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THERE IS NO RELIGION HIGHER THAN TRUTH.

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

OLD DIARY LEAVES.

ORIENTAL SERIES—CHAPTER XII.

A LECTURE on “The Occult Sciences” being appointed for the next afternoon, I spent the morning in writing it and at 5-30 it was given in a huge Circus tent, to a huger audience. It was an impressive sight—that multitude of Orientals filling every inch of available room in the canvas oval. Our party sat on an advanced staging, which gave us and the people a fine chance to see each other.

As the incessant hard work of the tour had somewhat done me up, a conference was held in my bedroom with Sumangala, Megittuwatte, Bulâtgama and other Chief Priests, on Buddhist affairs; in the evening, the permanent organization of the Colombo T. S. was effected, and the members subscribed the sum of Rs. 1,050 towards the expenses of the Branch.

The next day was a busy one: at 8-30, the insatiable photographer; at 9-30, breakfasted out; at 1-30, a meeting at Widyodaya College for admission of priests, Sumangala, Bulâtgama and others entering the Society at that time; at 4, a lecture at a temple, which got for the T. S. ten new members; then another capture by photographers, Sumangala, Bulâtgama, Megittuwatte, Hyeyentadûwe—Assistant Principal of the College—and Amaramoli, a well-educated, amiable and excellent monk—and myself being taken in a group. Of the party, three are already deceased—Megittuwatte, Bulâtgama and Amaramoli—so that the picture is historical and interesting to the Sinhalese people. At 7-30 P. M. (without having had a moment for meals) I held a meeting at our quarters and admitted 12 new members. Finally, at 9, still without dinner, we organized the Lanka T. S., a non-Buddhist Branch, composed of Freethinkers and amateurs of occult research. The closing act of the day was the listening and reply to an Address from the Colombo Buddhist community. After all, dinner and bed!

We left Colombo by train the next morning for Morotuwa, many friends seeing us off. H.P.B. received from a Buddhist lady, Mrs.

Andrew Perera, an enameled gold locket, and Damodar and I something better, in the form of a blessing from the High Priest and several other monks; they reciting *Pirit*—benedictory verses—and laying their hands on our breasts. H.P.B. being (ostensibly) a woman, the celibates could not touch her. She was very jolly about this all throughout the trip; at Galle, after her admission into Buddhism, she used to tease the venerable Bulâtgama—whom she nicknamed her Father in God—to smoke and, rolling a cigarette, would pass it to him *on a fan*, so that he need not be contaminated by touching her. Laughing all the while, and making the old monk share in her merriment!

Within the twenty-four hours of our last day at Colombo, we received eleven invitations for visits to various places; in fact, the whole Island would have had us visit them if time had served. At Morotuwa the Reception Committee took us in carriages from the station to Horitadûwe where we breakfasted, and at 3 the crowd had gathered for the lecture. But I was so ill with a return of an old army dysentery, as to be unable to do more than say a few words, and Wimbridge was forced into being my substitute. To give an idea of the mental distress a novice has to pass through, in these Eastern countries, when being interpreted into a Vernacular, and when knowing that the people are not getting any proper conception of what one is saying, I recall an incident of this occasion. Wimbridge, to illustrate some point he had made, said “Now let us take a case.” We discovered, later, that his interpreter had rendered it “Now let us take a box!” In Japan, once, after lecturing at the Imperial University, Tokio, I was pained beyond expression on learning from two Japanese-knowing English friends present, that my Interpreter had converted my innocent discourse on Education into a quasi-political one, embodying views that might offend the Government! Fortunately, both of these gentlemen had enough personal influence to set things right, by reporting to the Minister for Education my actual words. Many such experiences have at last made me measurably callous, and now I do not trouble myself at all as to the travesty worked on my public discourses. Always, even when I am addressing the masses who do not know English, some few of my audience will have understood what I really said.

