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"THERE IS NO RELIGION HIGHER THAN TRUTH."

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

OLD DIARY LEAVES.*

FOURTH SERIES, CHAPTER XIX.

(Year 1891.)

ON the 20th (July) Mr. Harte brought to see me a distinguished Hindu gentleman who expressed so much interest in my life-work as to surprise me; he went so far as to entreat me to either write, or let Mr. Harte write, my biography, offering to advance the whole cost of publication: he said that his compatriots, at least, would never forget me for what I had done for them and their country, and that I owed it to them to put on record the story of my antecedents and different branches of work. I thanked him sincerely for his evidence of good feeling, but had to decline as, being a firm believer in the evolution of the human entity through numberless reincarnations, I considered these vauntings of a single personality as trash. As he, also, being a Hindu, was of necessity a reincarnationist, I bade him tell me, if he could, the details of either one of his past lives, among which some must have been very influential or else he could never have evolved up to his present degree of intellectual and moral strength. I asked him to recall to mind the thousand and one architectural monuments erected by sovereigns of Indian Provinces, in their time considered mighty and never-to-be-forgotten, but whose very names and epochs are now the subject of mere conjecture. He had to confess the justness of the position but still continued to importune me until I gave him the decisive answer,

* 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 two volumes are available in book form. Price, Vol. I., cloth, Rs. 3-8-0, or paper, Rs. 2-3-0. Vol. II., beautifully illustrated with views of Adyar, has just been received by the Manager, *Theosophist*: price, cloth, Rs. 5; paper, Rs. 3-8-0.

that I should refuse. What a pity it is that members of our Society, pretending to familiarity with our literature and accepting the theory of reincarnation, cannot apparently show the least proof of their sincerity : they cling to and try to exalt their pigmy personalities, and to the end of their days live within the impassable ring of their nationalities and social or caste prejudices. Orthodoxy they spell *autodoxy*.

Mr. Judge and I, being such old acquaintances and, until somewhat later, personal friends, passed most of our time together and discussed the situation in all its aspects. As I have before stated, he had developed enormously since the early days at New York, when he was a very insignificant party, both as to character and position : his capacity only developed itself in 1886, eleven years after our meeting. My confidence in him, however, received a severe shock, for he made pretenses of intimacy with the Mahatmas, which were absolutely contradicted by the whole drift of his private letters to me since we parted at New York : he had been constantly importuning me to get messages from them and complaining of their obstinate silence. He even went so far as to lay on my table, inside the open cover of another letter, a message to me in Mahatma handwriting, and then clumsily told me, when he found I had not said anything about it, that the Mahatma bade him tell me that there was such a note on my table. The message itself, when found, turned out to be a palpable fraud. A variety of other things happening at this same time lowered him very much in my esteem, and from that time forward I had no confidence in his pretended revelations and occult commissions. But all this is now a matter of history, and has been published in connection with the case instituted against him later on. The worst of his operations were the deceptions he practiced upon that dear woman, Mrs. Besant, who was one of his most fervent admirers and reposed in him a touching confidence. But we shall come to this in its proper place. However, the exposure had not yet come and so we were on the footing of the old friendship. He and I went and bought two bronze vases and divided H. P. B.'s ashes ; of which I carried the Adyar portion with me around the world, with a notification on the wrapper that in case of my sudden death en route, the package was to be forwarded to Adyar by whomsoever should take charge of my effects. It goes without saying that if I had had the least prevision of the future secession of the American Branches and Judge from the Society, I would not have given him one grain of the precious dust.

Mrs. Besant and I arranged that she should come out and make a tour in India the next season, and a preliminary notice was issued by me to that effect. This programme was, however, cancelled by her, although her passage was actually engaged, on

receipt, through Judge, of a bogus Mahatma order, the particulars of which are now historical. My present conviction is that he had a double purpose in view, *viz.*, to keep Mrs. Besant within easy reach, and to prevent her from comparing notes with me at Adyar about his occult messages and pretensions. The tour was ultimately made in the year 1893-4, and will be described in a future chapter.

During my stay in London, I paid a visit to a Working Women's Club at Bow, which had been started by H. P. B. with the £1000, given her by a sympathetic friend who ordered his name withheld and who left to her discretion the way in which it should be used for the benefit of working women. Naturally, she consulted Mrs. Besant, having had no experience whatever herself as to the needs of that class, and they decided to use it for the founding of a social club in the heart of the East End. A roomy, old-fashioned house, just opposite the Church, was rented, plainly fitted up, and the good Mrs. Lloyd engaged as Matron. I was very much pleased with the appearance of things and did my best to help make the evening pass pleasantly for the working girls. Miss Potter, an American elocutionist, recited admirably a number of pieces, there was piano playing and singing, an informal dance, a collation, and, laying aside my official dignity for the time, I yielded to a request of Mrs. Lloyd's and sang some Irish songs. It will surprise no one to learn that this style of music was better suited to the tastes and capacities of the audience than the most brilliant pieces played on the piano. I was greatly amused on receiving next day, from the Matron, a note begging me to send her the words of "The low-backed Car," with the remark that the girls would give her no peace until she had written me. The experiment of the Bow Club, albeit superintended by Mrs. Annie Besant whom the working-girls fairly worshipped, proved a failure in the end and the house had to be closed.

It was thought best that I should visit New York and pass through the country to San Francisco, so as to help to cheer up our American colleagues; this, moreover, would give me the chance of taking counsel with the principal Japanese Priests about my Platform of the Fourteen Principles. So this was determined upon and I engaged passage for New York by the Atlantic greyhound "New York," for the 16th of September. My movements were closely calculated so that I should get back to Madras in time to make the usual arrangements for the Convention.

Having determined to gratify a long-felt wish to study at first-hand the theories and experiments of the rival hypnotic schools of Paris and Nancy, I crossed over with Mr. Mead to Paris on the last day of July, and we reached our destination without any notable incident on the way. Invitations to dinner from Lady Caitness, Duchesse de Pomar, Madame Zambaco, the Sculptress, and another lady member of the Society, awaited me. On the next day I had

the pleasure of visiting again Prof. De Rosny, of the Sorbonne, and the honour of making the acquaintance of Emil Burnouf, the Sanskritist, and brother of the world-renowned late Eugène Burnouf, the master of Prof. Max Müller, from both of whom Mr. Mead and I received a most cordial welcome. M. De Rosny has been known throughout the literary world for years as a lecturer on and advocate of Buddhism; he is one of the most erudite sinologues in the world.

At this time the brilliant, and still handsome, Countess of Caithness was enjoying excellent health and spirits, and was full of interest in the Theosophical Society, of which she had long been a member. We had become great friends during the visit of H. P. B. and myself to her favourite winter resort, the Palais Tiranty, Nice, and she was always extremely cordial to me on the occasions of my visits to Paris. During the present one she had me to dinner, drove me out to the Bois, invited friends to meet me, and showed other civilities. To signify her friendship, she had made for me, in diamonds and rubies, a miniature copy of our Society's seal, arranged to wear in the button-hole. She was a woman who, in her youth, must have been the great beauty which tradition affirms. Her first husband was a Spanish Count and General, afterwards raised to the dignity of Duc. His family name was Pomar, and the fruit which the word represents was blazoned on his Coat-of-Arms. By him she had a son, now the holder of the title, and a young man of most agreeable manners and known in literature as the author of several romances. Some years after her husband's death she married the eccentric Earl of Caithness, representative of one of the most ancient families of Great Britain. He was a great expert in mechanical science. Lady Caithness' father owned large sugar plantations and many slaves in Cuba. From all these sources her ladyship inherited, it is said, a large fortune; certainly, if the possession of a splendid palace in Paris, gorgeously furnished, and probably the finest diamonds outside royal regalia, in Europe, go for anything, we may well believe the story. She had been for many years an ardent Spiritualist; previously to that, a deep student of mesmerism. The natural graduation from such a preliminary course was Theosophy, which takes them both in and explains them as no other school of thought can. She was not a woman of fixed ideas, but on the contrary, impulsive and changeful. As her son had no wish to marry—at least, so she told me—she speculated much as to how she should leave her fortune, and at the time I speak of, was balancing between a little Spiritualist group that met at her house, and that she had christened the "Star Circle," and our Society. Later on, she summoned Mr. Mead and the Countess Watchmeister to help her frame a Will bequeathing us—I believe—the reversionary interest of her whole property upon the death of her son; with certain legacies to the medium or mediums who had helped her keep up the "Star Circle" meetings.

But this was a flash in the pan and, in point of fact, she made no bequest of the kind, but her whole estate passed to her son. She left behind her several books on Occult subjects, of which one, at least, testified to her industry in compilation. Like most of us, she had her illusions, but they were harmless, the chief one being that she was a reincarnation of Mary, Queen of Scots. She published one *brochure* entitled "A night at Holyrood," in which she describes a meeting between her and the spirit of the unfortunate Queen. H. P. B., with characteristic frankness, posed her with the question how she could be at one and the same time the embodied Lady Caithness and the disembodied Mary. Her "Star Circle" was held in an exquisite little chapel in her Paris palace, built expressly for it. At the place where the altar usually is, was a niche at the bottom of which was a really splendid picture, in full-length, of Mary, Queen of Scots. From gas-jets masked behind the side pillars, an admirably arranged flood of light was thrown upon the picture, and, the chapel being in deep shadow, an effect of startling realism was produced: it seemed almost as though Mary would step out of the canvas and advance to receive the homage of her adorer.

Another old friend of H.P.B.'s and mine, of whom I saw much during my visit to Paris in question, was the Countess Gaston d'Adhemar, F.T.S., a great American beauty, married to the representative of one of the noblest families of France. She was a true American, a warm lover of her country and compatriots. She and her sister, also married to a French gentleman, were two of the handsomest women I ever saw, but they were not alike in their love of Occultism; the Countess, alone, took up with Theosophy, and she proved her sincerity by editing and publishing, for a whole year, a Theosophical magazine called *La Revue Théosophique*, which filled the gap made by the collapse of our first French magazine, *Le Lotus*. In her Introduction the Directress explains the intention of the magazine to be: "To make known a science as old as the world and yet new for the West of our day." It was something really remarkable that a lady of her position should freely give her name as the founder of such a periodical, and request that all editorial communications should be sent to her to the address of her private residence.

My first move in the direction of hypnotic research was to call on my acquaintance, Dr. J. Babinski, formerly Prof. Charcot's Chief of Clinic, and who had assisted at the experiments made by his master for me at the time of my first visit to La Salpêtrière. We had a most interesting conversation on our favourite subject. He told me that he had made many experiments pointing towards thought transference; but, by Charcot's advice, he was keeping them back. I have a note, giving the bare mention of two or three examples which he related. The experiment was made with two

hypnotic sensitives, of whom one was in an upper room, the other in one beneath it; let us call these, Numbers 1 and 2. To No. 1 was given the suggestion that she was at the Jardin des Plantes, and her attention was specially called to the big elephant kept there: patient No. 2 received the same hypnotic illusion. Again, No. 1 was, by suggestion, made speechless; No. 2 also became mute. Again, No. 1 was made to see red melons growing on a tree; to No. 2 this illusion was gradually transferred. Then there were illusions of a flag, a staff, etc. Unfortunately, I only made this bare mention of these interesting facts, and the multiplicity of my mental impressions within the subsequent ten years, has quite obliterated the memory of the details necessary to give scientific value to the experiments. He was going his daily round of visits to private patients, and took me along, leaving me in the carriage while he entered the houses. The way was enlivened by his many anecdotes, some of them very funny. Here was one. Charcot was holding his Clinic one day when a white-aproned nurse came in and announced that a gentleman was waiting in the anteroom for an interview, as he had something very important to communicate. The Professor said that it was impossible for him to leave the Clinic and asked Babinski to see what was wanted. The latter found in the anteroom a thick-set, red-haired individual, with his coat buttoned up to his neck and his hands clasped behind his back, tramping up and down and seemingly in a rather nervous state. When the young doctor appeared he approached, bowed impressively and asked if he was speaking to the great Dr. Charcot. Babinski explained that he had been sent to inquire as to his business, as the Chief was too much engaged to come out. "Then, Sir," said the man, "listen to me. I believe that your school deny the reality of thought-transference; but I, sir, can give you a most crushing proof." "Ah, indeed; that is most important. Pray tell me what it is, for this is what Science has been waiting for." "Listen, then, M. le Docteur. My profession is that of a *commis voyageur* (commercial-traveller) and my business takes me usually to South America. Between my wife and myself exists the closest possible sympathy; our hearts beat together, we share each other's thoughts. We have acquired during the long years of our ideal marriage, the power of holding communion with each other in dreams, howsoever far apart we may be in body. Well, sir, on arriving home recently after fifteen months' separation, I found that we had an addition to our family. The hard-headed Babinski, being a disbeliever in thought-transference, could not prevent the shadow of a cloud of doubt from passing over his face; which, perceiving, the visitor exclaimed. "You seem to doubt me, sir; but I can assure you that this is not the first time!" Dr. Charcot's emissary thereupon saluted him gravely, said he should certainly report this evidence to the Chief, and dismissed the happy husband.

Professor Charcot being away from Paris when the letter announcing my intended visit came, he sent instructions to his then *Chef de Clinique*, Dr. Georges Guignon, to conduct the experiments for me in the laboratory.* My first seance was on the 5th August, and the female patient operated upon, a well-known sensitive, whose case has been described in several medical works. The experiments made were so suggestive and intrinsically valuable that they deserve a more permanent record than can be gained in the pages of a magazine, and so I shall again draw from a back number of the *Theosophist* portions of my printed report, as I could not possibly make the narrative any clearer by re-writing it. In the first day's experiments, now under discussion, "Dr. Guignon produced the three stages of Charcot—'lethargy,' by pressure upon the eyeballs, 'catalepsy,' by simply lifting the eyelids and exposing the pupil to the light, and 'sommnambulism,' by pressure on the vertex, or crown of the head. The patient was made to pass from one stage into another with perfect ease, and in whatever one she was, one of the characteristic phenomena described above was exhibited. As Dr. Guignon, on behalf of the Charcot school, denied the existence of a mesmeric fluid or aura, I suggested to him the experiment of making the patient stand with her face close to the wall, then extending his hand towards the nape of her neck as if it were a magnet he held, and then slowly withdrawing it, at the same time willing intensely that the head should follow his hand, as a suspended needle would a magnet. He did so, and some degree of attraction was proved. This, Dr. Guignon thought, might be due either to his having made a slight current of air to pass over the hysterical girl's super-sensitive skin, or she might have felt the animal heat of his hand. Either of these might act as a suggestion and put the idea into her head that she was expected to let her back approach the doctor's hand. To meet this theory, I suggested that her head and shoulders should be covered with a cloth. It was done, and there were still some signs of attraction.† I purposely abstained from making the experiment myself—one that I have made hundreds of times successfully in India—that whatever result there was, might be produced by Dr. Guignon's own

* See Report in *Theosophist* of Nov. 1891.

† How nonsensical it does seem to see these sceptical scientists, without having taken the trouble to make mesmeric experiments and accumulate facts, dogmatising about simple mesmeric phenomena like this of attraction. Literature has preserved scores of certificates by competent observers as to the truth of this law, from the time of Mesmer onward. No one would dare challenge the scientific status of the late Professor Gregory, of the Edinburgh University, and he tells us that he can vouch for the fact "that a magnetiser can strongly affect a person who is not only in another room, in another house, or many hundred yards off, but who is utterly unaware that anything is to be done." Dr. Edwin Lee, in his admirable Book on "Animal Magnetism, and Magnetic Lucid Somnambulism" (p. 54) says that the attraction of the subject towards the magnetiser makes him "follow the direction of the hand of the magnetiser—even when he is out of sight of the patient—as a piece of iron, fixed on a pivot, will follow the course of the magnet." M. Charpignon, Rev. Mr. Sandy, Dr. Calvert Holland, Rev. C. H. Townsend, Dr. Elliotson and many others confirm this statement.

hand. I was led to believe that his absolute skepticism as to the existence of such a magnetic or mesmeric force prevented his getting a much more satisfactory result, simply because he created no will-current. However, it was a beginning. Among other experiments this day, Dr. G. called in a second sensitive, and placing two chairs back to back caused the two girls to sit thus with their heads close together, yet not touching, and put them into the hypnotic sleep. A paralysis (*contracture*) of the right arm of one of them was then artificially produced (by simple friction along the muscles of the inside surface of the arm), and a large magnet being laid gently on the table against which both their chairs touched, the paralysis in the first girl's arm gradually disappeared, and the same arm of the second girl became contracted. This mysterious phenomenon, the Charcot school says, is due to the direct auric action of the magnet; for, when the trick has been resorted to of using a wooden magnet painted to resemble the real one, or a magnet made of simple unmagnetised iron, the transfer does not take place. At least, it has not at La Salpêtrière, though Dr. Guinon admitted that it had in England and elsewhere. Professor Charcot showed Mr. Harte and myself this same experiment in 1888, but the next day M. Robert, the celebrated magnetiser of Paris, did the same thing for us without using any magnet, but merely his meershaum cigar-tube. So that it is still a disputable question to what extent, if any, the magnetic aura is an active agent in the experiment described. The School of Nancy says it has no effect at all,—it has been tried an hundred times without active result, and the phenomenon is due to unconscious suggestion and expectancy.

