreciate the genius which has risen or is rising to the higher spiritual level.

Our spiritual stature would fain grow, but we have wrapped ourselves in swaddling bands, and laid ourselves in the manger of a dogmatic environment, amid the beasts of the stall, which may be interpreted that the age of brute power and animal propensities are around us, and influencing us. I see in Madame Blavatsky's idealism the dawn of a higher spirituality in combination with more scientific modes of thought."

W. G. John has a very practical article on "Theosophy and the duties of life," and "The Auras of Metals," by Dr. Marques, is being republished from *The Theosophist*.

*Philadelphia*, 7th December. Forword; The Truth; Stigmata and Stigmatization; Suggestive Therapeutics; Sevenfold Manifestation; Reincarnation; States of Matter; Brotherhood and a note on the Paris Theosophical Congress.

*El Siglo*. We have received the first number of *El Siglo* (The Century), a new monthly review devoted to social studies, which is published at Buenos Aires under the editorship of Signor Bernardino Rivadavia.

*The Revue Théosophique* for January opens with a translation of Mr. Leadbeater's "Athanasian creed;" has articles on "Illusion," by M. Duquesne; "Christianity before Christ," by Dr. Pascal; "Mental Orientation," by M. Langeries; Questions and Answers; a notice of T. S. movements and book notices.

*Theosophist*, Amsterdam. The January number opens with an editorial on the New Year; there follow some further pages of translation of the article by H. P. B., Mr. Sinnett's book and of "Tao Te King"; "Thoughts on the triple object of our Society," by A. J. Rotteveel; "On occasion of the new age," by E. Windust; "Cyclicality," by J. L. M. Lauweriks; "The Reaper" (trans.), E. M. Green; "Golden thoughts for every day;" Reviews and notes and notices of the Theosophical movement.

*The Indian Review*, for February, opens with a strong editorial upon the "Hindu Gains of learning act," in which are quoted the opinions of many prominent Hindus, to the effect that the new act is not at all in accordance with the old Hindu customs and that such a law is likely to lead to separation between the individual members of families, rather than to build up the family, as a whole, which it was hoped the new act would aid in doing. There follow editorial comments upon several topics of interest; "Hindu

Philosophy," by Romesh C. Dutt; "The Criminal Responsibility of the Insane," by A. Keess; "The English Muse and France, Revolutionary and Post-revolutionary," by K. B. Ramanathan; "A Much Needed Reform in the Indian Administration," by Alfred Nundy; "Tanning in India;" "The Gains of Learning Act;" "Reviews of Books and Periodicals;" "Departmental notes" and "Public Opinion on Indian Questions."

*The Theosophic Gleaner* for February gives the concluding portion of G. F. Sutcliffe's article—"The Dawn of a New Era," which contains valuable food for thought. After referring to the rapid material and intellectual progress of the present age, the writer says: "Unless therefore, man's *spiritual* development makes *equally rapid progress*, the human race will be again thrown back in its development. Hence the necessity of a great spiritual enlightenment to save us from so serious a catastrophe." "The Soul after Death," by N. D. K., (originals) and "The Proofs of Theosophy;" "Rhyme and Rhythm in the Koran;" "Meditation," and other articles republished, follow.

*Bulletin Théosophique.* The young French Section leaps at once into activity under the zealous leading of Dr. Pascal, the General Secretary. Hardly has the Section been formed when the first number of its *Bulletin* is published. It opens with an address by the General Secretary to the members of the Section, in which he says that a copy will be sent to each member gratuitously, that it is to appear monthly and that it is to contain at least eight pages; through it he will communicate with the members; it will give all the news of our movement, contain reports of Branch work, publish correspondence, questions and answers, and condensed useful summaries of new works of value; and a portion will be devoted in each number to theosophical teachings of general interest. The Sectional Council is constituted as follows: D. A. Courmes, 21, rue Tronchet; P. Tournel, 3, rue Herschel; Ch. Blech, 21, Avenue Montaigne; P. Gillard, 38, rue de Verneuil; H. de Castro, 4, rue Dombasles (Algiers); V. Guglielmi, 46, rue Victor Clapier (Toulon-sur-Mer); Dr. Th. Pascal, General Secretary, 116, rue St. Dominique, Paris. Dr. Pascal, Chairman of the Committee; Ch. Blech, Treasurer; E. Danais, Secretary.