After the lecture we drove to Panaduré, and resumed our mosquito-haunted quarters at the hospitable old Mudaliyar’s *pânasâla*. A delightful bath in the early morning freshened us up for the lecture at 2 P.M., in the Mudaliyar’s circular *dharmasâlâ*. A few hours later, I received a challenge from the Headmaster of the S. P. G. Mission School, on behalf of the Christian party, to debate the Christian religion! The note referred to my Five Minutes’ challenge at Kandy and was rather insulting in tone. Now, of course, we were following out a fixed Programme in which every hour of our time was apportioned, and we were compelled to be at Galle on a fixed day to meet our steamer. This was publicly known and, of course, the challenge was a trick; the Christian party believing that it would be refused, and they

thus be left free to misrepresent our motive after we were gone. I wanted to ignore it, but H. P. B. opposed the idea, and said we must accept for the above reason. Wimbridge concurring, I sent an acceptance on certain conditions. First, that the debate should be held within three days; second, that my opponent should be an ordained priest of some orthodox sect, some one whose standing was good among local Christians, and who would be acknowledged as a respectable representative of their faith. I at once telegraphed to cancel one of the fixed engagements of the tour, so that we might be free to stop at Panaduré until this business was settled. My reason for the other condition was that, at Colombo, we had met one of those pestiferous religious parrots, whose wits are turned and whose garrulity makes intercourse with them intolerable: breeders of fads, social torments—and I suspected that he was to be my opponent. From a contest with such a person no profit or honor could be gained for Buddhism: if he were silenced, the Christian party would repudiate responsibility for his views; if he defeated me, the Buddhists would be shamed by the overthrow of their champion by one whom neither party respected, who was not an ordained priest, and whose religious opinions were most heterodox. At Colombo, this man had bored us to death with a clattering exposition of his views. He had founded—on paper—a society called Christo-Brahmo Samaj, and had presented me with a broadsheet in which the principles of the new society were explained. They were heterodox and fantastical; of which, for proof, I need only mention that he declared that the Holy Ghost must be a female as, otherwise, Heaven would be like a cold Bachelors' Hall, with Father, Son, but no Wife! (I have the document put away somewhere, but have no time just now to look it up, so I quote from memory).

An active exchange of notes followed the delivery and acceptance of the challenge, we trying to put the matter on a fair and honorable footing, our opponents resorting to trick and subterfuge to put us in the false position by which they hoped to profit. Our friends kept us fully advised of every step taken, including the secret discussions (overheard by listeners of both parties, the open construction of houses in Ceylon making this very easy) between the schoolmaster and the leading local Christians. Every respectable Protestant clergyman, from the Lord Bishop downwards had been asked but refused to confront me, and the clever Christian advocates of the High Court had followed suite. In fact, the schoolmaster—I was told—had been the reverse of complimented for putting them into such a fix. Finally, as we had suspected, it was secretly arranged with the individual abovementioned for him to stand as my antagonist. Getting this from a trustworthy source, I consulted Sumangala and the other six Chief Priests who, with him, represented the whole body of Ceylon *bhikkus*, and who were all present to give me countenance, and arranged what I should do. On the day before that fixed for the discussion H. P. B. and Wimbridge went as a Committee bearing my ultimatum—

annoyingly shifty had our opponents been and so determined not to put our understanding in writing. I simply refused to have anything further to do or say with them unless a definite agreement were entered into.