Another interesting experiment was shown me. One of the girls being sent away, the other was given a package of letter-envelopes, and told that she would find upon one of them a fine portrait of Dr. Charcot walking and followed by his big dog. (While both girls were out of the room, I had marked one of the envelopes in the fold *inside* the flap with a slight pencil-point speck. He held this envelope for an instant before her, and said that this was the one which bore the picture. The envelope was then returned to the pack and all shuffled). She went through the pack carefully yet rapidly, and presently selected one and examined the imaginary portrait with apparent pleasure, saying how good was the likeness, and asking Dr. Guinon if it had been taken by the photographer of the Clinique. I asked her to let me look at it; it was my marked envelope. She was then restored to her ordinary consciousness, and the freshly shuffled pack given her with the intimation that there was a present for her in one of the envelopes. She looked them over, uttered a cry of pleasure on coming to one of them, and when asked what she had found, said: "Why, a beautiful likeness of Dr. Charcot; see for yourself." I looked: *It was my marked envelope.* Thus un-

erringly did she, in full waking state, choose out the envelope shown her, when hypnotised, as bearing a picture, without there being a single peculiarity of spot, mark, shape, dent or crease, so far as my eyes could detect, to show her that this was the right one. The Charcot school says the patient discovers by her hypersensitive nerves of vision or touch, physical peculiarities in the envelope not visible to normal vision. It may be, but I do not believe it: I think it is a species of clairvoyance.* I suggested this experiment to Dr. Guinon: For him to take a package of envelopes, select out one, put a private mark inside, lay it on the table, fix his attention powerfully upon it and try to visualize to himself as upon the paper some simple object, say a triangle, a circle, a splash of some colour, etc.; then to mix the envelope with the rest of the pack, recall the girl and see if she could pick it out. He tried it, and failed,—a fact tending to substantiate the Charcot theory, yet not conclusive, for similar experiments of various kinds have been often successfully made by mesmerists—by myself, among others, and the supposition is warranted that Dr. Guinon, from lack of faith in the possibility of the thing, did not really visualize any thought-picture at all on the envelope for the sensitive to find there. The colour experiment I tried once at Rangoon with Mr. Duncan, Superintendent of the Fire Department of that town. He made a sensitive Hindu boy of his sit near an open door, with his back to the wall, and so that he could not see what was going on out in the verandah. He stood before him holding an opened handkerchief in his hand. I had in mine a paperseller's sample-book containing many samples of various coloured papers. The experiment was to see if, when I showed Mr. Duncan a paper of a given colour, he could make his handkerchief appear of the same colour to the subject, without his varying his questions or giving any other hint as to what colour was being shown to him by me. Under the conditions described, the mesmerized boy named colour after colour correctly; thus proving the transfer of thought-images from the operator to the subject. It is not unreasonable, therefore, to say that the whole truth has not yet been reached at La Salpêtrière."

This ended my first day's observations. I had fully intended to devote about two months to the study of practical hypnotism in the rival French schools, but the engagements that came thronging upon me, prevented my giving more than a bare week to each.

* Or, perhaps, a hyper-sensitive perception of auras. A proof of this tactile sense has been obtained by most mesmerisers by having their subjects pick out, from amongst other similar objects, a coin, a letter or any other thing which has been touched by them, especially when the touch has been made with mesmeric intent. Among other respectable authorities who have recorded this fact is Mr. Macpherson Adams, who published an account of experiments with M. Ricard's clairvoyant, Calixte, in *The Medical Times* for Oct. 15, 1842. Calixte could select a coin which had been touched by his magnetiser, from several others. And then we know the entirely familiar experiment of having a dog select a handkerchief or glove which has been handled by his master and hidden away with other like objects.

Since I rode on the *trottoir roulant* at the Paris Exposition, it has seemed to me that it is a kind of symbol of my official life—my engagements ever moving forward under the impulsion of a concealed power, and I borne along with them, try as I may to step aside for a rest. Well, that is far better than inaction, for by action alone are the world's great movements carried on.

H. S. OLCOTT.

THE UNSEEN WORLD.

THEOSOPHICAL teaching on the subject of the unseen world is, as those who have done me the honour to attend previous lectures are well aware, very much more precise and definite than that which we usually receive from the religions of this time and place. We hold that there is an unseen world, that it is around us here and now, and not far away from us, and that it remains unseen simply because most of us have not yet developed the senses by which it can be perceived; that for those who have developed these senses the world is not unseen and not unknown, but is entirely within reach, and can be explored and investigated as may be desired, just precisely as any country here on earth might be. Vast parts of the world's surface remained unknown for hundreds, even thousands of years, until explorers were found who took the trouble and had the necessary qualifications to investigate them. Even now there remain parts of our world's surface of which very little is known. The North Pole lies still beyond the reach of man, though it may not be very long before even that also is conquered.

Now, with regard to these unseen worlds, they have not remained unknown to all, any more than many of the remote places of the earth have really remained unknown from the beginning of time until now. There are vast tracts of primeval forests still standing in, for example, South America, untouched by any recent exploration, untrodden by the foot of man for perhaps thousands of years; but long before that there were great races to whom all that country was not unknown or untrodden, but, on the contrary, to whom it was perfectly familiar, for whom it was a native land. Now, just in the same way this "unknown world" is unknown only to us here and now; it was not unknown to the great races of old, not unseen by those among them who were more highly developed, the seers and the prophets and the teachers. On the contrary, you will find a good deal of information about this unseen world among the sacred writings of the various religions, and in many cases exactly what has been taught by Theosophy is to be found in the ancient faiths.

* A Lecture delivered at Chicago, Sunday Evening, November 18, 1900, by C. W. Leadbeater, and published in the *Progressive Thinker* of Chicago.

It is only here and now, and especially among the followers of the religion which is predominant in this part of the world, that any uncertainty seems to have arisen with regard to this unseen world. The consequence of all the vague thought and speech about it is that the world itself is supposed to be vague and dim and uncertain also. People feel that because they individually know nothing for certain with regard to this unseen world, therefore there is nothing certainly to be known, and the whole affair is misty, distant and unreal.

Now I am anxious, if it be possible, to put before you the Theosophical teaching on this subject and to try to show you that we have every reason for accepting that teaching and understanding that this world, though at present unseen to many, is by no means unreal, but it is in every way as actual as this which we can all touch and see and hear.

First, then, I should like to explain how this unseen world is absolutely a continuation of what is known, how the senses (latent in all of us, though developed only in few) by which the unknown world may be cognized, are simply in the first place a development of the senses which you know. That may perhaps help you to understand the reality of this unseen world, and that there is no difficulty in our way in accepting it. Unfortunately all that most people know about it—or think they know—has been given to them by the religions, and the religions have contrived to be so thoroughly unscientific in their presentment of it that they have simply cast doubt and thrown discredit upon the whole affair in the minds of thinking men; so that those among the orthodox who most thoroughly believe in the unseen world now, those who feel most certain that they know exactly what that unseen world contains, and what will be the fate of man after death, are usually precisely the most ignorant people of all. Now that should not be so. It should not be for the ignorant, the bigoted, to feel certain about these matters. On the contrary, the most highly intelligent and the most scientifically trained men ought to be best able to grasp the evidence for the existence of this world, ought to be the foremost in upholding it as a truth.

Let me first say something about the senses by which this unseen world is cognized and about the constitution of the world itself, because those two subjects are very closely connected and we cannot examine into one without also looking at the other.

You are quite aware that we may have matter in different conditions. You are also no doubt aware that matter may be made to change its condition by variations of pressure and of temperature. You know that we have down here, three well-known states of matter, the solid, liquid and gaseous, and you know that it is the theory of scientists that all substances can, under proper variation of temperature and pressure, exist in all these conditions. There are still, I think, a few substances which chemists have not succeeded in reducing from

one state to another ; but the theory universally held by scientists is that it is after all only a question of temperature one way or the other ; that just as what is ordinarily water may become ice at a lower temperature, and may become steam at a higher one, so every solid which we know might become liquid or might become gaseous, given proper conditions ; every liquid may be made solid or gaseous, every gas might be liquefied, and even solidified. You know how air itself has been liquefied, and how some of the other gases have been reduced to form even a solid slab.

Since that is so, it is supposed that all substances can in this way be changed from one condition to another, either by pressure or heat. Occult chemistry shows us another and higher condition than the gaseous, into which also all substances known to us can be translated or transmuted ; so that you may have, let us say, hydrogen in an etheric condition as well as gaseous ; that you may have gold or silver or any other element either as a solid, a liquid or a gas, under sufficient heat, and that you may carry the thing further and reduce it to these other higher states, to a condition of matter which we call etheric ; that we are able to do so simply because that which science postulates as ether is found by occult chemistry to be not a homogeneous body but simply another state of matter, not itself a new kind of substance, but simply any kind of matter reduced to a particular state ; and just as we have here around us metals which are normally solid but can be changed into the liquefied or the gaseous condition, so we have a large number of elements or substances which are normally etheric—which are ordinarily in that condition, but by special treatment of some sort can be brought to a gaseous condition. There is nothing at all impossible or unreasonable about that. You may see that it might easily be so, and that there is nothing in science to contradict it. Indeed, ether is an absolutely necessary hypothesis ; it is only the idea that it is a state of matter instead of a substance that is in any way new in what I am suggesting. In the ordinary sciences they speak constantly of an atom of oxygen, an atom of hydrogen, an atom of any of the sixty or seventy substances which chemists call elements, the theory being that that is an element which cannot be further reduced ; that each of these elements has its atom, and an atom, as you may see from its Greek derivation, means that which cannot be cut or further subdivided. Occult science tells you what many scientists have frequently suspected, that all of these so-called elements are not in the true sense of the word elements at all ; that is to say, that they can all be further subdivided ; that what you call an atom of oxygen or hydrogen is not an ultimate something and therefore in fact, not an atom at all, but a molecule which can under certain circumstances be broken up into atoms. By carrying on this breaking up process it is found that we arrive eventually at a series of definite physical atoms which are all alike ; that is to say, there is one substance

at the back of all substance, and it is simply the different combinations of the ultimate atoms which give us what in chemistry are called atoms of oxygen, hydrogen, gold or silver, platinum, etc. When they are so broken up we get back to a series of atoms which are all identical, except that some are positive and some are negative, or as we might say, some male and some female.

If that be so—and remember it is not only taught by occult science but it is strongly suspected by many scientific men—then there is as yet no direct stumbling block before you. That being so, we shall at once see all sorts of new possibilities in chemistry. If it be true that all substances have the same basis and that it is only a question of raising them to a sufficient temperature or getting them into a particular state to prove this, then at once we see that a change is a possibility; that we might break up an element and then in the reuniting we might join the particles differently, so that absolutely we might change one of our elements into another, leaving out perhaps in some combinations one thing, and including some that were not there before. Undoubtedly we might make such changes as this, and so we see that we are within reasonable distance of showing the possibility of the transmutation theory of the alchemists, who stated that they made lead or copper or other metals into gold or silver; the thing is not necessarily an impossibility if that theory be true, for by reducing the lead or copper to ultimate atoms and then making variations in the combinations of those atoms they may be changed into different metals altogether. The idea is not impossible, if we recognize this theory which has been advanced as a theory by so many scientists, which is stated by occult chemistry to be a definite fact.

We eventually get back, then, to the ultimate physical atom, and we find that it is an atom as far as the physical plane is concerned; we cannot break it up any further and still retain the matter in physical condition; nevertheless we can break it up, only when we have done so the matter belongs to a different realm altogether. You will say, how can that be? We must deal with the facts as we find them. That atom when we break it up becomes matter belonging to another world, to part of this unseen world of which I am going to speak. Why is it no longer physical? you will say. It can no longer be called physical because it has ceased to obey the laws which all physical matter does obey down here. It is no longer apparently contractible by cold or expansible by heat. It no longer seems to obey the laws of gravity, although it has what I suppose we may call a kind of law of gravity of its own.

It is very difficult indeed to put the conception of the finer matter of this higher realm clearly before you; in fact, I might say it is impossible to put it fully; but I do want you to get at least this idea, that the planes above this physical, follow naturally from it and fit in with it and are not abruptly

divided and entirely different, so that you need not do violence to your understanding by supposing an interpretation of something so spiritual as to be in contradistinction to matter, something of which you can therefore know nothing whatever. You have only to suppose a finer subdivision of matter than that with which you are familiar, and a very much higher rate of vibration than any which you know, and you will realize something of the conditions of the astral plane, as we call it.

We find, then, that above and beyond this physical atom we have another series of states of that finer kind of matter which corresponds very fairly to the degrees of matter down here, solid, liquid, gaseous and etheric. Again by pushing up the division far enough we have another atom, the atom of that world. Of that plane, then, the very same thing is true as of this; by further subdivision of that astral atom we find ourselves in another still higher and still more refined world, still composed of matter, but of matter so very, very much higher that nothing that you predicate of matter down here would be true of that except its capability of being subdivided into molecules and atoms. You see that the idea gears on to this plane, that you are not suddenly obliged to leap from the physical which you know—or think you know—into some spiritual region of which you can form no reasonable or distinct conception. It is true these other realms are unseen, but they are not, therefore, at all incomprehensible when you take them on this line.

You are, of course, aware that a great part of even this physical world is not appreciable by our senses; that the whole of the etheric part of the world is to us as though it were not, except for the fact that it carries vibrations for us; we never see the ether which carries the vibration of light to our eyes though we may demonstrate its necessity as a hypothesis to explain what we find. Just in the same way vibrations are received from the other and higher matter. Although the ether cannot be seen, yet its effects are constantly known and felt by us; and just in the same way, although the astral matter and the mental matter are not visible to ordinary sight, yet the vibrations of that matter affect man and he is conscious of them in a large number of ways; indeed, some of them he habitually uses.

In the action of thought, for example, the thought first shows itself to a clairvoyant as a vibration in the matter of the mental plane. So that we are constantly making some use of the matter of these higher planes, even though we are quite unconscious of it, and have no idea of how we do these things or even what we are doing. Every time that we think, we set in motion a vibration on this higher plane. Of course our thought before it can be effective on the physical plane has to be transferred from that mental matter into astral matter, sets up similar vibrations in that, and through the astral matter it connects down into the physical plane and

effects first the etheric matter, and only then, after that, the denser physical matter, the grey matter of the brain.

So every time we think, we go through a much longer process than we really know; just as every time we feel anything we go through a process of which we think nothing, of which we are absolutely ignorant, in most cases. We touch some substance and we feel it is hot, and we draw away our hands instantaneously from it. Now we perhaps do not realise—unless we happen to have studied the thing scientifically—that it is not our hand which feels that, but our brain. The nerves of the fingers simply convey a telegraphic message to the brain, and then the withdrawal of the hand or the dropping of some object which is hot is done in response to a return telegraphic message from the brain. The nerves communicate the idea of intense heat to the brain; the brain at once telegraphs back, drop the thing, let it go; and the hand obeys. Now that process seems an instantaneous thing; but it is not so; it has a definite duration which can be measured scientifically, the rate of its motion is perfectly well defined and known to physiologists. Just in the same way, thought appears to be an instantaneous process; but it is not. Every thought has to go through the stages which I have described. Every impression which you receive in the brain through the senses has to go up through the various grades of matter before it reaches the real man, the soul, the ego within.

I want you to get this idea at least clearly in your mind. I do not care whether you believe it or not. The point I want you to get is the hypothesis in your mind, so as to see that it is a reasonable one. When you understand that hypothesis, at least, you will see that we are not claiming your faith in a miracle, but rather, your investigation of a system, when we put before you the idea of these various planes or degrees of matter in Nature, making each a world in itself.

Where are these worlds? They are here round about us all the time, though unseen; we need only open the senses which correspond to these worlds, and then we shall be conscious of them, because each of them is full of life exactly as is this physical world that we know. Just as earth and air and water are always found to be full of various forms of life, so is the astral world; so is the mental world full of its own kind of life. It has a flora and fauna of its own, and among the inhabitants of these two stages of the unknown world are the whole vast host of those whom we call the dead.

How does man become cognizant of this? As I said, by the development of the senses corresponding to them. That implies—and it is true—that man has within himself matter of all these finer degrees; that man has not only a physical body, but that he has also within him that higher etheric type of physical matter, and astral matter and mental matter, the vibration of which is his

thought. That is not at all an unreasonable thing, and if you are prepared to accept that as a hypothesis, then you will also see that a vibration of matter of one of these finer planes could communicate itself to the corresponding matter in the man and could reach the ego within him through that vehicle, just as vibrations of physical matter are conveyed to the senses of the man through his physical organism down here. The whole thing is precisely analogous.

Perhaps the easiest way to get some idea of these higher senses will be to begin by considering the senses that we have now. You will realize that all sensation is a matter of vibration. Heat, for example; what is that but a rate of vibration? The light that you see; what is that, again? A rate of vibration, and there seem to be infinite numbers of possible rates of vibration; there is no limit that we can set, either above or below, to the possibilities of variance among these different rates of vibration. Now out of this infinite series of possibilities how many can possibly reach us here on the physical plane? A very, very small number indeed. Perhaps you may never have thought of that, but try to realize that it is only a very small set of vibrations of exceeding rapidity which appear to your eyes and are recognized by you as light. Anything which you see, you see only because it reflects the light of this very small set of vibrations to your eye.

Now we know in many ways that there are other vibrations beyond those that we see. For example, we know it by photography. Suppose you take a bi-sulphide of carbon prism and let a ray of sunlight fall upon it, you will get a beautiful colored spectrum cast upon a sheet of paper or a piece of linen or anything white that you may use. It is a very beautiful spectrum, but only a very small one. Now, instead of putting there the white sheet of paper which reflects to you what you see, suppose you were to put the sensitive plate of a camera; you would at once get a spectrum reproduced which is perhaps six times the length of the other one that you saw. Your eye is absolutely blind to this greater spectrum, but nevertheless it is there.

Every scientist knows that there is an immense extension of the spectrum at the violet end—you can obtain photographs by actinic rays at the ultra-violet end, though you cannot see them, and by other experiments it can be shown that there are heat rays extending beyond the red end of the spectrum.

If you come down to the other end of this great gamut, to very slow vibrations, you will find there is a certain number of exceedingly slow vibrations, so slow as to affect the heavy matter of the atmosphere, which strike upon the tympanum of your ear and appear to you as a sound. There may be and there must be an infinity of sounds, which are too high or too low for the human ear to respond to them, and to all such sounds, of which there must be millions and millions, of course the human ear is absolutely deaf. Then

again, there is the possibility of proving that different rates of vibration exist. If there be vibrations so slow that they reach the ear and appear to us as sound, and other exceedingly rapid ones appear as light, where are all the others? Assuredly there are vibrations of all intermediate rates. You can get them as electrical phenomena of various kinds; you get them as the Roentgen rays. In fact, the whole secret of the Roentgen rays, or the X-ray is simply bringing within the capacity of your eye, within the field of that sense of your vision a few more rays, a few of the finer rates of vibration, which normally would be out of your reach.

At any rate, you will say, these known faculties are limited, they have their definite bounds beyond which we cannot go. That is another mistake. Now and then you get an abnormal person who has the X-ray sight by nature and is able to see far more than others; but you can observe variations for yourself without going as far as that. I hardly suppose that you would get much result with your bi-sulphide carbon prism, but if you get a spectroscope that is an arrangement of a series of prisms, its spectrum instead of being an inch or an inch and a half long, will extend several feet, although it will be very much fainter. Suppose you throw that upon a huge sheet of white paper, and get your friends, a number of them, to mark on that sheet of paper exactly how far they can see light, how far the red extends, at one end, or how far the violet extends at the other, you will be surprised to find that some of your friends can see further at one end, and some further at the other. You may come upon some subjects who can see a great deal further at both ends of the spectrum.