In a notice on the actual situation of our movement in France it is stated that the new year begins with nine organized Branches, 4 in Paris and 5 in the Provinces; three others are forming in the provinces and a very important group from which great things are expected is already working in Paris and will shortly be chartered. The membership is increasing with encouraging rapidity and the outlook for the future is very cheering; monthly lectures are given, as heretofore, at the Editorial rooms of the *Revue Théosophique Française*; public lectures are in preparation and will be given shortly and there are hopes of our soon having a large permanent room where theosophical lectures and meetings of all kinds will be given. Dr. Pascal speaks in most appreciative terms of the remarkably accurate interpretations made by Mr. F. Brooks, of Brussels, of the lectures of Mrs. Besant and Messrs. Leadbeater and Chatterji. Some of the daily papers are beginning to welcome and discuss theosophical ideas.

The New Paris Branch, which calls itself the Lotus, has for President, Commandant Courmes. Undoubtedly we owe this remarkable progress in France to the lectures of Mrs. Besant and the indefatigable exertions of our dear Countess Wachtmeister. It appears, also, that Mrs. Burke, of the Blavatsky Lodge, has placed the Section under great obligations by her neighbourly help.

*Sophia* (Madrid). In the January number, besides translations from Mrs. Besant, Mr. Sinnett and Mr. Scott-Elliot, there are original articles upon the forthcoming new year of the Magazine, by the Editor; "Is there Free-thought," by Don Jose Melián; "Notes on Filipina Mythology," by Viriato Diaz Pérez; "Suggestive thoughts of notable men," by M. V. J. and Book Notices, by J. M. The article on Filipina Mythology appears to be full of interest and we would take it as a kindness if one of our brothers at Madrid would send us an English translation for the next number of the *Theosophist*.

*Teosofia* (Rome). Besides translations, the January number contains a very interesting account of the lectures of Babu J. C. Chatterji at the University in Rome, extracted from the *Capitale* newspaper, of 16th December, 1899. The account states that a very crowded and cultured audience attended each of the lectures and that, despite the youthful appearance of the speaker, he displayed extraordinary culture and eloquence; there was an absence of all unpleasant mannerism, and his great modesty and candour so captivated the audience that at the end he received ovations. The venerable Professor Count A. De Gubernatis occupied the chair and made his observations upon the lectures and the general subject with that mingled courtesy, dignity and erudition which would be expected from him. Our letters from Rome fully corroborate the statement of the Journal in question as to the deep impression made upon the educated class by these discussions at the University.

*Mind and The Metaphysical Magazine* are two of the most valuable of our American exchanges. The latter begins the new year with a new name and will hereafter be known as *The New Cycle*. It has also changed its dress, abandoning its nice looking yellow cover and appearing in a dark-red garb which seems, to us, several removes from an improvement. Among its varied and interesting essays we notice one by Prof. Alexander Wilder, on "The Double."

*The Arya Bala Boddini* for February is full of matter that cannot fail to interest its readers. It opens with a story of "Two Pious Princes." Next is a paper by C. R. Srinivasayangar, B.A., on "The Theosophical Society and its Work," which is followed by a contribution by Miss Sarah E. Palmer, B.A., B.Sc., entitled "The Vision of Sir Launfal." "The Grounds and Principles of the Hindu Social and Religious Constitutions," and "Mrs. Besant on Devotion," are valuable reprints. "The King with the Silver Hand" is a closing story for the younger readers.

*The Journal of the Maha-Bodhi Society* continues its "Stories from the Life of Buddha" and gives numerous extracts from Lord Buddha's teachings. Among the correspondence is a letter from Japan and one from Ceylon.

We acknowledge the receipt of two neatly printed pamphlets; one is "The first Annual Report of the Central Hindu College, Benares, for the year ending September 30th, 1899," which also contains a report of the "First Anniversary Meeting of the College," which has been already noticed in *The Theosophist*; the other is the "Third Annual Report of the Rangoon Theosophical Society," with its constitution, rules, and various particulars concerning the Branch, which now seems to be in a flourishing condition.