The actual meeting was an exciting episode. It was held at 2 P.M. in the S. P. G. schoolhouse : a nice, airy, oblong, tile-paved structure having a lofty, well-ventilated roof and two doors opposite each other in the centre of the building. The right half had been apportioned to the Christian party, the left half to the Buddhists. Two plain, square tables were placed for my opponent and myself. At one side sat my Christo-Brahmo Samaj worthy, with a huge Bible before him. The building was densely packed and the compound outside as well. As H. P. B. and I entered with our party there was a dead silence. I bowed to both parties and, without even glancing at my opponent, sat down. Seeing that the initiative was left to me, I rose and said that on all such occasions it was the custom among us, Western people, to choose a Chairman, who should have full authority to restrain the speakers as to time and utterances, and take the sense of the meeting at the close. The Buddhist party desiring nothing more than fair play, were perfectly willing that the Chairman should be nominated by the Christian party : the only proviso being that he should be one known for his intelligence, good character and fair-mindedness. I therefore called on them to name a suitable person. Their leaders conferred together for a long time and at last nominated—the most bigoted and prejudiced man in the Island, one particularly obnoxious to the Buddhists. We rejected him and asked them to try again : the same result. Another trial resulted in the same way. I then said that, as they manifestly did not intend to comply with their agreements in nominating a suitable Chairman, I should name, on behalf of the Buddhists, a gentleman who was not even a Buddhist but a Christian, yet one upon whose fairness we felt we could rely. I proposed a well-known Inspector of Schools. But that was not the sort of man *they* wanted, so they rejected him and re-nominated their first nominee. So this farce went on until an hour and a half had been wasted and I then, with Sumangala's concurrence, gave notice that unless the Christians should within the next ten minutes agree upon a proper presiding officer, we should leave the building. This did no good ; so, when the time of grace expired, I rose and read a paper which in anticipation of some such possible result, I had prepared. After reciting the sequence of facts, including the conditions on which the challenge had been accepted, I pointed out the obstacles thrown in our way, and the deliberate insult of putting forward as my opponent a man who was not ordained, whom they did not recognize as orthodox, whose overthrow would not be looked upon as of any consequence, and whom they had taken as a *pis aller*, after vainly trying to get a better champion. Then—as they evidently did not know their champion's real religious sentiments, his broad sheet being a quite recent publica-

tion, I believe—I showed the precious document and read from it the passages relating to the Trinity. The consternation among them seemed great, so much so that a silence fell upon them; amid which our party rose and left the schoolhouse, preceded by the seven great priests and followed by an enthusiastic multitude. I never saw them so demonstrative before. They would not let us get into our carriages, but we had to walk with such a pack of human flesh about us that might have made one know how it would feel to be pressed in the centre of a cotton-bale. They shouted; they fired shot-guns; they cracked enormous whips—a Ceylon custom imported from India. centuries ago; they waved flags, cheered and sang, and—a very pretty custom—tossed highly burnished brass lotahs—water pots—containing a few pebbles each, into the air and caught them again, the sunshine making them sparkle like flashing lights and the pebbles joining in a pleasing subdued rattle and clink. So the joyous band took us to our quarters, or rather to the great preaching-shed adjoining, where we had to show ourselves and the Chief Priests and I to make suitable addresses. The warmest congratulations were exchanged between friends, and it seemed the general opinion that the Protestant Christians had dealt themselves the heaviest blow ever received by their cause in the Island. As I said in another place, the Catholics did not molest us. In fact, I have just come across a cutting in our Scrap Book, from the *Ceylon Catholic Messenger*, of May 20, 1881, from which the following extract is taken:

“The Theosophists cannot in any case be worse than the Sectarian Missionaries, and if Colonel Olcott can induce the Buddhists to establish schools of their own, as he is trying to do, he will be doing us a service; because if the Buddhists would have their own denominational schools, as we have ours, they would put a stop to the dishonesty now practised by the Sectarian Missionaries of obtaining Government money for proselytizing purposes under the pretext of grants-in-aid for education. Though it is in the education of our own people that we are chiefly interested, yet is neither our wish nor our interest as Catholics that education should not be universal.”

For the sake of the amiable neutrality herein foreshadowed, we shall not traverse the concluding affirmation.

As for the luckless “Christian” champion, he was hustled away to the private room of the railway station-master and kept shut up there until the arrival of the next train for Colombo, for fear of unpleasant consequences from his pretended co-religionists.