You might think that it is only a question of keenness of sight, but it is not that in the least; it is a question of sight which is able to respond to a different series of vibrations, and of two people the keenness of whose sight is absolutely equal, you may find that one could exercise it only toward the violet end, and the other towards the red end. The whole phenomenon of color blindness hinges on this capacity; but when you find a person who can see a great deal further at both ends of this spectrum, then you have some one who is partially clairvoyant, who can respond to more vibrations; and that is the secret of seeing so much more. There may be and there are quantities of entities, quantities of objects about us which do not reflect rays of light that we can see, but which do reflect these other rays of rates of vibration which we do not see; consequently some of such things can be photographed though our eyes cannot see them.

C. W. LEADBEATER.

(To be concluded.)

*LESSONS FROM THE LIFE OF ANNA KINGSFORD.**

WHEN the Historian of the "Mystics of the Nineteenth Century" comes to his work, there will be two books of outstanding value to his hand, which he cannot afford to ignore. They are, "Old Diary Leaves," by Col. Olcott, and "The Life of Anna Kingsford," by Mr. Edward Maitland.

It has been said that both these books err in being too honest in the tales they tell. No greater compliment could be paid their authors, than this criticism, because both avowed their intention to write such histories—the one of a movement, the history of the Theosophical Society; and the other of his colleague, and as he further declares, "The History of a Soul."

Our national poet, Burns, declared that he would be better appreciated 100 years after his death. Mr. Maitland claims the same for the united work of himself and Dr. Kingsford. If this hope, or prophecy, whichever it is, is half as well fulfilled as that of Burns, then there is a more world-wide appreciation waiting the authors of "The Perfect Way," than the Scottish Bard has to-day. The appreciation of his memory and work, is practically limited to, and emphasized by, our "brother Scots," in every hole and corner of the earth, with the aid of such intelligent foreigners as they can hypnotise with their own enthusiasm. When once the English-speaking race begins to fully appreciate the life and work of Mrs. Kingsford and Mr. Maitland, theirs will be a wider audience than ever honoured Burns. Nor can it, by any possibility, be confined to our own nation, kindred, and tongue, because as it deals with the most sacred truths underlying the Christian religion, sooner or later, all professing Christian peoples must come into touch with it.

Mr. W. Kingsland, in the *Theosophical Review* for January 1900 (p. 444), remarks that, "a few, comparatively very few, human egos, in their great cycle of evolution, in their series of reincarnations, have been drawn within its (Christianity's) sphere of action." But if we only take the population of Christian countries to-day, we find it is given as four hundred and ninety-seven millions† (*besides eight million Jews*) and is not to be ignored. And as there must have been several thousand millions receiving some kind of Christian teaching during the last two thousand years, and many more

* Read before the "Edinburgh Lodge," Theosophical Society, 22nd May 1900.

	† Millions
Protestant	200
Roman Catholic	195
Greek	102
	497

millions will come within its influence, in years and centuries of years to come, the numbers are really of considerable importance. Teaching, therefore, which is to give light to such numbers, must be invaluable, and would be so, if it gave light to only one soul. How this influence will work, remains to be seen, but that it must remove the basis of the Christian religion from its present traditional and historical aspect, to the sphere of the mind and soul of the individual, is certain.

It is interesting to note that part of the work Dr. Kingsford and Mr. Maitland claim to have had in hand, is the restoration of one of the modes of the mind, which has for long been ignored, and when not ignored, treated with scant courtesy—that is, the intuitive working, which is described as a feminine aspect of the mind, and is further described as “that operation of the mind whereby we are enabled to gain access to the interior and permanent region of our nature, and there to possess ourselves of the knowledge which, in the long ages of her past existences, the soul has made her own.” For that in us which perceives, and permanently remembers, is the Soul.”

It is a matter of history that woman has had to take a very insignificant part in the affairs of the world till now. And it is a matter of congratulation to the race in general, and woman in particular, that the movement which has in recent years endeavoured to advance the sphere of woman's usefulness, should have had in the Theosophical Society such able advocates as Madame Blavatsky, Dr. Anna Kingsford, and Mrs. Besant. Their work proving woman not only able to appreciate the most advanced thought of the day, but to be advanced teachers of it. And it is further worthy of remark, that in the history of our Society, and kindred work, this has been done by the combined efforts of men and women, working together—such as Madame Blavatsky, with Col. Olcott, and Mrs. Kingsford with Mr. Maitland. And the unstinted praise and devotion of Messrs. Olcott and Maitland, to their colleagues and work, is not the least interesting feature of these collaborations.

Delicate from her infancy, Mrs. Kingsford seems to have been a born mystic, if ever there was one. From her earliest days she had been a dreamer of dreams and seer of visions, but like other dreamers and seers, had to learn to keep these experiences to herself because hopelessly misunderstood by her elders. Children will be better understood by and bye, and it is not the least important work of the Theosophical Society, that its studies help in this direction. Thoroughly convinced in her own mind that she had a mission for which she came into the world, she set herself to perfect and prepare herself for it, when the time should come for the work to be done.

An early marriage with her cousin, Mr. Kingsford, gave her an opportunity of going very thoroughly into the study of Christianity, on the occasion of his deciding, after his marriage, to enter the church. This was a splendid preparation for the work that lay

before her, when the revelation of the interpretation of the Scriptures came in due course. One effect of these studies was to induce her to join the communion of the church of Rome, to which it appears her husband raised no objections, clergyman of the church of England though he was, or about to become, by this time. Then came her studies at Paris, for her degree of Doctor of Medicine—taken up that she might be in an authoritative position, to talk on such subjects as vivisection, and vegetarianism, in which subjects she had an abiding interest; and than whom, so far as I know, no one else in her day did more to enlist the interest and sympathy of the public.

And here it may as well be said, that one of the most interesting features in the life of this gifted woman, is the noble and unselfish character displayed by her husband, throughout the whole record of her history. More fortunate than some other seekers after Truth, in her choice of a husband, his goodness, manly worth, and devotion to his wife has given us a picture of one of the most unselfish men of our times. And it is pleasant to think, when we get a glimpse of such characters in history, that they are but prominently brought before our notice, to prove that there must be other equally noble and unselfish husbands in the world, although unknown to fame.

Many different kinds of students will learn from the life and work of Dr. Kingsford, but especially anti-vivisectionists, vegetarians, spiritualists and theosophists. Students of Theosophy will naturally devote themselves principally to the great work, the Interpretation of the Christian Scriptures, presented to them in the "Perfect Way," and "Clothed with the Sun." The manner of receiving these latter teachings (of which the former is the intellectual presentation, and is the combined work of both Mrs. Kingsford, and Mr. Maitland), will for long be full of interest and guidance to mystical students. Dreams and visions, originally, are the sources of the instructions, and this in the days when it was considered a sign of intelligence to jeer at such things. Curious, too, that such should be the case, in countries that claim the Christian Scriptures as the source of their religion; these being filled with stories of dreams and dreamers, visions and seers.

But a considerable change has come over the opinions of those who *think* they lead and guide modern thought, notably literary men and scientists. To-day you can scarcely pick up a weekly paper, or monthly magazine, without coming across a tale, either in tradition or fiction, dealing with the supernatural—so-called—side of nature, in which dreams and visions play not the least important part.

All through their work, and in connection with the details of it, again and again, were they guided how they should act, in dreams, and this mode of guidance never failed them. The man who will take the trouble to read the "Life of Anna Kingsford," and her "Dreams and Dream Stories," and then declare that dreams

and visions are naught but foolishness, only presents the spectacle of a person who declares himself to be utterly incapable of appreciating evidence of anything he cannot eat or drink. Not that they slavishly followed all such revelations. Because, unless the teaching, or instruction, would stand the severest and most intelligent criticism it was in certain cases rejected. It is not surprising that there were such cases; the wonder is, they were not more frequent. It will be well for other dreamers to learn from their experiences, and keep a well-balanced mind, in dealing with such matters. Dreams and visions may as often be delusive humbugs as divine revelations.

As already said, the great work of Mrs. Kingsford and Mr. Maitland was the mystic interpretation of the Scriptures—as said in one of her illuminations: “All Scriptures, which are the true word of God, have a dual interpretation: the Intellectual, and the Intuitional; the Apparent, and the Hidden. For nothing can come forth from God, save that which is fruitful.” And that such interpretation is not new is proved by reference to the Rabbi Maimonides who, speaking of the book of Genesis says: “We ought not to take literally that which is written in the story of the creation, nor entertain the same ideas of it, as are common with the vulgar. If it were otherwise, our ancient sages would not have taken so much pains to conceal the sense, and to keep before the eyes of the uninstructed, the veil of allegory which conceals the truths it contains.” And as regards the story of the Fall, it is proved by reference to Sharpe’s work on Egypt that this was no divine revelation to a chosen people, as generally understood. He says: “The temptation of the woman by the serpent, and of man by the woman, the sacred tree of knowledge, the cherubs guarding with flaming swords the door of the garden, the warfare declared between the woman and the serpent, may all be seen upon Egyptian sculptured monuments.” And very likely if on Egyptian monuments, they will be found on those of other and older nations. And the key to the interpretation of these great mystic stories, is to be found within ourselves: “Within his own microcosmic system man must look for the true Adam, for the real Tempter, and for the whole process of the Fall, the Exile, the Incarnation, the Ascension, and the coming of the Holy Spirit. And any mode of interpretation which implies other than this, is not celestial but terrene, and due to that intrusion of earthy elements into things divine, and that conversion of the inner into the outer, * * or materialisation of the spiritual, which constitutes idolatry.”

And they are not afraid, as they explain the closest scientific criticism of their work, because they recognize that: “In an age distinguished, as is the present, by all-embracing research, exhaustive analysis, and unsparing criticism, no religious system can endure unless it appeals to the intellectual as well as the devotional side of man’s nature.” But, “the intelligence appealed to is not of the

head only, but also of the heart ; of the moral conscience, as well as of the intellect."

It is impossible to enter into an examination in detail of this, the most important of their work—that of interpretation—and attention is directed to it, to show that it had become a necessity that the world should receive such teaching. And no one can doubt that it has been received in abundance, who will take the trouble to read, if not study, "The Perfect Way." We are told that many times they received revelations which were beyond their understanding at the time of reception. And often it appears as if they were left incomplete, that they might exercise their own minds on the subjects.

On other occasions, the teaching regarding certain doctrines appears to have, for a time, been purposely left incomplete ; but it never failed to give the most complete satisfaction when finished. If the recipients of the new interpretation found it required study and careful consideration to be able to fully appreciate what they received, we need not expect to benefit by their work, by less effort, but may be sure it is likely to take more on our part.

Two of the great Truths with which our studies have brought us into touch, as explaining much concerning the mystery of our Being, and our lives, are the Eastern doctrines of Karma and Reincarnation. These Truths, with most of our writers, find a necessary first place, owing to their importance, and the understanding of them being essential to comprehension in all our studies. In the "Perfect Way," the abruptness with which these subjects are introduced is almost startling—practically without any argument, or detailed analysis of the problems, and of their reasonableness and necessity. But the acceptance of these Truths is clearly stated to be the basis of the whole work. If there appears to be a lack of detail in the "Perfect Way," the want is more than made up in the story of Mrs. Kingsford's Life. Because, if there is one thing more than another insisted upon, I do not know what it is if not Karma and Reincarnation. And interest bordering on the romantic is introduced into the question of Pre-existence, by the visions of her past, that Mrs. Kingsford is said to have had ; it being said that she had been such characters as Mary Magdalene, down to Anne Boleyn, consort of Henry VIII, of matrimonial memory—and many others besides. And it is somewhat surprising that none of our friends of the Theosophical Society, who appear from their writings, to be sufficiently advanced to search the records of the past, for confirmation of former lives, have not taken up the history left of the past lives of Mrs. Kingsford and Mr. Maitland, and confirmed their visions, or pointed out their errors, so as to leave some instruction from which later students might learn. Supposing for a moment that her idea is true, that she had been Mary Magdalene ; Faustina, the wife of the Emperor Marcus Aurelius ; and other notable personages. Not the least inter-

esting point is to notice that even associateship with the Lord Jesus was not able to make a saint—that is, a Holy One—of such a person as the Magdalene, for *in* her career as Faustina, there appears to have been very little of the saint about her. And it also proves that canonisation, by that branch of the Christian Church which arrogates to itself that special privilege, is of little value, and that it is not a competent judge of saints, after all.

But the Life of Anna Kingsford also proves, far better than does any story about the Magdalene, that such a woman as Faustina has in her, really and truly, the potentiality of saintship. But that neither through church, nor other ordinances, nor gifts from heaven, but through the long, slow and often painful process of evolution, by Reincarnation and the working out of Law, is this attained.

A matter of great interest on this subject, is the statement made by Mr. Maitland, that in a conversation he and Mrs. Kingsford had with Mr. Sinnett, on the occasion of a visit to England, after the publication of "The Occult World," on the subject of Reincarnation, to the effect that Mr. Sinnett did not believe in it, because he had not been taught the doctrine by his Master. This appears rather curious, because one would think that whether taught by one whom you regard as a Master, or no, if it were true, its importance could not fail to find immediate response in our hearts. I don't see why having a teacher on any subject should prevent us learning from others, if teaching should come our way.

Is there a single one of the thousands of students of "Esoteric Buddhism," or "the Growth of the Soul," who believes the teachings we find there about Reincarnation, or anything else, because Mr. Sinnett tells us of it? For who of us when we first read these works knew Mr. Sinnett? And really the greatest compliment we can pay this teacher, is to say that we believe his teaching, because of its appeal to our intuitive knowledge of Truth, and to no authority beyond our reason and intelligence. However, the time came, as prophesied by Mr. Maitland, when Mr. Sinnett was taught the doctrine, and the world owes him a debt of gratitude for his lucid presentation of the subject.

As I have said, our spiritualistic friends will learn many lessons from this work, and be better able to point them out than I am. But it is made perfectly clear, and beyond discussion, that undoubtedly our friends, on occasions, received instructions and guidance through ordinary spiritualistic mediums. They were not, however, encouraged to visit them. Specimens of both the useful and humorous sides, are given. As, for example, when they were guided to a publisher for their work, the "Perfect Way." And also an interview with somebody or something, said to be Moses, who, at this time o' day, complained bitterly of what he called the "commercial instinct," of his brother Aaron; and further added that

he "had never felt well," since he had struck the Rock, instead of speaking to it!

I think in one of Mr. Leadbeater's replies in the "Vahau," to questions about Invisible Helpers, it was said that that work is now allotted to human beings, though formerly done by elementals, under higher guidance. He also deploras the lack of assistance in the work. On reading his remarks, at first it appeared to me that men and women living on earth, alone, did this service to humanity. But since my last reading of the "Life of Anua Kingsford," I rather think I misunderstood Mr. Leadbeater on this subject, because it now appears to me that there are certain grades of departed souls who are formed into groups, and are doing serviceable work amongst their less advanced brethren, and it seems from certain statements, that not once, but on several occasions, our friends came under such guidance. Whether or no we can prepare ourselves for such work, I cannot say, but doubtless the more we study natures working on the superphysical planes, and improve ourselves in such knowledge, while in the body, the better fitted will we be for usefulness hereafter, if opportunity offers in that way. The story of spiritualism clearly proves that people ignorant on earth, are equally ignorant after they leave it. And if there are circles that help mankind, here or hereafter, there are also other groups whose work appears to be more of the nature of a circus than anything else; and others whose mission appears to be only to mislead, annoy and hinder, any progressive worker.

Our theosophic studies appear the best preparation for usefulness in this line, that I have found.

A. P. CATTANACH.

(To be concluded.)

HINDU MORALITY.

AS OUTLINED IN THE MAHA'BHA'RATA.*

"In the Krita age, O Partha, Krishna existed in the form of Righteousness: In the Kali Yuga He came to the earth in form of unrighteousness. *Anushasana Parva*, 158, 10.

THE subject that I want to bring to your notice is that of Hindu morality as portrayed in the Mahâbhârata. Morality, as distinguished from its opposite, is that part of a man's nature which, showing itself in acts and conduct, is due to the mental attitude moulded by religion and by the results of methods of thought formed from religious teaching; that which shows itself as the ultimate downcoming differentiation of religion, as that which would appear on the plane of action to be the manifestation of its parent source. It is

* A paper read before the Edinburgh Lodge, Theosophical Society, 18th December, 1900.

religion on the lowest plane, and, since on this plane there appear many different religions, therefore may there also be different systems of morality.

And with regard to these different religions, you will remember that it has been said that, "no one religion has a monopoly of Truth,"* and therefore the more we study deeply the different philosophies and religions of the world the nearer are we coming to a more perfect comprehension of that one Truth which, coming downwards into the lower planes, differentiates into a variety of creeds. We read in one of the Upanishads† how the "One without a Second," That which alone at first existed in, as it were, an abstract or "formless" state of being, willed to multiply and, descending to evolve the regions of the universe, took form in many different manifestations, each presenting but a partial and limited aspect of the One ; so that an understanding of the different systems of philosophies and religions is necessary towards a perfect comprehension of that source from which they come.

I wish to bring to your notice Dharma or Morality, from the Hindu aspect, and although the Eastern ideas may be considerably different when compared with Western forms of teaching, it is in this difference that lies the value of their study.

And first we will consider the Mahâbhârata, the book we study it from. This is a great Hindu philosophical and religious work, and it also contains a history of things which happened in India 5,000 years ago when Sri Krishna, who was the incarnation of Vishnu, lived on earth. It is an encyclopedia of Indian philosophy, religion and morality, and was written by an Indian Sage. It tells about the teachings of the Hindu great men who lived at that time before the Kali Yuga set in. The Bhagavad Gîtâ is a part of it and, although the greater bulk of this book may be little known to some of you, I venture to bring forward and to quote it as an authority because I think we, as students of Theosophy, realising that to us the teaching is that there is not one true religion only, but that all religions are existing as different aspects of the one Truth, will recognise that this book is well worthy of a deeper study when we also remember that it is part of the scriptures of a nation to whom some of us in the West are so much indebted for philosophical and religious truths.

First, taking up the history contained in the Mahâbhârata, we read of the heroes who lived in that age, and of the Great War which was brought about in which the warrior caste was almost annihilated. The immediate cause of this war is dealt with in the story of the five sons of Pandu, and of the wrongs they received from the son of Dhritârâshtra : there were two brothers Pându and Dhritârâshtra and it is about the doings of their sons that the story is told. The

* "Evolution of Life and Form," p. 84.