Acknowledged with thanks:—*The Vāhan, Light, Modern Astrology, Theosophic Messenger, Banner of Light, Notes and Queries, Phrenological Journal, The New Century, The Lamp, Universal Brotherhood, Path, Lotus Blüthen, The Brahmacharin*, a new magazine published at Jessore, and conducted by the

Editor of the *Hindu Patrika*, *Brahmavadin*, *The Light of the East*,  *Rays of Light*, *Harbinger of Light*, *The Dawn and Food Home and Garden*.

### CUTTINGS AND COMMENTS.

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

*The Bishop of London on Education.* At one of the sessions of the Association of Principals and Lecturers in Training Colleges under Government Inspection, at the Imperial Institute, on 12th January, the Bishop of London made some amusing remarks on the subject of education, and expressed himself in favor of the employment of

women teachers for boys, which were reported, as here given, in the *Daily Chronicle* :—

"The Bishop said that the function of a teacher was to occupy the position of a mustard plaster to as many brains as possible, and teachers were only doing their work well when they produced a very strong irritation on the minds of the students. That was not the view ordinarily taken. The general view of learning was that it should be made nice and simple and easy, but from his knowledge of the English boy he had never yet been able to discover any means of inducing him to learn anything except at the point of the bayonet. (Laughter). He had no very great pleasure in educational methods. A boy was carefully prepared to resist knowledge and the result was that he was rendered an exceedingly obdurate person to deal with. He seemed to possess from the beginning a deeply rooted objection to knowledge ; he was perfectly impartial, he objected to it for its own sake without any view to ulterior results. (Laughter). He not only disliked, he despised it, and how that dislike and contempt could be got over was the great problem the teacher of boys always had to face. A girl generally wanted to learn but a boy was determined not to learn. An ideal system perhaps would be for women to teach boys and men to teach girls."

It is a well known fact that some boys who are quite rebellious under a male teacher, become at once tractable under the influence of a teacher of the opposite sex.

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*The Mysteries of Yoga.* The letter bag of the Adyar Headquarters often contains choice material for the comic editor, items which, manipulated by Mark Twain would set two continents in a roar. Quite often they are reports of personal experience, by half-educated or uneducated persons, in Yoga practice. Of this class a choice specimen coming from Northern India deserves to be passed around for the possible guidance of Western devotees in search of the short cut to adeptship. Though it bears the date of the current month the writer addresses Madame Blavatsky as a person still alive and within reach of Her Majesty's Indian Postal System :—

"To

Col. H. S. Olcott, Esquire,  
and Madame H. P. Blavatsky, Esquiereess.

Sir and Madame,

Forced only by the Supreme Soul, my Free Soul is compelled to manifest you the most curious but rare deeds, metamorphosed by the extraordinary phasis of the experienced phenomena in the atmospheric air which I think will be most happily appreciated by you.

On Sunday, 14th October 1883, \* \* \* I began to practise the Kumbhaka process turning backward the point of my tongue and pressing it in the pit of the throat. \* \* \* This I continued up to 23rd December 1884, when I heard the chirping sound as that of a sparrow in the tenth region of my head. \* \* \* On Saturday, 9th December 1893, I put my thumbs into my ears, the second figures on the eyes, the middle figures on the nostrils and the younger and the youngest put on the mouth, I saw first the Ocean of Milk in my head, and after an instant therein appeared a bright yellow Circle shining like Sun. \* \* \* I continued the practice of this process up to Saturday, 23rd December 1893, on this night I became an insane like Predictor and foretold some future events, which are taking place one by one after their turns. On the Morning of the next Day (Sunday) I saw in a well on the surface of water a marvellous Shape of Chatur Bhuja,\* wearing white trousers, white Vest and a Jacket of azure colour, a Golden Diadem (Mukt) ornamented with precious Jewels upon his head, a golden Patka round his waist, taking a Conch (Sankh) in his right hand and a Chakra in his left hand playing on the Lute. I showed this Parma Purusha to my parents also. They visited Him looking nearly for one hour. Afterward He became disappeared to them, but was visible before me all day long everywhere. On 3 P.M. I made some secret process in the Insanity which I myself know. On 11 P.M., another formidable sight of eight-Armed Female Shape appeared before me in the darkness wearing a black suit which I could perceive by the successive flashes of the Lightning, holding eight weapons in her hands, viz., a Chakra, a Pestle, a Conch, a Mace, in her four left hands; a Sword, a Bow, an Arrow, a Goad, in her four right hands. She made many a fearful signs to frighten me, but I stand resolutely visiting towards her.