† Chhandogyopanishad, VI, 2 : 1-2.

sons of Pandu were the five brothers, whose prosperity and strength were objects of envy to Dûryodâna, the eldest son of king Dhritârâshtra. At a game of dice, by the unfair use of them, Dûryodâna wins from Yûdhishthira the eldest son of Pându, his possessions, his kingdom, and even the five brothers themselves as slaves. Dhritârâshtra is very pleased at the success of his son, and Bhîma, one of the brothers, never forgets his exultation over their misfortunes and his former plots against them. After the loss of all, another stake is proposed, that the losers shall go into a 13 years' exile, while the winners keep the kingdom. Yûdhishthira, who by virtue of Kshatriya custom, cannot refuse a challenge, again stakes and again loses, from unfair means employed against him. So all the sons of Pându go to the forest and a long division of the Mahâbhârata is devoted to their stay there and the things they learnt from the great men who visited them. At the conclusion of the 13 years they come back, and are obliged to fight the Great War for the return of their kingdom : and we remember how in the Bhagavad Gîtâ, at the beginning of the battle, Arjuna grows despondent when he sees drawn up against him, teachers, relatives and friends, by whom he would rather be killed than to slay them, and how, for all that, he is obliged to oppose them.

“ For if thou wilt not carry on this righteous warfare, then, casting aside thine own dharma and thine honour, thou wilt incur sin.” (*Bhagavad Gîtâ*, 2, 33.)

Of these five sons of Pându we shall only deal with the three elder—Yûdhishthira the eldest, Bhîma the mighty warrior, Arjuna the favourite of Sri Krishna, We will take the history of these three great men as examples of Hindu teaching.

In the matter of morality the Hindu nation is divided into four great classes or castes, and the morality taught in the Mahâbhârata is different for each : for evolution and rebirth form part of the Indian philosophy, and the inequality of men is recognised as according to the stage which they may have reached in evolution ; and four different teachings of the same religion are given, one for each caste : for a line of action suitable for a man of high caste would but weaken the man who had not reached that stage of evolution.

“ Better one's own Dharma though faultily performed, than the Dharma of another well discharged ; better death in the discharge of one's own Dharma, the Dharma of another is full of danger.” (*Bhagavad Gîtâ*, 3, 35.)

Of these four great castes the lowest is that of those whose duty is service :

“ Action of the nature of service is the Sûdra karma born of his own nature,” and faithfulness to his master under all circumstances is laid down as his law of action. The one above is that of merchants and agriculturists :

“Ploughing, protection of cattle and trade are the Vaisya karma born of his own nature” (*Bhagavad Gītā*, 18, 44) : and their duty which was laid down for them and by which the object of their incarnation was fulfilled, was to make money, and to grow rich, first for themselves and later for the use of the state.”

We shall only deal with the Dharma of the two higher castes, that of the Kshatriya or warrior caste, and that of the Brahmana or Teachers : and we learn that the indications for any of these castes are not, in the present age, altogether dependent on birth or social position, but upon the character shown out by the inner nature.

In striking contrast to this system of castes is the common western idea that all men are equal, or at least are made equal by wealth, and also the teachings in the western scriptures which are impressed alike on all. But one of the most important differences which will be noticed and shown out distinctly when the character of the Kshatriya is studied, is that absence in the West, of all teaching of firmness, of boldness, of even aggressiveness, in contrast to which is preached that forgiveness and meekness of spirit which is so characteristic of western teaching.

There we are told and, mark you, this instruction is given to the whole people alike, that it is not according to ethics or religion to resent any injury, but that a meekness of spirit must be practised, which is ready to passively receive and allow all insult or injury. It is very distinctly laid down that no resentful violence must ever be used and, among many other instances of this result, we even find a soldier in the present war writing home, and reported—in the newspapers—as saying that he would not incur the sin of killing anyone, and so he always aimed his rifle above the enemy. This view is evidently not from cowardice, but as the result of close adherence to teaching, none other being given.

To throw some light on the inner nature of each of these four classes of men and their duties, we will study the correlation of the three gunas to the castes. These gunas, or energies of nature, are the constituents of all the matter side of the universe, from physical matter, desire-forms, thought-energies, unto the Mâyâ aspect of *I'svara*, and we are told that the differentiations of this matter on some of the higher planes are seen as different colours. The colour* which is characteristic of the Kshatriya caste is a mixture of white and red. We read in one of the *Upânishads*† that Prakriti or matter is composed of three colours, white, red and black ; each colour standing as characteristic of one of the three gunas ; white is characteristic of *Sattva* or goodness, red the mark of *Rajas* or energy, and black the mark of *Tamas* or Inertia. These three gunas are those attributes of goodness, energy and inertia in a very wide sense and all things are composed of them. The lower castes are symbolized by a preponderance of the Tamasic colour, black, the sign of inac-

* Cf. *Shanti Parva* 188 : 5. † *Shvetashvataropaniṣad* IV : 5.

tivity or inertia : the Vaisya caste having much of the Rajasic element also present with Tamas. The Kshatriya nature is composed of a preponderance of Rajas and Sattva, the qualities of energy and goodness : while the highest caste, the Brahmanas, is said to be characterized by the white colour, the sign of unmixed Sattva. We can apply this to the fact that the inner nature of every man and his place in evolution, would be marked by the preponderance in his inner nature of either of these gunas, and that on that plane, to higher vision, these gunas would appear as colours in his higher vehicles beyond the body, so that in the future when, as we read, the functioning of the Manomayakosha and even higher sheaths as vehicles of consciousness, will be a natural faculty, the separation into castes will be recognized as right, because of the true insight into the different stages of evolution. In the present time of Kali Yuga or age of materialism, from Karmic and evolutionary causes it is said* that things have become mixed, and often we find Brahmanas serving those of a lower caste : but we must remember what is also taught† to us that, wherever a man born into a S'ûdra family, or occupying a low position in the world, wherever such a man shows out the attributes of a Brahmana, he is a Brahmana and not a S'ûdra ; and also that, whenever a high born person acts according to a low standard, that man is of low caste, no matter what birth he may boast of. By deeds one becomes a Brahmana, and by deeds one becomes a S'ûdra, no matter what may be the social position in the world : in former ages we are told that things were ordered harmoniously, but this is the age of materialism,

By taking up the qualities of mind indicated by these gunas, we can then better understand the natures of these classes of men : the qualities are developed successively and each has to be purified as it is obtained : the attributes of these different gunas and the characteristics of the actions inherent in them can be studied from the Bhagavad Gîtâ,‡ We learn that the characteristics of Tamas are inertia, sloth, heedlessness, delusion, and for a person in whom Tamas preponderates, obedience and action are laid down : obedience and service from his lack of development, and performance of burdensome work to overcome inertia : The attributes of Rajas are energy, restlessness and desire, all of which are developed, properly directed, and later restrained by the Sattvic quality of self-restraint : the marks of Sattva being serenity, harmony, restraint of mind and purity, and these follow the proper growth of the former qualities.

We can further see how injurious it would be to teach a man of low caste, philosophy : for the characteristics of the gunas or material of which his mental body is composed are said to number among them " thinking of possibilities, contradictory thinking, mis-

* Vana Parva, 189.

† Shanti 189 : 8. ‡ Vana 179, Chapters 14-17 : 18.

taking one thing for another, seeing nothing correctly : " * it would be about as unsuitable as to tell a man of the Brahmana nature to do actions for the sake of a reward, to be a " trader in virtue."

And it is also the duty of these different classes of men to follow the duties of their own caste, and a weakness to do otherwise. In studying the morality of these two higher castes we will first take that laid down for the Kshatriya or Warrior caste, and see what is due from them. Later on we will consider the dharma of the Brahmana. As an example of the Kshatriya we will take Bhîma, the younger brother of Arjuna, and study his law of action from the Mahâbhârata, we read that Bhîma was a divine Kshatriya born specially at that time to aid the evolution of India as a whole : he was a great warrior, and exerted his immense strength against the general evils threatening the nation.

The characteristic of the Kshatriya was energy, and he utilized that strength for protection, and in loyal defence of those wanting help : in the world he had an active life and, for himself, had to develop his strength against opposition. All strength comes from struggle and, without this struggle the evolution of the man would be imperfect, and be unable to endure later development. A Kshatriya must be ambitious, and never be satisfied with his present circumstances ; all obstacles must be overcome by a right use of force ; he could not live dependent upon gifts ; he must oppose himself to everything contrary to right ; not seek the avoidance of pain ; he must never refuse a challenge, and he must never beseech. We read of Bhîma throughout as a close adherent to Kshatriya practice. As a warrior following the dharma of his caste we read of him as opposed to injustice and in conflict with evil.

His reproaches to his elder brother Yûdhishthîra, for being forgiving in the matter of the great wrongs done to them, consist in comparing him for his forgiveness to a man of the higher caste, " Thou art ever kind like unto a Brahmana."

For the teaching to the Kshatriya was not always the unresisting endurance of evil ; in his life in the world many circumstances would arise in which meekness would be against his law of growth, in which opposition to oppression is his law of action : and as an example of this we find that after the great war and forcible re-capture of the kingdom by the sons of Pându, in which all who had treated unjustly or deeply wronged the five brothers were slain, and only their old blind uncle, king Dhritarâshtra, was left, Bhîma still keeps in mind the terrible wrongs offered to his brothers and himself and, although outwardly obeying his elder brother, Yûdhishthîra, in waiting upon king Dhritarâshtra and serving him, he does this unwillingly, and often, from bitter memories of repeated plots and injuries, breaks out into rejoicings that his strong arms

* Sankaracharya's "Crest Jewel of Wisdom", 112-121.

have slain the son of Dhritarâshtra, and into taunts at the old king for the part which he had played.

Yûdhishthîra, the gentle eldest brother, excuses Bhîma to his blind uncle :

" This Bhîma is ever devoted to battle, and to Kshattriya practices.* For it is laid down that it is the part of a Kshattriya to war against even relatives and teachers when they engage in an unjust cause.†

And on this question of forgiveness we find many examples in the Hindu books : We read of divine Kshattriyas who were untouched by injustice, as for example in the story of Râma, and also when we read about Yûdhishthîra. To take the example in the " Râmâyana," we find that Râma, who was just about to be crowned king, in obedience to a promise to his step-mother, gives up the throne to his brother and retires to the forest for fourteen years, and he goes away " not being distressed."

In the Hindu books are shown many similar examples of absolute loyalty to truth, obedience to parents, and devotion, which are characteristic of a different evolutionary aspect and stage of evolution. The aspect of this matter which is taken up is that shown by the character of Bhîma, and that teaching which is laid down there as a Kshattriya practice ; because I think that an understanding of that teaching will be of much use to us in our study of Dharma, in our study of that morality which helps forward evolution. For success in the matter of morality depends upon an understanding of the different aspects of morality in different circumstances ; we are told that right conduct is that where a man does what ought to be done in view of the occasion : when conduct is suitable in one way on one occasion ; it may become unsuitable when the occasion becomes different ; therefore ought a man not always to follow the same conduct on all occasions.‡

The study of these methods of conduct shows different characteristics, but a perfect understanding of both is necessary for harmonious evolution.

And studying thus we learn from this book the underlying truth of that teaching which is laid down for those cases in which obedience to parents and superiors is contrary to the Kshattriya dharma. We read that a great debt is owed to the parents for the body which has been supplied and cared for, and we hear of strange examples of the discharge of this debt, of men who fought in the body against their dearest friends, because that body belonged to the state which had protected and nourished its growth. A debt that is owed has to be discharged, and we read often in the Hindu books of what is laid down as right, being followed at all costs. And

* " Ashramavasika," Para 13.

† " Shanti Parva," 1. 55 : 16.

‡ " Udyoga Parva," sec. 79.

again we read that the teacher is above the parents, and that a greater debt is owed to him, because he nourishes the mind, which is considered but as a tenant, and is not identified with the house which has been provided. And, thirdly, the law of development of the intellect and mind is by discrimination, by comparison, by separate-ness : its very life and growth depends on its being able to separate and to be separated ; to be able to stand alone resting on its own strength and knowledge of truth ; and a tendency towards complete mental passiveness in this stage of evolution would but make a homogeneity of an incomplete whole ; incomplete, because at first there must be the perfect building of its separate parts. The furthest aim we have may be the consciousness of unity, but the perfect formation of its separate parts alone makes at the end such a unity harmonious.

And in this opposition to superiors which has thus been laid down as part* of Kshatriya morality there is no need of malice, of active resentment of personal injury, which has indeed only an early part in the Kshatriya nature. For it is told how that before the great war, Bhima, foreseeing the slaughter of the royal house and the destruction of the Kshatriya caste in battle, begged for peace and submission, to allow the son of Dhritarashtra to keep the kingdom, although he had wrongfully won it and now refused to give it back : words as strange from that warrior, it is said, as though " fire had become cold," or " as if the hills had lost their weight," but by Keshava, Himself, is this suggestion put aside, and right action is taught to be done without regard for the consequences. Nor was there anger in the heart of Karna when, unwavering and " firmly devoted to truth," being bound by his debt, he chose to fight against his brothers ; and we hear of many other men who, steadfast to truth, fought on the side against their teachers. Bound were they by the Kshatriya law, to opposition, and without recognising personalities, must they fight their best in battle for the sake of Dharma. And on the point of an unjust superior we have the following teaching : we find told in the " Story of the Great War" that, when the sons of Pându left for the forest, all the people followed them from the city, desiring to stay with them and not to be ruled over by the " evil minded son of Dhritarashtra." This was forbidden to them by Yûdishthira, who bade them go back and wait till the Pândavas had completed their years of exile, when they would come again to rule. The king who ruled the people was the king their karma gave them, and they could do nothing but wait till the evil karma was exhausted, and the king removed ; and to that helping they must not neglect to pay the duty owed.

Thus we find some teaching on this important point. Although the debt which is owed to the superior becomes very small, from his neglect of teaching or protection, it would be of no gain to actively

* " Bhishma Parva," 108 : 101.

rebel against the evil karma : that must be patiently endured till its ending, while its lesson is learned, and everything that is owed must be paid ; but in these cases where, as we read, the blame first lies on the superior, and respect, to be owed, must be earned, the Kshatriya dharma demands a complete mental independence and the dignity of endurance under a recognised evil, the man standing as a separated self having his separate judgment. There is no claim on the pupil when the teacher is ignorant, and when the superior fails in his duty the debt is but little that the younger owes. And this aspect of antagonism and separateness marks for us an evolutionary standpoint.

M. A. C. THIRLWALL.

[*To be concluded.*]

THE TEMPORARY NATURE OF OUR PERSONALITY.

I believe one would be quite correct in saying that the majority of people in the world, English-speaking people at any rate, are not religious, that is, although they may nominally subscribe to some form of creed, they do not profess to put themselves to any inconvenience as to complying with its precepts, and do not feel that it binds them to any particular form of self denial. Yet in spite of this, it will be quite another thing to suppose that the average person does not entertain in some way, however vague, the possibility of some sort of future for us when our bodies are worn out. I think, too, that it is dimly conceded by the average person, to himself if not to other people, that the character of that future will very largely depend upon the question of conduct before the body is laid aside : though possibly if twitted with regulating his actions to others with any view to a future life, he would probably, to keep at peace with his nearest companions, repudiate it altogether ; for in a man whose friends and constant associates are immersed completely in worldly matters, it would be felt as an impertinence for him not to exercise the same freedom as themselves. It is felt that to be a thoroughly ' sensible ' person is to get the largest amount of pleasure you can out of life, and not to worry yourself much about the person over the way, who meets with scarcely any success, but has all along a very bad time of it. So long of course as the generally accepted conventionalities are observed the so called ' sensible ' person is allowed very wide latitude in asserting the requirements of his ' personality ' before he comes to be branded with the mark of selfishness. The great fact that the personal man of even the noblest on earth, has certain absolute needs, is laid hold of and worked for all it is worth, to excuse the tendency to drop into this and that form of concession to personal comfort and ease, so easy and so natural to that part of our nature which loves to lie in the sun-

shine and have a good time. And this concession to what I might term the 'nice, warm, pussy-cat' way of regarding the lower part of our nature, is responsible as it seems to me, for such thorough identification of each man or woman as an essentially living centre of force and thought, with the present form and personality. So that it has come about that in thinking of the future the whole of it is supposed to be faced from the standpoint of the personality—to be seen from its 'comfortable' windows only: whatever the unfolding of the days that are to come, however various, however long-lasting, they will all be seen as through the spectacles of that personality and through that alone.

Possibly the ease with which the majority of people drop into this position, is accounted for by limited, very limited, views as to the meaning of the word future: is due to very imperfect, in fact quite childish, ideas of both time and eternity. Speaking personally I have to admit that it was only after coming in contact with T. S. literature that I really took hold of the grandeur of scope of the grand Calendar of our Manvantara. Up to that time it had never occurred to me to conceive of the breaking up of the future (as of the past) into vast periods of time, each having its own work in the Cosmos to see accomplished. Possibly I never quite admitted after reaching manhood, that I should face the whole of eternity exactly as I was, if called upon then to quit this world; there was, I seem to remember, a vague feeling that somehow this would not last, but that it would give way to something behind it, something superior to it, through which I should be able to reach out to things and experiences which the present 'I' was quite unfit to lay hold of. But I am sure that the average of the people I mixed with who conceived of a future after death did not give a thought to the idea that the vastness of eternity could not be bottled up in the narrow compass of any personality however grand its totality of experience, however rich its harvest of acquired character. To the average person of my acquaintance it seemed quite satisfactory to go right through whatever time was ahead of us, armed only with the powers of observation that we already possessed; with the degree of strength of character already developed, and protected only by the virtues (mostly very few) already made our own; that we should, in fact, plunge into the great sea of the future to take each his chance with the stock in trade of qualities he could during life here make his own. The possibility of all of this lying all the time at the door of inaccurate thought regarding time and eternity or, perhaps it would be fairer to say, of lack of any solid thinking at all about it—for really one may say that on fairly going over the ground it does not seem probable that the present personal 'I' should be the medium through which the whole of eternity was to be viewed—is not considered.

That the personal equation is, in the average person, a very

important plank in the platform of the Comsos, from that person's point of view, is quite true, and also quite natural, and the thing that is quite natural is in a very strong position ; but it is a fact made plain to us by the best thinkers of our race, that the point of view quite proper to the average person, shows only a small fragment of what is possible to be seen by the vision which can transcend the limits of the person ; which, leaving, as it were, the little chamber of the personal ' I ' with its one small window and its view in one direction, goes out on to the open roof and looks round the whole horizon and up into the whole vault of heaven. The whole matter is probably a question of averages with all of us and possibly the spiritual age of each one amongst us is much denoted by our capacity to rightly conceive of time and eternity and our proper relation in regard to both. I believe, however, that the capacity of most of us has brought us to the point where it is no longer possible to think of our present personal make-up as lasting for ever, of our going through eternity precisely like the man or woman we appear to be to those about us.

For let any one ask himself after bravely taking the truest portrait of himself he is able to, even giving himself the utmost credit for every good quality he possesses, yet slurring over none of the defects, whether he would like to face the whole immensity of the future always in those clothes. To the very noblest man our human history has any record of, this prospect would probably be unsatisfactory ; indeed the very noblest would probably be the most dissatisfied, but to the ordinary person the prospect of our so facing the ages to come ought to be so unsatisfactory as to be quite unreasonable, nay quite impossible. That for ever and ever I shall have as the content of my consciousness, precisely this particular bundle of characteristics which now make me up ; that from everlasting to everlasting, these peculiar tendencies, these affinities, these repulsions, these tastes, these weaknesses, which I recognise as mine, shall follow me, and that whatever comes to me out of the great future must be coloured by whatever light that bundle of qualities may have given the lamp of the personality—surely no vanity is so colossal as to face this prospect, properly thought out, with anything like complacency. Taking even our very strongest points, those which our friends most readily accord to us, we shall probably be made, by their very strength, to see that by comparison with those of others, they are but poor, and so to shrink from the prospect of futurity equipped with half-made qualities for our best points, with all the terrible hindrance of the other portion of our personal belongings which we have to admit as our ' weaknesses,' all ready at hand to neutralise the effect which we might otherwise be able to produce. Besides, apart from any questions of the peculiar character of our tendencies, of strong points or of weak, the prospect from the standpoint of the very best does not much im-

prove ; there is always the limitation to that particular ' bundle ' made up as it can only be, of that particular life's experience from childhood to the grave, and it should not be a satisfactory prospect for any of us to think of going down the ages, capable only of relating together the events that may unfold themselves to us, by means of the equipment contained within the walls of any particular personality. To the man whose mind has been widened by the unfoldments regarding time and eternity contained in the Ancient Wisdom, it must become quite intolerable that he should be called upon to sail out upon the ocean of eternity with such a poor equipment. It is no reply to say, as many do, that the spiritual life will, as it goes on, make good all the deficiencies ; it only throws us back into vagueness of conception of the term ' spiritual life,' and deprives us of all sequential and scientific thought about it. In view of all the plain facts regarding death in infancy and the rest of it which make reincarnation the only possible theory to us, it is plain as the sun in heaven, that whatever qualities we are ever going to possess are going to be earned here, or never will be ours. This line of argument amounts to removing altogether the necessity for this earthly life, and is in the nature of a vote of censure upon the Creator for subjecting us to the pains and penalties of it at all. Whatever degree we may each of us reach in the process of self-analysis and of laying bare the personal short-comings, most of us must early be convinced that we *do* come miserably short of our ideals, and that the permanent installation of any quality worth having is so extremely slow as to make the possession of all that we feel we lack, quite impossible in even a dozen of the longest lives, leaving, in fact, no room for anything but a continual series of lives in which to do the task.

Looking to the lamentable results attained by most of us in effort to build up character and to the awful hotch-potch we make of our lives sometimes, it ought to be with a feeling of gratitude, that we remember that this single life is *not* going to be the basis upon which the great future is to be built up for us. Speaking personally, I feel supremely grateful in thinking that, anyhow, this particular bundle of qualities, this profoundly unsatisfactory mixture of forces which make up what I know as myself in this present life, cannot last beyond a certain time ; that that, at any rate, will be disposed of by the fire of time, and I can do this quite without any splenetic feeling of self-debasement or the dust and ashes of despairful self-depreciation, which is generally a very cheap sort of ordeal in the end. The facts are fairly and plainly in front of us, regarding any given quality ; our several possessions of it are exactly so and so, whatever they may be, and the fact that the other ingredients of the mixture serve often to greatly accentuate and bring out the particular deficiency therein, should make us all the more satisfied that the time will come when the ravelled skein will be untied and

straightened out, giving a chance to each thread to weave itself into a more even web ; and that this particular tangled knot of threads will never be offered to the Kosmos as the representation of the totality of my efforts therein, or of me as a *completed* unit thereof.

In fact it seems to me that the unsatisfactory, uncompleted nature of our personalities being once established to us along this line of thought, their merely temporary existence must follow as a matter of course. It might be possible, perhaps, to conceive of our unit of consciousness as unrelated to any other unit going before or after it, as deriving its general stamp of character from the swelling tide of progress borne in upon the broad bosom of evolution, but even so the idea of the persistence of that unit as a permanent, *finished* accomplishment is quite impossible. Whatever the office and purpose in the Kosmos my own particular bundle and present mingling of conflicting forces may be intended to fill, it is clear as daylight that the present life will leave them still as a mere bundle, and still conflicting, and far from forming a harmonious force fit for permanent place in the kosmical machinery. Therefore am I bound to regard myself as manifestly an uncompleted article in the factory of time ; the totality of myself up to date, as a building, the foundations of which may be morally well founded, and some of the superstructure cemented into places, but the roof and golden finial of which are a long way from going up into the wide vault of Infinity as an architectural accomplishment for the eyes of the Gods.

Without having got further in our thinking of the purposes of life, than the conception of the one earthly life theory is able to furnish us, I can quite conceive it possible for any one to remain dimly content with his chances of getting satisfactorily through eternity on the stock in trade of the qualities he possesses, and honestly trying to make the best of and to improve them, with a slim hope that somehow their little weaknesses will mysteriously bud out, in the sun of a higher condition of life, into strengths. With the eyes blind to the facts of moving evolution, unable to see more of the methods of the Deity than in the permanent coupling of the fruits of one life to an everlasting soul, there may be some excuse for the attempt to think out some immortality for the personality ; but for the man who has come to see the progressive methods adopted, and to regard life as part of that progression, to remain content with the prospect of immortalising himself as he is now, is to denote a degree of fatuous self-complacency very hard to understand. It is really along the lines of this plain putting to ourselves the question whether we honestly would desire that perpetuity should be given to ourselves as we are, that we shall be able to reach absolute conviction of the need for a series of lives in which to do the needful building of character. By no stretch of imagination can we think of even the very best and strongest points we may have as being perfect, and having to think of these as

strongly linked with what we feel to be our worst side, the average of the whole is brought so low as to form an equipment for everlasting life quite impossible in the mind of any honest and candid thinker.

If, therefore, we find that the nature of our personality is such that it is not entitled to immortality, what shall we do to avoid the opposite conclusion that it will be sure to be obliterated altogether, for the often miserable totality of it to be wiped off the slate entirely; for undoubtedly many lives do so shape themselves to many people, in despair at the wretched surroundings and the poverty of result of the life, they are led to wish that the cloud of death could come down and cover it from all men's eyes. A great deal is said about the poverty or richness of certain lives in harvest of experience making for permanent character, and the instances of prominent characters in the fields of politics, art, or philosophy are cited often as rich in growth of that material which goes to make up the permanent, immortal, spiritual man; but I must question whether some of the lives which appear to be such awful failures are not often the richest in providing just the particular kind of experience which the soul wants at the stage at which it stands, to do the greatest amount of growing. Understand, I do not advocate the notion that it doesn't matter along what lines we frame our lives. I take it to be the duty of each of us to go down into the arena of this world resolved to use whatever talents we possess to the utmost advantage in the world's service—apart from the questions raised in the minds of some in connection with the parable of the Ten Talents. It were a needless waste of energy not to do so; but to suppose that, because the nett result is not what is generally regarded as a success, as the limited nature of our understandings measure it, that the harvest to the soul is poor, is often an unwarrantable assumption. I suppose none of us would advocate a life of dissipation as calculated to advance the soul upon the Path, yet we have in Sydney Carton (by far the most masterly sketch Dickens has given to the world), an example of a submerged soul spurred on by the very depth of the submergence to the noblest self-sacrifice to be found in English literature, and to the successful accomplishment of an act which, for that soul, must be of far-reaching and immense importance.

Hand in hand with the conclusion we must come to that the personality cannot as a totality survive, there must go the admission that part of it may and must do so. Without this other conclusion we must be ready to brand the Deity as a tyrant merely sporting with our pleasures and pains, or to subscribe with Wynwood Read, to the Martyrdom of Man. That many splendid people take the latter course must be conceded, and we can only account for their doing so by lack of experience, as yet, along certain lines which by and bye will draw them to a sense of the Divine Love which governs all our lives; but I think I would almost prefer that they take this

course, if as the result of careful and exact study of the facts that had come to them, than in a vague and slovenly way, to accept belief in immortality clothed always in the vesture wrought entirely out of the experiences of the present personality.

As the slow building up of the permanent body of the soul is the most beautiful fact in our study of Theosophy, so is it the most securely scientific. There are some things in connection with our personalities we would not wish to lose, some we feel the whole world would be the poorer were they to perish. Whenever this is so we need not fear: the perfection of the machinery is such that Kosmical Law will hold it fast if it be worth the holding, and if there be anything in the lives of you and me that is of a kind to help the world, the world will not be robbed of it. The vesture that is to be worn by each of us in the Great Hereafter is perhaps slow in the weaving, but it will contain no imperfect thread when it is done; the contributions to it which some of our personalities may make may be very small, but we shall then be perfectly satisfied that no part of any one of them was lost that was at all entitled to salvation.

W. G. JOHN.

THEOSOPHY AND CHURCH MEMBERSHIP.

NO more dangerous idea could be spread before the public than that the Theosophical Society is a sect among sects, which expects its members who engage in its work to sever their connection with whatsoever ancestral religion they may be related.

The matter has been recently brought up before the President-Founder by a letter from one of his dear colleagues in France; a lady who was his hostess during his stay at her town while on his last year's tour. She writes him that she, and seven other members of her branch, have become reconciled to the Catholic Church, and have resigned from the Theosophical Society, and that she now finds herself full of peace and joy: she hopes, however, that Colonel Olcott will not break the friendly tie between them on this account. Her step is the result of the new light thrown upon the religious dogmas of her Church, for which she feels grateful to Theosophy.

Now, it is almost enough to make one despair that after its twenty-five years of public teaching and explanation as to the ideas it represents, our Society should be so unjustly regarded as hostile to Christianity to the degree that a member, whose love for his religion is suddenly revived by the help of Theosophical teaching, must of necessity resign membership in it.

In his reply to his correspondent the President clearly shows her that she has totally misunderstood the aim of the Society, if she thinks that her reconciliation with her church could possibly de-

stroy his esteem and friendship for her; that, on the contrary, the very reason of its organization was first and lastly to help awaken in the hearts of the followers of all the world-religions their love for them, and to help them to get the highest possible idea of human perfectibility to be found in their sacred writings, and then to encourage them to strive after it. One has only to see how faithfully the Society has followed up this policy in making the revivals of Hinduism in India, and Buddhism in Buddhist countries, to understand the foolishness of the step taken by our French colleagues. On any other basis than this our Society would be simply one more exasperating sect, to bind the conscience and stifle the inquiries of human beings.

The re-conversion of the eight French ladies to Christianity is one of the most valuable proofs to give at the West of the beneficent influence which our Society is having upon the thought of intelligent people in Europe.

MATTER AND ITS HIGHER PHASES.

THE title of this article at once strikes the student as opening up a very wide field of investigation. Practically there is no limit to such a field, for we have in dealing with such a subject, infinitude stretching in all directions.

Now it is not claimed that this article deals with all grades of matter, in any complete or elaborate degree, or that it probes deeply into it, for to do that would need a genius. What is aimed at, is that, as simply as possible, a view may be given of the subject as it has appeared after a study of it from the theosophical standpoint.

Beginning with physical matter we see in what a multitude of varied forms it impinges upon our sense perceptions; thus enabling us to perceive it in innumerable different aspects, from the solid rock up to its gaseous condition, through its vegetable and animal aspects. Truly a marvellous thing is this matter which takes on so many varied forms, although its grandeur may not always strike us, owing to its continued presence: which mayhap gives to it a degree of the monotonous.

So vast is this realm of matter that many sciences have been built up in its study; each special branch being quite content to devote itself solely to one particular view of it, and the students of each of these branches find that their whole time and energy are demanded if they would master all its mysteries.

We have thus chemistry, geology, botany and all the long list of sciences that deal with the study of matter in its various forms.

And when we give even a cursory glance at the immense bulk of knowledge that each individual science has to offer us, we marvel

greatly at the shortness of life, *i.e.*, of course, from the orthodox standpoint of one earth-life for each man. Truly it is ridiculous to suppose that man, though admittedly the greatest product of nature, has but to play such an insignificant part in the world's great drama, as to appear but once on its spacious platform, and then sink back to oblivion. Man, the greatest of all (we are told), lives but a few short years on earth, and then leaves for ever; whilst the mount and vale, the giant trees, the sand on the shore, remain a thousand years and more. Why should the most important being be snuffed so suddenly out, and such trivial things remain to bask in the sunshine of centuries? Truly is nature disjointed and unjust, if such things are! But no, we cannot conceive that it is so; rather would we believe that the earth that so persistently continues, is but a platform decked with nature's scenery; upon which the actors appear and reappear, whenever the time has come that they should play their allotted parts.

If this is so, man's insignificance, when contrasted with this bulk of knowledge, disappears; for with re-incarnation we recognise man's true superiority over all knowledge and nature.

Vast indeed, then, is the sum total of the knowledge that accrues from this study of matter in its multitudinous forms. The chemist is concerned with the combining and disintegrating of matter; and he shows us how matter may be changed in its aspects and attributes by certain lines of procedure. It is the chemist that enables us to get a conception of some of the possibilities and potencies of it; yet has he to stop bewildered in the maze that his investigation leads him into. At first he told us that there were a number of elements, simple substances from which all others were formed. One by one he dropped calling a substance an element; because he found that, instead of being simple, it was compound. To-day our leading chemists would hesitate at saying that there was more than one element, from which all else had differentiated.

So that we are struck with the many potentialities of matter; for though we have solid, liquid and gas, yet are they all essentially the same; *i.e.*, they may each be reduced to either one or the other state. We know that we can reduce most things either wholly or partly to either one or other of those conditions.

Now what will this line of thought lead us to? If everything may be reduced to exactly the same state—that is, to a common element—what may we learn from this? In the first place it would undoubtedly strike most of us that if the latest hypothesis is correct, and there is this simple element, that this simple element must have existed before the world which is built up of its differentiated substances. We could hardly think the reverse way, and suppose that the world came first; and that it was a possibility of the matter of the earth to be reduced to a simple element.

This line of reasoning, which is really a counting backwards,

brings us back to this one simple element from which the world, we may infer, has originated. And what does this convey to the mind? Here we have a homogeneous substance which, although a unit, must necessarily contain in potentiality the whole world. We cannot possibly realise all that this should convey to the mind. A step has been taken where our vaunted reason fails to grasp, or to cognise, the whole of the situation. Can intellect be possibly the highest faculty, when it altogether fails to carry us beyond a certain point?

Here we have a condition of matter that altogether eludes our comprehension. We are carried back by our reason to a supposition that it is so, for if the chemist were able to continue to subdivide his compounds, we can easily conceive that he must ultimately arrive at a simple element. It would appear so from the fact that in taking a number of compounds they can all be separated to similar constituents; or to put it in other words, the chemist is acquainted with a definite number of so called elements from which, in different proportions, everything else is composed.

It is not at all a stretch of imagination to suppose that even what are called elements are capable of sub-division, for we find that as most forms of matter are manifestly the result of the combinations of other forms, and as this holds good to such a large degree, within our knowledge of combination, we are not extravagant in supposing that this is a Universal Principle; and that it pertains to the so-called elements of chemistry—and that thus they are likewise subject to the same law of combination and hence are compound substances. By thus reasoning we are driven right back to the one simple element just before spoken of.

In the laboratory, the chemist is able to demonstrate his steps as he takes them; outside the laboratory, hypotheses can only be maintained by reasoning.

Now, necessarily, the progress of the chemist, though sure, is slow; the philosopher being able to leave far behind his more practical companion; therefore, if we are to have any understanding at all of the future, we must leave our more patient and practical friend and hasten after our more eager philosopher. 'Tis all very well to cry out "give us proof"—that is the cry of the practical man; who by thus demanding proof as he goes, must needs be left far behind his more comprehensive colleague who is satisfied with the assistance that his reason gives him, in his search for Truth. These two may be likened to two men who are going to risk their lives on a rope. The timid man would not be satisfied with the rope until first of all he had tested it in some way; and thus had proof of its strength. The other man, by glancing at the rope and bringing to his mind previous experiences in regard to the quality and thickness of rope necessary to bear his weight, is often (thus reasoning) satisfied; and immediately trusts himself to

the rope and has achieved his feat—whilst the other man is left experimenting and testing the rope by practical methods.

No doubt the 'prove as you go' process is sure, but its slowness is apparent ; the other method of reasoning being preferred by the eager student. So that thus the philosopher will get far ahead of his time, leaving the demonstration of his theories to his more lag-gard companion ; and indeed without the reasoner the practical man would have absolutely nothing to work upon.

In this paper we will wander away into the clouds, as the practical man so sarcastically puts it ; and tread fast upon the heels of time.

We had reasoned, that as combination was apparently the ruling feature of matter, we could reverse this ; and subdivide and go on doing so, until we had arrived at a homogenous substance which would not permit of further subdivision. Thus we have arrived at a hypothesis of Theosophy ; for we are taught that such a substance exists, from which differentiates the matter which composes the visible as well as the invisible universe. It is the A'kâsha or world stuff from which everything emanates. Take a substance and analyse it first by practical methods, and then by the philosophic. The practical method will disclose that it is composed of various other substances—acids, salts, &c. ; these again are composed, say, of gases ; these gases are composed of finer ones ; and so on until the practical method is left behind. Then the philosophic methods begin, and it is argued that the gas is composed of molecules, and the molecules of atoms—and here it is usual to stop, because the atom even is too infinitesimal for thought to dwell upon. Here we have then arrived at a stage where thought, as we know it, is unable to conceive ; but the question then arises—have we really arrived at the end of infinitude ? The question might well provoke a smile from those who are used to thinking thus about the finer grades of matter ; and certainly many would say, it cannot be, for they would argue that where thought ceases 'tis there that infinity begins.