I continued my practice. \* \* \* The All-pervading Light became visible into my head. \* \* \* I continued \* \* \* for a week on the last day I heard the intermixed sounds of many Musical Instruments, which are till now audible to me every instant. \* \* \* In short now-a-days I have been endowed with such peculiar Powers, that every Past, Present, and Future Devtas are visible to me in the Ether.

Any Aspirant Yogabhiasi (a practisire of Yoga) can see any Devta and Incarnations of Vishnu, looking 5 minutes keeping the Mind attentive and organs subdued with a winkless sight into the pupil of my eyes."

Let us hope that our injudicious colleagues will profit by the experience of our correspondent and not rush into the dangerous field of psychic stimulation without careful calculation of the chances. That is a sound maxim which we have read, "Look before you leap."

\* \* \*

The following quotations from "Ananda Sagae," a Marathi poem written by Nârâyana Bâvâ, and inspired, it is said, by Nirmanakâya Master Dat-tâtriya, we find in the *Theosophic Gleaner* for February. The attainment of Nirvâna, according to this charming poem, may be considered, as compared with the views of some other authors, 'mere child's play':—

\* A four-handed being.



Men desire to be rich and great, but worldly greatness produces pain. They desire Heaven, but Heaven ends in earthly incarnation, and therefore in pain. In this way examine all desires, which men entertain for obtaining happiness, and you will find that each and all of them are accompanied with, and followed by pain.

There is only one desire, which ends in happiness worthy of the name—the desire of reaching God. Therefore reach God, therefore attain to the state of Para Brahma.

You can reach God by finding out what in your constitution is not you, and what is really you, for your real self is God. In your search for self, adopt the principle, that if you see a thing, you, the seer, are not that thing. Now apply this principle to the various parts of your constitution. You see your physical body: therefore you are not the body. You see your mind: therefore you are not the mind. You see your Buddhi: therefore you are not the Buddhi.

Then carrying on your observation from without within, you will at last find that you yourself are the seer, and nothing more, in the constitution.

This constitution of yours is perishable. You have no connection with it: you do not require it for your existence. You are the unaffected seer of its birth, growth, and death, family distinction, hereditary distinction and castes, good deeds, evil deeds, and vicissitudes. You, as seer, are everywhere and one in all beings, things and the boundless space.

Seer! do not see the objects of the six senses. When you persist long enough in not seeing them, they will by and by disappear from your sight. And when you have ceased seeing others, you will become able to see who you really are.

Then you will see that you are Sight, or Seeing-Understanding Power, existing by itself, never needing a body, pervading everywhere, lasting ever and ever, and inherently happy. Then you will see that you are what people call God or Para Brahma.

Then you will see that there is no limit to your happiness, that all Angelic Powers, instead of being sought, offer you their services as your slaves, and that salvation, instead of being courted, lies at your feet.

\* \* \*

During the present war in South Africa, many cases of presentiment and telepathy will probably be placed on record. The two following, which were published in an English periodical may serve as samples:—

Mr. C.A. Whitmore was addressing a meeting of his constituents in Chelsea, and among his audience was Colonel Goldie, who had a son in the war. The father knew that his son was in one of the Modder River fights. Suddenly, in the middle of the meeting, the father got up and said he must go home, for he had a presentiment that his son had been killed. He went home; the presentiment was only too true; a telegram awaited the unfortunate parent to announce the death of his son.

I believe that Lord Winchester also had some presentiment. Those who saw him off said that he was not in good spirits. He loved soldiering, but he also loved his country home in Hampshire, every inch of which was known and dear to him. He was a splendid sportsman—in short, the ideal country gentleman—and it was only the call of his country that could have induced him to leave it all. The bravery and even recklessness with which he faced death became the more heroic when it is remembered that the poor fellow went into the fight with the certainty that he would never return to his good and loved home, in one of the loveliest counties of fair England.