Even if at this stage we have not a thorough realisation of an idea which certain words convey to us, still we may have a faint perception that the extension of matter does not stop at the atom. Although taking the atom as the smallest conceivable thing, we could still argue that even it was composed of yet finer parts ; and we could also say that as the atom is to a mountain, so is a component part of the atom to itself.

To say that an atom is the smallest thing conceivable by our brain intellect, is true enough ; but to assert that an atom is the smallest thing that can exist or does exist, is not logical ; it is simply placing the brain intellect as a measure which may gauge everything—as great a piece of presumption as that same brain intellect is capable of.

There is an old axiom which says that the finite cannot understand the infinite.

That is an axiom that no reasoning man will contradict. We being finite, everything within our range of perception and reasoning, is necessarily finite. From this we gather that at the very outskirts of our dimmest thinking—at the very verge of our most strained conceptions—there the infinite begins; and stretches out in shoreless space. Necessarily, by our conceptions of finite and infinite, the finite must be even less to the infinite than a grain of sand to a planet. Yet even this conception can hardly give an idea of the relative importance of the one compared with the other; for the foregoing reasoning is necessarily finite, therefore can convey but a shadow of an idea of the difference between them.

If this line of reasoning at all indicates the nature of infinitude, then an atom can be thought of as composed of as many parts as there are atoms in a planet; and unless we are inclined to circumscribe the infinite by the finite, this line of reasoning must be admitted to be sound.

To say that the reasoning is unsound, simply because our intellect fails to grasp the whole situation, is indeed a circumscribing of the infinite, and would show that we were judging the infinite by the finite.

Sufficient has been said on this point to indicate the line of reasoning to be followed; for if the arguments are correct, then we have stretching from the physical state of matter, finer and finer states, which stretch out into inconceivable infinitude.

These finer grades of matter are superior, not inferior, to physical; and we have in considering them to cease judging them from the preconceived notion, that this physical plane consciousness is the highest. By a study of the inner planes we are soon convinced of the presumption of these ideas grown out of the infinite conceit of finite man. To further this idea look around us; and it is clearly observed that the more refined state a class of matter or force is in, the greater its power. Steel, owing to its refinement, is stronger than iron; steam owing to its refinement is more powerful than water; gravitation, one of the mightiest forces we can conceive of, is to us wholly uncognisable. It is the same, throughout nature, the more attenuated a condition matter or force is in, the greater its potency. And in considering these higher planes we may expect that the same law holds good; and that instead of space being an empty void, it is really a reservoir of the mightiest forces, containing matter endowed with the most surprising possibilities.

The popular mind perceives the infinite in one direction—for example, the extension of space. It also understands that there may be greater and better worlds than this small globe of ours, and that the earth is but a speck, a grain of sand, when compared with all those glorious planets that float in space. This has been

recognised, because there was tangible evidence by way of the telescope; and from this the imagination and reason has carried them to the conclusion that there was no end in that direction. But on the other hand, although the microscope has given them such a clear insight and understanding of the infinitely small, yet has their reason and imagination failed to carry them to such an extent in this direction as in the other.

We have for such incalculable periods depended solely upon our senses for our ideas concerning nature, our reason so far not having applied itself to such a line of investigation, that we have gradually but surely convinced ourselves that naught but what they cognised could exist.

But let us apply our reason to the subject, and very soon such elementary ideas as are produced by sense perception have to be considered as worthless. It is reason that gives us a true idea of things; and we soon get into the habit of distrusting our sense perceptions until we have applied our reason likewise as corroborative evidence. Our reason very soon places the senses in their true position; they are looked upon no longer as judges, but simply as aids to judgment; and where our senses dare to intrude and say a thing cannot be, because they cannot perceive it, we turn away and ask the judgment of reason. The reason proclaims that the world perceived by the senses is but a very small one—but a fractional division of the finite; so that sense perception is wholly unreliable beyond a certain point. Reason then is to be our guide in this investigation of nature; the senses being but aids at certain points.

We see to what a distance our reason will convey us, if we but choose to accept its guidance. There is this point, though, to be borne in mind in speaking of reason; it is not in the same stage of development in all. One man for instance has not sufficiently developed his reason to be able to accept the idea of a round earth; again another man will hesitate in accepting evolution as a law in Nature, however palpable this fact may be to his more advanced neighbour. And so we may travel up the scale of reason, and on every stage of this scale we find numbers who have halted, and can proceed no further. Thus we may go right up the scale of reason and note its different stages, and the multitudes of people who have stopped at the stages and rest content.

And perhaps the last popular stage of reason deals with the physical atom. Few indeed are there who would dare to reason beyond this mighty obstacle.

Presumption! they would say; absurd and ridiculous to suppose that there could be a state of matter more attenuated than this atom!

To suggest that an atom in its turn is as complex a thing as a planet, would be such a strain upon the reasoning powers of the average man, as to make him suppose you were really mad. And

why does this idea of the physical atom as the ultimate of matter, hold so strongly in the popular mind to-day? If one speak of infinitude as stretching shoreless in all directions, and then treat of the atom as the finest state of matter, we have immediately a contradiction in terms, and no other conclusion can be arrived at, than that either there is no such thing as infinitude, or the atom is *not* the finest state of matter. If infinitude does obtain, then the physical atom is built up of material finer still than itself; and this reasoning will carry one back and back until one reaches—the unthinkable.

By this line of procedure we may logically reason back towards the inconceivable; and the fact that intellect can convey but a shadowy idea of matter rarer than the atom, does not serve to deny that such states of matter exist.

By using the same line of argument, we may also infer that intellect is not the highest form of consciousness in the realms of infinitude; but that will fall into its place later on in this paper.

F. M. PARR.

(To be concluded.)

THE RA'MA GI'TA'.

[Continued from page 432.]

CHAPTER IV.

Hanûmân said :

O Chief of the Raghu race ! How can any question regarding the established Truth* be prohibited, when, by a knowledge of it, Jivanmukti accrues to men ? (1)

S'rî Râma said :

That which is the subject of enquiry, etc., is the True, Blissful Paramâtman† who is ever full, whose attribute is knowledge and who is realised only by direct cognition. (2)

That supreme being which can be reached by speech and mind that are pure, know that as the middle Brahman (and not the Nirgunâtita which is beyond speech and mind). The S'ruti also says "Tell that (Nirguna) to me." (3)

Because It is capable of being taught (derived) and is even possessed of form (which form is no other than supreme effulgence), It can be known and meditated upon. The S'ruti speaks of this Brahman alone. (4)

* Here Hanûmân refers to the Nirgunâtita Brahman regarding which it was said, in the last verse of the last chapter, that no question should be asked.

† S'rî Râma says that the first (*i.e.*, the Nirgunâtita Brahman) is not the subject of our enquiry and that the middle one (*i.e.*, the Nirguna Brahman) alone is the subject of such enquiry. The third (*i.e.*, the Saguna Brahman) is not considered in this Science of SELF for the only reason that It cannot directly secure mukti,

Because the expression (*i.e.*, the scriptural passage beginning with) "Having then reached" speaks of the attainment of the formless (Brahman) it should not be doubted therefrom that the possession of form (mentioned in the last verse) is unimportant. (5)

That It is the origin, etc., of Jīvas, that It is also the source of S'āstras (vedas) and that It is the subject of discussion of the connected S'rutis (these characteristics), are (to be found only) in the thing itself which is chiefly desired to be known. (6)

It is very difficult to find these characteristics in the formless (Brahman), they do not at all exist there. Hence it is that the author of the (Vedānta) Sūtras has considered Its form or essential properties (Existence, Intelligence, and Bliss). (7)

It is well known that Intelligence, Bliss and other characteristics which are opposed to those of Mâyâ (non-eternal) and Avidyâ (non-intelligent), belong to the Nirvis'eshā (*i.e.*, Brahman having negative attributes). (8)

It never loses Its characteristic negative attributes, even though non-existence is discarded. Anyhow, such (characteristics of the non-existent) as are said to have originated therefrom, adhere to It like the pollen of flowers. (9)

Though the non-existent is never separate from the existent, is not the existent different from the non-existent? The ability to discard the non-existent belongs to the existent alone and to none else. (10)

O, wise one! By the argument now under consideration regarding this dual nature, etc., let it not be supposed that the well-known Advaita doctrine is set aside. This does not affect it. (11)

By this, the doctrine of Advaita is affected only apparently, but not otherwise. And where particular mention is made of duality, it (the Advaita) is as much affected by it as the Sun is by the fire-fly. (12)

As that Advaita-Brahma-Vâda (*i.e.*, the doctrine of absolute Monism), which was propounded by the older school of Advaitins,* merely imparts an indirect or theoretical knowledge, it should be considered as pûrvapaksha or the *prima facie* view. (13)

* Sāṅkarācārya was an exponent of this older school of Advaita. That it is only the *prima facie* view can be proved by several passages from *Tatvasārāyana*. It should not be argued that the Advaita propounded in this Rāma Gītā which is one of the three prasthānas of the Anubhāvadvaita system, is later than the Śāṅkara school. The only possible inference that can be drawn from the teachings of this system which makes no mention of Sāṅkarācārya, is that there was an older school of Advaita long before the time of Vasishtha and Rāma, which was set down by them as pûrvapaksha or the *prima facie* view and that, contemporaneously with it, there was in existence this siddhānta paksha otherwise known as the Anubhāvadvaita system. Both the systems are, no doubt, as old as the SELF. The former or the theoretical side of advaita is the *prima facie* view, while the latter or the practical side of it is the conclusive proof of the truth established by the former. Time called forth a Sāṅkarācārya who appeared on the scene to give out publicly the teachings of the theoretical school. Then time was not ripe for giving out these advanced teachings so publicly. When the proper time came, the Theosophical Society appeared on the stage to give out portions of the siddhānta paksha to the public. Hindu theosophists will, therefore, profit much by reading and digesting the three volumes of *Tatvasārāyana*.

This doctrine which maintains two kinds of Brahman is well discussed (and supported) by the S'rutis. As this leads to practical knowledge or direct cognition, it becomes the siddhânta paksha or final conclusion (*i.e.*, the conclusive proof of the established Truth). (14)

A clear knowledge of the identity of Brahman and the (individual) SELF removes the false knowledge of erroneously attributing the qualities of the SELF to the body. He who does not think of his body as "I" becomes a Jivanmukta. (15)

He who does not firmly believe either in the existence or the non-existence of the Universe* and he who has the knowledge of the mediator (*i.e.*, the spiritual essence unconnected with bodily wants or passions), such a man becomes a Jivanmukta. (16)

He who has personal experience of the SELF during his abstract meditation and he who, after coming out of that meditation, carries with him (until he goes again into such meditation) the knowledge of such experience, such a man becomes a Jivanmukta. (17)

He who establishes himself above Sâkshi-vritti† and below Akhandaikarasa-sthiti,‡ becomes a Jivanmukta. (18)

He who has in his mind the Akhandâkâra-vritti§ which is full of intelligence, becomes a Jivânukta. Even though he may be possessed of the mind stuff he will be virtually devoid of it. (19)

He who directs his attention (after having seated himself in the

* The older Advaitins hold that this Universe is false. The Anubhavadvaitins hold that it is neither false nor true. When one is under bondage it is true and when he is relieved it is false. It is, in other words, true for a samsârin and false for a Mukta.

† Sâkshi-vritti is the result of the second Samâdhi known as S'abdânúviddha. It is the meditation on the subjective Atman as the witness of all. The idea that the SELF is the witness and not the doer is experienced in this Samâdhi.

‡ Akhandaikarasa-sthiti is the result of the fourth Samâdhi known as Nissankalpa, where all thoughts vanish. The enjoyment of the one eternal pleasure arising from the experience of the Universal SELF is the outcome of this Samâdhi.

§ Akhandâkâra-vritti is the result of the third Samâdhi called Nirvikalpa where the one, unique, and Satchidânanda Brahman is meditated upon as the only reality in this Universe.

The three Samâdhis (*i.e.*, S'abdânúviddha, Nirvikalpa, Nissankalpa) can be better illustrated by taking the example of the two pieces of Arani-wood, used in kindling the sacred fire by attrition. When Arani is churned, smoke, fire, and flame are produced. The results of the aforesaid three Samâdhis can respectively be compared to the above three results produced by the churning of Arani.

In Samâdhi or abstract meditation, there are different grades of spiritual progress. Some Upanishads speak of Savikalpa and Nirvikalpa. Savikalpa is said to be of two kinds, *viz.*, Dris'yânúviddha and S'abdânúviddha. These two together with Nirvikalpa make up three grades of abstract meditation. By dividing each of these three into the internal and external we get six grades of Samâdhis. According to some books the external Nirvikalpa is the highest.

But Sri Râma gives in ch. VIII a better classification, according to which there are three Samâdhis above Nirvikalpa (see footnote under verse 30, chapter I.). When one realises the first three Samâdhis, he becomes a Jivanmukti and when he realises the last three (*i.e.*, Nissankalpa, Nirvrittika, and Nirvâsana Samâdhis) he becomes a Videhamukta. Reasons for desiring to attain Jivanmukti and Videhamukti are to be found in verses 36 and 37 of chapter II. There are three obstacles to each of these Muktis. Therefore, six grades of Samâdhis are necessary for overcoming the six kinds of obstacles and for attaining the six grades of spiritual progress. The sixth grade leads to Nirvâna.

Self) to worldly affairs like Karmi,* Bhakta† Yogi and Jnâni, such a one becomes a Jivanmukta. (20)

The idea that I am the body is (the cause of) bondage. The idea that I am always Brahman is (the cause of) emancipation. Therefore the wise man should consider himself as Brahman. (21)

How could fear approach him who, with his best intellect, constantly feels "I am Brahman?" The S'ruti everywhere says that he is fearless. (22)

To him who thinks that his body is the SELF, there is fear everywhere. Therefore one should, with all his efforts, reject the idea that his body is the SELF. (23)

Just as crystal assumes red colour when brought into contact with a China-rose even so does A'tman become non-intelligent when it comes into contact with the three (Gunas) qualities, etc. (24)

Just as non-intelligence is the result of imposing upon the SELF the attributes of the not-self, even so is non-intelligence the result of imposing upon the not-self, the attributes of the SELF. (25)

Just as there is heat in the fire, even so there is chit (*i.e.*, intelligence or light) in the supreme SELF. By a knowledge of the oneness of chit is immediate kaivalya attained. (26)

"I am the undivided one, I am eternal, I am ever full and non-dual," whosoever reflects thus will become a Jivanmukta. (27)

If he does not practise Samâdhi, he will, besides bitterly experiencing miseries, be compelled to look upon the Universe as real until the body due to his prârabdha falls (dead). (28)

Even after fully destroying the idea of the real existence of this Universe, the idea of its apparent existence will continue to remain on account of prârabdha. (29)

On account of the apparent existence of the body, etc., which will appear to him like a burnt cloth,‡ he will have to undergo slight temporary miseries, but he will never be born again. (30)

When all the Sanchita§ and A'gâmi Karmas|| leave their hold on the Jivanmukta, prârabdha** alone is wakeful in order to produce its effects on him. (31)

Even though he may experience the pleasures and pains produced by prârabdha, he is, at all times, free because his kaivalya is not thereby hindered. (32)

There is no inconsistency in saying that he is mukta (free) who

* Karmi : he who works for liberation by performing those karmas that are recommended by the Vedas.

† Bhakta : he who works for liberation through devotion.

‡ Even though a cloth fully spread on glowing fire is burnt, it can be seen, before it is converted into ashes, like an ordinary cloth with its length and breadth and warp and woof.

§ Sanchita is the store of past Karmas. When any part of it begins to take effect, it becomes prârabdha.

|| A'gâmi Karmas are those that are done during one prârabdha life.

** Prârabdha : That Karma which has borne fruit and by the effect of which one gets an embodied existence.

does not identify himself with the transformations of his body, etc., and who is devoid of any changes in his self-consciousness. (33)

How can he be subjected to bondage who does not identify himself with semen, blood, marrow, bone, hair, vein, nail, etc., (that make up his gross body). (34)

How can that learned man be subjected to bondage who does not identify himself with the Karmendriyas or the powers of the organs of action such as speech, handling, locomotion, excretion and secretion. (35)

How can he be subjected to bondage, who knows that he is not any of the vital ethers or currents known as Prâna (the upper), Apâna (the lower), Vyâna (the distributing), Udâna (the projecting) and Samâna (the equilibrating). (36)

How can he be subjected to bondage who knows that he is not any of the Upa-prânas or the sub-vital currents known as Nâga * kûrma, krikara, devadatta and dhananjaya. (37)

How can he be subjected to bondage who knows that he is not any of the Jnânendriyas, *i.e.*, the powers of hearing, touching, seeing, tasting and smelling. (38)

How can he be subjected to bondage to whom each of the four internal instruments of perception, *viz.*, Manas†, Buddhi, Ahankara and Chitta appears as not-Self. (39)

How can he be subjected to bondage to whom Avyakta,‡ Mahat,§ etc., Vikshepa || and A'varana, each and every one of these, appears as not-Self. (40)

How can he be subjected to bondage, who knows that Brahman is other than the three states of consciousness, the three kinds of Jivas and the three gunas. (41)

How can bondage be to him who is possessed of that keen intelligence whose only function is the uninterrupted discernment of Paramâtman everywhere, even when engaged in worldly affairs. (42)

He alone is the most elevated man in whom the characteristics of tranquillity, self-restraint, etc., resulting from his knowledge, shine forth as if they were born with him. (43)

* Naga is supposed to be the cause of vomiting, Kûrma, of opening and closing of the eyes; Krikara, of sneezing; Devadatta of yawning; and Dhananjaya, of the swelling of the body.

† Manas is the thinking faculty whose function is investigation, Buddhi is the determinative faculty whose function is judgment, Ahankara is the egotistic faculty whose function is lower Self-consciousness and Chitta is the retentive faculty whose function is to store up experiences.

‡ Avyakta is the primordial invisible element or productive principle. The primary germ of Nature.

§ Mahat (in sâmkhya philosophy) is 'the great principle'—the intellect (= Buddhi, *i.e.*, the second of the twenty-five Tattvas produced from Pradhâna or Mûlaprakriti and itself producing the third principle of Ahankâra, being thus both a Vikriti and Prakriti; Buddhi, intellect, is called Mahat to distinguish it from the Tatva *Manas*, mind, with which and with *Ahankâra* it is connected and to both of which it is superior).

|| Vikshepa is projection. That power of projection which raises up on the soul enveloped by it the appearance of the external world. The power of *Mâyâ*, the projective power of ignorance.

Avarana is the power of illusion, that which veils the real nature of things.

He alone is the most elevated man in whom the characteristics of desire, anger, etc., resulting from ignorance, do not shine, on account of their seeds having been destroyed. (44)

He alone is the most elevated man who is not in the least astonished by the most wonderful effects produced with the aid of such siddhis as anima (or the superhuman power of becoming as small as an atom), etc. (45)

He alone is the most elevated man who does not even smile in the least on seeing the beautiful creation, etc., due to the wonderful acts of the supreme Lord of the Universe. (46)

He alone is the most elevated man who does not even in his dream desire for any of the four kinds of Mukti known as Sâlokya, etc. (47)

O, son of Pavana! None is able to describe the greatness of Jivanmukta. Such is undoubtedly his greatness that even (the thousand-tongued) A'dis'esha cannot describe it. (48)

The attainment of Jivanmukti is very rare in this world. It overcomes birth, kills all sorrows, and destroys delusion, etc. It is the one seed of Self-bliss, and is well-known to all the S'ruti, Smriti and Purânic texts. (49)

O, son of Pavana! Thou shalt very soon attain the state of Jivaumukti here (in this world) by firmly fixing thy mind on that Brahman which is Existence, which is full of Knowledge, which is devoid of qualities and which ultimately remains after dissolving all the external and internal modifications. (50)

Thus in the glorious Upanishad of RA'MA GITA', the secret meaning of the Vedas, embodied in the second *pâda* of the Upâsana Kânda of Tatvasârâyana, reads the fourth Chapter, entitled :

THE CONSIDERATION OF JIVANMUKTI.

Translated by G. KRISHNA S'A'STRI'.

(To be continued.)

RENUNCIATION.

THE word renunciation, or its equivalent, is one we have been accustomed to, all our lives. It is commonly associated with religion, although not invariably. Like all things religious, the idea underlying it has been partially missed—sometimes almost missed altogether. A common idea about renunciation seems to be something like this: that if a man will give up everything that makes life worth living, he will get in the next world, as a reward for his abstinence, a vastly greater amount of good things than he could under the most favourable circumstances secure for himself here. The funeral solemnity, the sighing and groaning which are often thought to indicate the only proper frame of mind of him who would be thoroughly religious, are features of this interpretation of the idea with which we are all painfully familiar. Although, considered as the entire truth, such an interpretation of renunciation is very crude and may seem laughable, as part of the truth, there is after all some reason in it; and it is very much better that people should have such a notion about it than none at all. Before any one will take the trouble to proceed further in any line, there must be something, when one comes to think of it, which renders him dissatisfied with the point at which he at present stands, where conduct is concerned. We call this something repentance—and here the sighing and groaning, the grief and tears are natural, though not in themselves meritorious. To suppose however that the more we steep ourselves in gloom and the less we take out of the world in passing through it, the better, is where the misconception comes in. It is dissatisfaction with our present character and present standpoint that is the essential thing, as indicating capacity and willingness to advance. Unless we exalt that present character, dissatisfaction is of no use. The man who is advancing is not dissatisfied, but only he who is standing still or going back. It is possible to be satisfied with standing still. That is a good deal worse than being dissatisfied with standing still. But to be thus discontented is not enough. The cause of the discontent must be removed and a start made towards higher attainment. Hence the philosopher learns from the past, but considers it folly to grieve over it.

Hitherto, in regard to such matters as renunciation, the devotee, in the West at all events, has been told that his sole duty is to believe and to act on that belief: not to use his reason or to question the priests or the books. He must not mix up philosophy with religion and presume to think for himself. As theosophical students, however, our position is wholly different. We have learned that philosophy and religion are by no means to be kept separate; be-

cause like everything else abstract or concrete, they are correlated, are in fact different aspects of the same thing and to be interpreted the one by the other. We have learned that discrimination is not only one of our highest privileges but one of the most necessary, and that to cultivate mere belief, far from being a meritorious thing, is sheer folly. Belief has its place; but what must first be done is to use to their utmost the faculties with which we find ourselves provided; by the aid of these, discriminating so far as we are able with regard to the best course to pursue, and then to act and act fully.

If we examine this matter of renunciation in the light of reason, refusing any longer to accept mere assertion and dogma, but making investigation to see what it really means, and what sense there may be in it, if any, a flood of light is thrown on the whole question. One thing discovered is how to distinguish between real and false renunciation—for here as elsewhere the real, the partially real and the entire imitation are to be discerned. The imitation of renunciation occurs where giving up is practised without any change taking place in the nature—the desire for that which is given up being as strong as ever. A little examination shows this to be no renunciation at all, but merely the appearance of it. And here we have the theosophical definition of the hypocrite, which like other such definitions goes far deeper than popular conceptions usually do. So it is said in the Bhagavad Gitâ: “He who, restraining the organs of action and sensation, remains dwelling upon objects of sense, is deluded in heart and is called a hypocrite. But he who, having restrained the organs by the mind, engages in devotion through action, is superior.” That is to say, every one is a hypocrite to such extent as his thoughts are not in harmony with his actions. It matters not what one professes or does not profess. This is pretty searching, but perfectly sound. Having thoroughly grasped the meaning of this definition, we are on the track of the profound significance underlying this common word renunciation. It is seen that to renounce action without renouncing the thought and the desire, for money or whatever it is we are renouncing, is merely to whitewash ourselves, is merely plating a base metal with a perfect one instead of transmuting the base, and with the same result, that the inferior metal will sooner or later show itself on the surface. So far for the mere imitation.

Applying this key to convent and monastic life, it is found that in these cases, where genuine, there is a real renunciation, but only of a partial kind. There has been a giving up of even the desire for worldly things, not through overcoming them, however, but by flying from them. But while monks or nuns are out of sight of the world for the time being, they are untroubled by the enemy, not because they have slain him but merely because they have got out of sight of him. Still they have the necessary calm and leisure to enable

them to pursue a spiritual life. This renunciation of theirs therefore is not a mere semblance. Nor on the other hand is it real, any more than the renunciation of alcohol by the inebriate who allows himself to be shut up in an asylum. Such a man's abstinence is not a mere pretence. At the same time it is rightly held that, as an end, such abstinence is useless. He must come out of those asylum walls and do his work in the world, remaining sober without temptation though in the midst of it, before he can be said to have actually given up alcohol. So in the case of these who have fled from the world into the cells of a monastery or convent : potentially their desires for the world are the same as ever, though latent for the moment owing to the change in their environment. If it be necessary that the world must be overcome, then clearly mere postponement of the fight will not do. He who, having rushed out of sight of the enemy, talks of having overcome him, is manifestly deluded. His aspirations may be pure and high, but he has not yet learned the destiny that is before him and the labours that must be undertaken to accomplish it. He imagines that one day's march, *i.e.*, one earth life, constitutes the whole of his task—at least the Western ascetic imagines this. Of course it is not intended in the least to denounce monastic life. It may be often right and proper as a rest and a preparation for further struggle with the world ; but only those ignorant of the meaning of evolution could suppose for a moment that the monastic life is a substitute for such a struggle. It may be thought that this question is of little practical interest for mankind in general ; but it is of the greatest practical importance, as every one has his monastery walls, and it is easy to see how the question touches ordinary daily life on every side.

GEORGE L. SIMPSON.

(*To be concluded.*)

Theosophy in all Lands.

LONDON, *March 28th, 1901.*

The astrologers have been most unpleasantly incorrect in their prognostications and we are being blighted by a most nipping Northeast wind, instead of enjoying the promised balmy weather which the end of March was to bring. So far from Winter having changed to Spring with the advent of quarter day, it has descended upon us with renewed vigour, and even Theosophical optimism is severely tried. However we read of the genial weather which our brethren in the far West enjoy, where our veteran President-Founder and our colleague, Mr. Leadbeater, are at work, and we are glad that somebody is getting the sunshine, if we are not. Luckily, weather does not blight any real activities and all the usual round of meetings and lectures has run its appointed course. Eastertide, which is close upon us, will bring a short interval, and then we shall be at work again. Need-

less to say that Mrs. Besant's usual May and June lectures will be tremendously missed, and inquiries pour in about them from people outside the Theosophical Society who have grown accustomed to associate Sunday Queen's Hall Lectures with the London Season. Many such inquirers anxious for spiritual light and help, do not realise the world-wide nature of the work that has to be done; those who do so realise it, while feeling not the less the loss of the brilliant expositions of Theosophy to which they have been accustomed, send many wishes that their loss may be gain to the world's growth elsewhere. Surely India will practically show its appreciation of the presence of so earnest a worker, whom we in the West shall so greatly miss, by evidencing real response to her eloquent appeals.

Mr. Mead's lectures on "Gnosticism" have just concluded. The attendances have shown that considerable interest has been aroused in this subject. It is also interesting to note how very differently the press, both secular and religious, is now commenting on theosophical works. The criticisms on Mr. Mead's "Fragments of a Faith Forgotten" have afforded ample proof of this.

Books like the Rev. Arthur Chambers' "Man and the Spiritual world" are likely to be enormously read in certain Christian circles; and are calculated to do good work in breaking ground for the future sowing of theosophic seed. The writer undertakes to prove from the Bible, that "The Spiritual world interpenetrates us and reaches to the interior part of our being. . . . It shows that what is needed to make a man conscious of the closeness of the Spiritual, and to see and hear that which encompasses him is not the bringing of the Spiritual world to him, or him to that world, but the opening of the faculties of the Spiritual part in him—his own Spirit-body. To put it in scientific language, it is a case of adaptation to environment." There is a good deal more on the same lines which certainly ought to induce thought among the readers to whom Mr. Chambers appeals, and perhaps some of our propagandists might find it a useful book to recommend to orthodox friends. Dr. George Matheson, the well known non-conformist blind preacher, in an article contributed to the *Sunday Magazine*, writes of the value of the results which come from the unconscious working of the mind during sleep, and so the stream of testimony to the power and reality of the 'Unseen' steadily grows in our midst.

A. B. C.

INDIA.

Miss Lilian Edger, M. A., has just completed a long, arduous and successful tour in the Punjab and Western Presidency; the last place visited being Bombay, where she spoke to large and enthusiastic audiences, and great interest was manifested. She is now enjoying a short season of rest in Mrs. Besant's quiet home in Benares City, before proceeding to Lahore, which will be her headquarters for some time to come.

ANOTHER LODGE IN BOMBAY.

The work of religious study and revival undertaken by the Theosophical Society is progressing, and more devoted students are joining the movement daily. In Bombay, the T. S. has already had a Branch, the "Blavatsky Lodge," situated in the Fort. But the city is so extensive that many earnest people wishing to study Theosophy could not attend the lecture meetings, nor could they go for study or enquiry to a distant place. Under these circumstances, another centre for theosophic study and activity was needed, especially in the Native quarters of the city, and so some local theosophists applied for a Charter and it was granted them on the 2nd of March, 1901. The New Lodge is named "The Dharmālaya Theosophical Society, Bombay," and its object is to spread theosophic teachings among a larger circle of the people, working to realise the aims of the T. S. generally on Hindu lines or Eastern methods of doing that kind of work. The "Dharmālaya" was opened on the 21st of March 1901, it being the Hindu New Year's Day. The Secretary of the Branch is Mr. G. B. Vaidya, B.A., of 73, Loharchal Street, Kalbādevi Post, Bombay.

DR. PASCAL AT GENEVA.

Our esteemed friend, M. Charles Blech, Jr., Assistant-General Secretary of the French Section T. S., reports that the lectures of Dr. Pascal, at Geneva, on Theosophy, were a complete and unexpected success; one proof of this being the violent attacks made on him by the organs of the bigoted religious circles. The latter, of course, gave Dr. Pascal an excellent chance to reply, which he did in his usual masterful way. A copy is sent us of the pamphlet containing the Doctor's answers to M. Gaston Frommel, whose criticism of Theosophy had been very bitter. The pamphlet in question has been circulated throughout the whole of Switzerland, and public interest has been so awakened that there is every prospect of our soon having another Swiss branch, or branches, inscribed on our register.

Thus, by its own acquired impetus does the flood of theosophical influence spread over the entire world.

SCANDINAVIAN SECTION.

Beginning from January 1st, 1901, the Norwegian Magazine, *Balder*, is sent to all Danish and Norwegian members of the Scandinavian Section, instead of *Teosofisk Tidsskrift*. The Branch meetings in Stockholm are to be held, during 1901, on Fridays instead of on Thursdays.

NEW ZEALAND SECTION.

March 1901.

Auckland Branch decided to try the experiment of introducing music at its Sunday evening public meetings for three months, and it has been so very successful that in all probability it will be permanently continued.

Following is a sample programme: Opening song—in which all join—words by Longfellow, beginning, "All common things, each day's events," Reading: Poem by an unknown writer: Miss Browne. Piano

solo, "Melody in A Flat:" Miss Davidson. Lecture: "The Astral Plane:" Mr. F. M. Parr. Singing: a Poem of H. B. Stowe's. Questions and Discussion.

Since the introduction of this method of conducting the meetings, they have been extremely well attended, the hall being crowded each night. It may soon be necessary to think of moving into a larger hall.

Mrs. Draffin's Ladies' meetings began again on the first Friday in March. The lecture was fairly well attended, but it is rather early in the season: they are more popular in the cooler weather.

Interesting lectures have been given in Wellington by Mrs Richmond, on "Evolution," and Mr. W. S. Short, on "Wealth and its relation to Spirituality."

Classes and meetings throughout the Section go on regularly.

Reviews.

DEATH--AND AFTER ? *

We are glad to welcome the revised edition of Manual No. 3. In revising, the author has changed the old nomenclature, used in the early days of the Society, to that now generally adopted by our writers. This will greatly help the student in his studies; for one of the most trying difficulties he has to contend with is the hap-hazard naming of the principles and bodies. We find the author has also much strengthened some statements made in the first edition, for she now speaks from knowledge gained through observation as well as instruction, while then she spoke merely as a student.

W.

VALMIKI RAMAYANA IN TAMIL, PROSE.

We gladly welcome the first volume of the translation into Tamil prose, of Vālmiki Rāmāyana, published by our brother V. Kalyānarāma Aiyer, the well-known local book-seller on the Esplanade. Rāmāyana is so well-known in every Hindu household that it is unnecessary for us to dwell upon its merits. The Hindu does not for a moment doubt its genuine character. It is to him as important as anything can be. The Brahmanas cause a portion of it to be read at anniversaries. It is every day read and worshipped by millions of Brahmanas as a part of their religious duty. In most of the Devi temples in Kerala, Rāmāyana is put on the stage for not less than seven days during each year. Other castes equally adore it. In villages and towns it is daily read and explained to a number of people who hear it with sincere devotion. It is therefore a living faith. The volume under review covers the whole of the first book of Rāmāyana. Pandit Nates'a S'āstri, the translator, has done his work very excellently. Two other reputed Tamil Pandits have revised the manuscripts. The translation does not appear to be very literal. We compared several passages with the original Sanskrit and find that it is a faithful, free translation. Literal translations are not always happy and the Pandit has done full justice to his work. The book is neatly printed on superior paper and beautifully bound. The translator has added a very useful and instructive preface to the volume. The

* Theosophical Publishing Society, London, 1901.

general arrangement and the marginal references give a further value to the publication. We sincerely recommend this neat volume to the Tamil public and wish the publisher every success.

G. K. S.

MAGAZINES.

In the *Theosophical Review* for April we have as an opening article, Mrs. Judson's continued paper on "Theosophical teachings in the writings of John Ruskin," which is a very important one and abounds in choice quotations from the great writer. "From the gates of Death," is an impressive little story by Waen Warley, illustrating the power of a mother's love. Rev. S. Udney endeavours to show that Dante caught some gleams of that Ancient Wisdom which has been voiced, more or less by all great poets. Alexander Fullerton next presents some elevated concepts as to the methods of acquiring knowledge in the limitless future when higher states of consciousness are unfolded within us, and sensuous perceptions are superseded by intuition. Mrs. Besant's continued essay on "Thought Power, its Control and Culture," is, as the previous instalments have been, highly instructive. In "The Gospels' own Account of Themselves," Mr. Mead reviews two valuable works which have recently been published,* and which show the remarkable progress which has been made during the past century in the field of critical research, analysis and comparison of the Christian Scriptures—especially the four Gospels. The article by A. H. Ward, "On the Evolution of Consciousness," will be found exceptionally interesting to the theosophic student, and is to be concluded. The illustrative diagram therein given is a variant or further elaboration of that which accompanied the paper which the same writer presented in January, 1899, in the same magazine, under the title of "The Ladder of Life." "The Teller of Drolls," by Michael Wood, is a readable story which hints at reincarnation.

The March issue of *Theosophy in Australasia* completes its sixth volume, and all its well-wishers are asked to help in its support and, if possible, in its enlargement. Mr. Leadbeater's admirable lecture on "The Unseen World" is published entire."

The Theosophic Gleaner for April opens with an article on "The Two Great Force-Currents," by P. D. Khandalvala. Then follow selections on "The Secret of Evolution," "T. S. Branch Work," "Churchianity and Ethics," "Views on Zoroastrianism," and "Colour Indications."

Teosofisk Tidskrift (Jan.—Feb.) contains a continued translation of "The Path of Discipleship;" "The Sighing of Creatures," a poem by E. J. Stagnelius; "The Tale of Death," by Edward Sverissson; "The Tale of Life," by George Ijüngström; "What is Theosophy," by Léon Cléry (trans.); "The Masters of Truth," by A. K.; "Optimism and Pessimism," by Viktor Rydberg; "Truth," by Pekka Ervast; then follow Questions and Answers, and T. S. Activities.

Revue Théosophique, for March, has a translation of the address of the President-Founder at the Convention held in Benares in December last. Also, a portion of the translation of Dharma; the second lecture

*"The Encyclopædia Biblica" (London; A. and C. Black), and "A Dictionary of the Bible" (Edinburgh; T. and T. Clark), are the works referred to.

by Dr. Pascal to the University at Geneva and a portion of "Ancient Peru," together with the usual notes.

Theosophia (Rome), for March, contains a further portion of the essay by Signora Calvari, together with translations of portions of "The Problems of Ethics," "Clairvoyance," and "Reincarnation," by Dr. Pascal.

Sophia, for March, opens with the first portion of Mrs. Besant's "Thought-Power, its Control and Culture." The article by D. José Melián is concluded and there are other essays on subjects of interest.

Philadelphia. The January-February number has an essay by Señor Collet on the "Supernatural," a translation of Mrs. Besant's address before the International Theosophical Congress at Paris; translations from the writings of Dr. Pascal, Mr. Sinnett and Commandant Courmes, and original articles by other writers.

Theosophia. The March number has the translation of the "Great Inquisitor," by H.P.B., formerly published in the *Theosophist*. Following are a further portion of the translation of "Esoteric Buddhism;" "What is Magic," a lecture delivered by Mr. Leadbeater to the Haarlem Lodge; "The Mysteries of Mithras," by A. J. Rotteveel; "Gems from the East" and "The Theosophical Movement."

The Light of the East is a well-conducted Hindu monthly, edited by S. C. Mukhopadhaya, M. A., and published at 53, Shambazzar Street, Calcutta. Its pages are always well furnished with interesting matter, and the Editor strives to keep abreast with the times.

The receipt of *Upanishad Artha Deepika* -IV., Prasnopanishad—is acknowledged with thanks.

Acknowledged with thanks: *The Vahan*, *The Theosophic Messenger*, *The Golden Chain*, *Light*, *The Banner of Light*, *The Harbinger of Light*, *The Prasuttara*, *The Review of Reviews*, *The Metaphysical Magazine*, *Mind*, *The New Century*, *The Phrenological Journal*, *The Arena*, *Health*, *Modern Medicine*, *Modern Astrology*, *The Light of Truth*, *The Light of the East*, *Dawn*, *The Indian Journal of Education*, *The Christian College Magazine*, *The Brahmavadin*, *The Brahmacharin*, *Notes and Queries*, *The Buddhist*, *Journal of the Maha Bodhi Society*.

CUTTINGS AND COMMENTS.

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

The life-work of our President. The *San Francisco Chronicle* of March 10th, publishes an excellent portrait from a recent photo of Col. Olcott, with views of the T. S. Headquarters at Adyar, and an interesting sketch of the work which has been done by the veteran President-Founder in various parts of the world, since the year 1875. The closing paragraph contains the following reference by the Colonel to his own work: "We can certainly count on returning to the work in our next rebirth, since we have proved faithful until now, for the Lords of Karma need trained agents and sub-agents and will doubtless give us the chance for such further service as our evolved capacities fit us to perform. Thus were Mme. Blavatsky and I brought together in this birth and allowed to feel the old threads of love and loyalty which held us together in many past existences. It is thus that all of us will meet again and take up our work. The present concern is to make the foundations of our Society as deep and strong

as those of the pyramids, so that, like them, it may endure from age to age, a monument to our fidelity, a beacon for the helping of the world."

**

*Training
the
Mind.*

Mrs. Besant, in her continued essay on "Thought-Power, its Control and Culture," says, in the *Theosophical Review* for April:

All people who are training their minds should maintain an attitude of steady watchfulness with regard to the thoughts that "come into the mind," and should exercise towards them a constant selection. The refusal to harbour evil thoughts, their prompt ejection if they effect an entry, the immediate replacement of an evil thought by a good one of an opposite character—this practice will so tune the mind that after a time it will act automatically, repelling the evil of its own accord. * * * Living, as we all do, in a continual current of thoughts, good and evil, we need to cultivate the selective action of the mind so that the good may be automatically drawn in, the evil automatically repelled.

**

*The
President-
Founder
and the
ill-fated
Steamer.*

Theosophy in Australasia gleans the following from its Honolulu letters:

"Thus the existence of that modest little Aloha Branch, hid in the middle of the Pacific Ocean, has been the karmic agent for saving our President's life."

That is certainly a nice way of putting it, but we do not think the Lords of Karma would, in any event, allow the life of the P. T. S. to be cut short, at present; he has too much work to do; neither do we think that had he been on board the steamer which went down so suddenly, his life would have been lost, for he is a very expert swimmer and also possesses remarkable presence of mind—though this was undoubtedly a case in which *absence of body* was far preferable to presence of mind.

**

*The rule of
Māra.*

The following notes are taken from a private letter written by a friend in Australia, who alludes to the community by which he is at present surrounded:

They won't see they won't hear—they won't understand. They resent any attempt to shift them from the worldling's platform and we know that whilst resentment lasts, nothing of real value can enter.

Is it not appalling to look on Society amongst us, and note the utter surrender of everything to the guidance and rule of Māra? Yet the knowledge that *all these crooked things* shall be made straight in the future; that the discipline Karma institutes and carries on with unflinching hand *must have* its effect—these reflections teach us to regard with equanimity conditions that would otherwise be unbearable.

The beauty of the soul is produced like the brilliancy of the Diamond, by friction, and not until the final polish is administered can or should the jewel be worn by royalty. Thinking thus I am content, and *all things* must move along in the orderly way, and according to Divine Law.

**

*Fire-Walk-
ers in
Many lands.*

It seems that the ceremony of Fire-walking which is occasionally practised in India, and which is such an interesting phenomenon, to Westerners especially, is by no means unknown in various other countries. It is now believed to have been practised by the

Fiji Islanders, from time immemorial, and has been witnessed and reported by English people of undoubted veracity. It is common in Japan, as will be noted later on; but the most recent report comes from Honolulu. In January last, a Tahitian *Kahuna* walked four times over the hot stones, "the fierce, red glow attesting to the heated condition of their under side." According to the account in *Theosophy in Australasia*, "He was clothed in a loose, white wrapper, girded at the waist with a rope of Ti Leaves, a crown of which he also had on his head, and he held in his hand a bunch of them, with which he thrashed the earth twice, each time before passing over the heated stones, at the same time inwardly invoking the fire spirits and praying to 'Hina Niu, te Ahara Vahine Niu, ite Ahurai, the God, Goddess and Spirits.'" Following is the concluding comment: "This shows that the old Polynesian sorcerers also did possess mysterious magical powers and secrets, carefully handed over through initiations, and which were evidently remains of the great magical knowledge of the Atlanteans."

More than a year ago there appeared in *The Wide World* magazine, an article which described in detail one of these thrilling performances, and the elaborate preparatory rites enacted by the priests, and was illustrated with fourteen photogravures—making the whole description seem wonderfully real. We have space for one or two extracts from this account.

The bed of charcoal was 18 feet long by 5 or 6 feet wide and "was a glowing red-hot mass," and the heat nearly scorched the spectators who stood a little way off. The court-yard was densely packed with Japanese, Europeans and Americans.

One by one the ascetics assembled, all dressed in a single white cotton *kimono*. At last one of them stood at the head of the fierce and glowing furnace, his head bowed in prayer, and holding high in both hands an offering to the god to whose power they attributed the casting out of the spirit (heat) of the fire so that they were enabled to pass over unhurt. A silence fell on all. The watchers or spectators, whether sceptical, curious or wondering, were breathless.

A movement—the man strode forward—step upon step over the 18 feet of glowing, scorching fire. Not gingerly or timidly, mind you, did he tread, but with well-planted, firm, and fearless feet—thus did he pass over. Not even the smell of burning reached our expectant nostrils, though his flimsy white gown was down to his ankles. Another and another followed, making a well-worn path across that marvellous road of fire. The ascetics, or priests, went over several times, and then called out that they had tried the fire—that it had no power to burn, and anyone who liked might now pass over. Then a strange thing happened! The Japanese men, women, and children around me went down and walked over unhurt. A continuous stream passed over the dull furnace. Their clothes were unscathed and their feet unhurt, for I myself, with some of my friends, went to examine them afterwards. Some begged me to try, telling me that the fire would make my feet very strong and my "feelings would become good" (*i.e.*, comfortable), were I to do so. Alas! I had neither their faith nor their simplicity, and so I did not turn fire-walker.

The scene was a remarkable and impressive one, however the fire-walking may be accounted for.

Curiosity prompted me two days later to visit the temple and ask the High Priest for an interview. I told him how struck I had been with what I had seen, and asked him if he could explain what appeared a miracle.

"To you," he said, "and the ordinary spectator, it seems an impossible thing, and you try to account for it by assuming some vulgar trick or conjuring, but to me it is not strange.

"We of the Shinslukyo sect believe in our god, and by invoking him we are enabled to pour boiling water over our bodies, to walk over fire, and to mount sword-blades without sustaining any harm."

"But," I said, "are you and your disciples able at any time to walk on fire without being hurt?"

"No," he said, "it is only after long prayer and invocation that we can do so, and the *gyōja* (ascetic) must try it before an ordinary believer, to find out if the power has been drawn out of the fire.

"My disciples never eat meat, or fish—never drink any stimulant of any kind, either wine or coffee or tea, nor do they even touch strong-smelling vegetables such as onions or garlic; and we only eat twice a day—in the morning and evening. We must be clean in heart and body, or we should be burned."

In a recent issue of the *Madras Mail*, "Yor" "*The sense of Smell.*" contributes some interesting matter showing the possibilities inherent in the sense of smell, which can be brought out by cultivation when not already developed. We copy the larger part of the article.

"Oscar Eve," who writes in the *Cornhill Magazine* for February, on the possibility of developing the nose in the pursuit of pleasure, has but recalled attention to an exceedingly interesting subject that has before now engaged the attention of European enquirers and observers. Didron, an eminent French archæologist, devoted much time and labour to the collection of literature bearing on the subject, and he relates how a Breton peasant actually invented an art of perfumes and claimed to have discovered the harmonious relation existing between different odours. This peasant went to Paris with a perfume box of many compartments, but when he announced his intention of giving a concert of perfumes, he was quickly taken for a lunatic, and he returned disappointed to Brittany, to commune with the flowers of his native meadows. In England, the question regarding the sense of smell has not altogether escaped attention, and Professor Michael Foster, writing on the subject, maintains that the sense of smell in the human being is but the feeble remnant of a once powerful mechanism. He also holds, along with other biologists, that a close connection exists between the olfactory fibres and the higher nervous centres, and cites, among other proofs in support of the theory, the well-known action of smells as links of association, and consequently as aids to memory. How far it is possible to develop our sense of smell may be judged from the keenness of scent characteristic of many of the lower animals, for instance the dog, in which training and cultivation of the sense has produced really marvellous results. We may also draw some inference, surely, of the immense development which the sense is capable of from the case of James Mitchell, a boy who had been deaf and dumb and blind from birth. It is related in authentic medical works that Mitchell was not only able to distinguish people by their smell, but by means of it could even form fairly accurate judgment of their character. This is, however, an instance of abnormal development, and the fact remains that Western races and peoples have for so long a time paid such little attention not only to the development, but also to the preservation, of the sense of smell, that it is apprehended we run the risk of losing the attribute altogether. Some writers even go the length of maintaining that in the modern civilised man the nerves and brain centres that subserve the sense of smell are so poorly developed that this sense remains to-day but the vestige of a vestige. It is true, at the same time, that modern man is more susceptible of evil smells than of pleasant odours.

Eastern races have always manifested a far higher and more delicate sense of smell than Westerners have even dreamed of, and with some of

them the æsthetic perception has gone far beyond the enjoyment of a simple odour, and has risen to a decided intellectual effort to distinguish one odour from another even where several odours have been blended in view to the production of what may be described as a compound smell. Take the Japanese, for instance. At least from the 10th century they have delighted in the luxury of what they call an "incense game," while the use of incense in the Buddhist temples in Japan dates back from as remote a period as the 6th century. There is perhaps nowhere else in the world so wonderful and æsthetic a pastime as that which had been played in Japan for centuries and was known as "incense arrangement." In an artistically constructed square box were arranged, for the purpose of this game, in drawers and on the shelves of a tiny cabinet, a number of little elaborately made implements. In the cabinet there were also placed tiny little boxes containing folded bags of silk or gilt paper in which incense was secured. In another box were fragrant woods and charcoal. The charcoal, which was always carefully prepared, would be thrown into a brazier and lighted upon a smooth bed of ashes. The incense would then be taken out of its case with a silver instrument and placed upon a little plate of mica, which would then be held over the brazier by means of a silver forceps. On the incense burning, the plate would be left to cool upon one of a number of little medallions standing in a tray of lacquer. All this would be done by the players on one side. At this stage, the other players would proceed to show their acuteness of smell by placing counters in certain positions on a chequer board. There might be over a hundred of these counters, each corresponding to a perfume burnt. These perfumes would be of various kinds of incense and of fragrant woods, and would be burnt alone or in combination; but, in any case, the players on the other side would be expected to show their recognition of the odours by the correct choice of the corresponding counters. No scented flowers were allowed in the room when this game was being played, and notes used to be kept of the progress of the contest and of interesting points which called for special observation. It is curious that though the Japanese have in this game shown their fondness for the perfumes of fragrant woods and resins, they have never bestowed much attention on the scent of flowers. In fact, they prefer the faint scent of the blossom of the plum to all others. Another way in which the Japs of the olden days displayed their highly æsthetic sense of smell was in their "cloves bath." Cloves, or other sources of perfume, used to be heated in water over a small brazier, so that scented vapour escaped into the room and produced a most pleasing olfactory sensation among the occupants. It must have been a sort of Nirvāna in itself, and it is to be regretted that even in Japan this æsthetic sense of enjoyment has decayed and that the Japs, like the Westerners, are gradually neglecting an intellectual endowment from which it is possible to derive so much pure, wholesome and exquisite pleasure.

Other Eastern races besides the Japanese have from very ancient times extracted special gratification from a highly-developed sense of smell. The ancient Egyptians not only employed spices and aromatics in the preparation of their mummies, but used elaborate compounds of resins, myrrh and other fragrant substances, wherewith they made the incense that they offered to their gods. The Jews, in addition to the use of incense for purposes of worship, employed perfumes very largely for profane purposes, but they were prohibited from making use of the temple incense in their own houses. The Song of Solomon is full of allusions to myrrh, frankincense, spikenard, saffron, cinnamon, calamus and "all the powders of the merchant," and elsewhere in the Bible we find allusions to the balm of Gilead, to the resin known as olibanum, and to the gum called bdellium. From the books of Leviticus and Exodus we may also gather what great store the ancients of the Old Testament days set by the use of perfumes for ritualistic purposes. For the smaller altar in the temple the priests were enjoined to take sweet spices, stacte, onycha, galbanum and pure frankincense, each of equal weight, and make thereof a perfume, tempered together, pure and holy, to be used only for the Lord. This was for the service of the smaller altar, while anointing oil and frankincense were always associated with the sacrifices

of burnt offerings on the larger altars, the anointing oil being a rare perfume, compounded of spice, myrrh, sweet cinnamon, sweet calamus, cassia and olive oil. It was perhaps natural that these various perfumes came subsequently to be used in the ceremonies of the earlier Christian and Greek Churches, and that a great trade in spices and resins and perfumes went on between those countries that needed these religious commodities and those that were in a position to meet the demand—India, Arabia, and Africa being among the principal sources of supply. The Romans of the days of the Empire carried the love of perfumes, and incidentally the æsthetic development of the sense of smell, to at least as great lengths as did the Egyptians or the Jews, for we read that they laid it down as the acme of luxury that the legs should be washed with an Egyptian perfume taken from a box of gold, the mouth and the breast with liquor distilled from dates, the arms with mint, the eyebrows and hair with marjoram and the knees and neck with thyme; while the very vessels from which they drank, imported at great expense from Egypt, were manufactured from perfumed clay and turned out in kilns heated with aromatics.

The Hindus have in all times been no less punctilious regarding the use of incense and perfumes for temple ceremonies. No rite would be complete without its offerings of incense to the gods, and no Brahmin temple but is every morning heavily scented with the odour of jessamine garlands thrown round the necks of the idols.

And the demon worshippers of India have always believed that the spirits of the viewless world may be propitiated by the odours of sweet perfumes, which circumstance reminds us that Milton in "Paradise Lost" says that Satan was better pleased with the odorous sweets of Paradise than Asmodeus with "the fishy fume that drove him, though enamoured, from the spouse of Tobit's son."

Eastern peoples have cultivated the sense of smell to a far greater extent than the civilised races of the West have ever dreamed of doing. But even in the East the sense of smell has decayed considerably, and it would not be possible nowadays to meet with the same high degree of olfactory acuteness that characterised the ancients.

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*Trust
Rewarded.*

From the *Prison Mirror*, published by the prisoners of the penitentiary at Stillwater, Minn., we glean the following:

"Among the many acts of heroism during the fatal flood in Galveston, Texas, none is more worthy of chronicling than the faithfulness of the two hundred prisoners who were released upon parole just before the storm swept over that city. Out of that number, 196 again reported to the officials. It is presumed that the other four met their death in the flood. This honorable action is worthy of wide publicity. Credit is also due to the liberal-minded warden of that institution, who had implicit confidence in their devotion to duty. He preferred, trusting to their honor and giving them a chance for life, than seeing them die like rats in a trap."

Facts like the above increase one's faith in the latent divinity in man.

* * *

*Doing God's
Work.*

Show me a man who loves his fellows and whose daily life makes the world richer by good deeds and generous thoughts, and I will show you a man who walks in the clear sunshine toward a glorious immortality. Believe what you will, but as to your doing, let it be God's work. Make someone's darkness bright with the light of your presence; cheer the comfortless with words of encouragement; then there will be tears of grateful sorrow when you go, and a warm well

come when you reach the other shore.—GEORGE H. HEPWORTH, in *New York Herald*.

In the "Wisdom of the Ages," a book recently issued by the Banner of Light Publishing Co., Boston, we find the following laid down as the prime law of action :

"EVER PROVE TRUE TO THE LIGHT WITHIN!" And further, it is said :

"What the soul affirms.....alone is right for thee.

The acts of thy life must conform to the dictations of the interior monitor.

The external should reflect the emotions, the hopes, and the aspirations of the higher nature.

When this is so thou shalt stand near to an immortality that is freed from the physical world.

To-day thou art suffering the consequences of acts in previous embodiments. In a great measure thou art the maker of thine own future.

All evil deeds must be expiated ; all wrongs must be righted, for there is NO FORGIVENESS OF SIN.

Thou art both thine own judge and executioner.

Yet there is no escape for thee. The judge will be impartial and just, and the executioner will see that the sentence is duly carried out.

Then, is it not wiser for thee to cease thy mad, impetuous rush through life, and allow prudence and caution to exercise their benign influences over thine every act ?

Through the gateway of thy new birth let not dark shadows stream forth from the tombs of the past.

Instead, may the golden beams radiating from noble acts and impulses make the smiles and laughter of the newborn, prophetic of the incarnation upon which it is just entering."