The next morning we proceeded on to Bentota *via* Kalutara. The trip was delightful, both by rail along the sea-beach, where the track skirts almost the wash of the surf, and by road through the continuous groves of palms, which reminded me of the alley through the palm-house at Chatsworth; save that there it was a matter of rods, while here it was one of scores of miles. Our reception at Bentota was princely indeed. There was a procession a mile long; at least ten miles of *olla* (split tender cocoanut leaves hung on lines supported by poles) decorations along the roads and lanes, and fourteen triumphal arches at conspicuous points. I lectured from a large decorated pavilion or

platform, from which we had a fine view of the assemblage and the decorations. We passed the night at the Rest-house, or Travellers' Bungalow, a Government affair, the managing contractor of which was a warm Buddhist and put himself out to make us comfortable. We were all agreed that we had never seen so delightful a house in the Tropics. The lofty ceilings and the floors of red tiles, the walls of laterite, thick and cool, a wide verandah at the back just over the rocky shore of the sea, the rooms at least 30 ft. square, the sea-breeze sweeping through them night and day, a bathing-place on the beach,* abundance of flowers, a good table and a sympathetic landlord—we had nothing left to desire. H.P.B. declared she should like to pass a whole year there.

Twenty-three names of applicants were handed in that day, and in the evening we formed the Bentota T.S.: which, by the way, has scarcely done anything since and up to the present time. Certainly nothing by way of Theosophy, although some help has been given to the cause of Education. This has not been for lack of good feeling, but only from their semi-illiteracy. Seven priests, sent to me by Potuwila for the purpose, were accepted as members.

After an early sea-bath we left, in a special mail coach chartered for us by the Committee, for Galle, which we reached at 5 P. M. after a most pleasant drive. Ferozsha and I were laid up the next two days, and I could make no public appearance. On the evening of June 25th, at a meeting of the Galle T. S., Mr. Simon Perera was elected President. On the 26th we drove to Mâtara, our Southernmost point, and got there at 2 P.M. Four miles from the town we were met by a procession, estimated to be a mile long, under the lead of a local Headman, who took us in charge. The quaintest and most striking features of an ancient Sinhalese *perhéra* (procession) were included in the function, and for us it had all the attraction of picturesqueness and novelty. There were costumed sword-dancers, devil-dancers, *nautchnis* with ochred faces, a revolving temple on a float, a van of marionettes—for it must be remembered that the *fantoccini* are of Eastern origin, and one sees them at nearly all festive gatherings in India, Ceylon and Burma; and numberless flags and swallow-tail pennons were carried and waved by men and boys. Music played, tom-toms beat, songs composed in our honor were sung, and, as at Bentota, some 10 miles of olla decorations fringed the roads. One may imagine what sized audience such demonstrations caused to gather at the lecturing place, where I spoke. It was in a palm-grove by the sea-side, I standing on a house-verandah, the people sitting in the open. I had a trying interpreter that day, and no mistake. First of all, he asked me to speak very slowly as he "did not understand English very well;" then he planted himself right before me, looking into my mouth, as if he had read Homer, and watched to see what words should "escape through the fence of my teeth." He stood in a crouching position, and with his hands clasping his knees. I spoke extemporaneously, without notes, commanding my

gravity with difficulty as I was forced to see the intense anxiety depicted on his countenance. If he did not catch a sentence he would say, "Just repeat that, if you please!" In short I found it oratory under difficulties. However, we managed it after a fashion and the people were very patient and good-natured.

Our quarters were in a spacious two-story house, which had been profusely decorated with flags, bunches of green coconuts, palm branches and flowers, making a gay appearance. We breakfasted the next morning with Mrs. Cecilia Dias Illangakoon, a wealthy Buddhist lady of saintly piety, whose kindness towards me ceased only with her life, some years later. It was she who supplied the money for the publication of the first editions, in Sinhalese and English, of my *Buddhist Catechism* and who had prepared, at a cost of nearly Rs. 3,000, the splendid set of the Tripitika which adorns the Adyar Library. After breakfast she and her son-in-law, Mr. E. R. Gooneratne, of Galle, the most influential Native official of Southern Ceylon and the local representative of Professor Rhys Davids' Pali Text Society, were admitted into the T. S., in the presence of Potuwila, Wimbridge, Padshah and Damodar.

At 4 p. m. I lectured to 2,500 people in the compound of this house, a decorated platform having been built in the doorway for me to stand upon, and the room at my back containing 70 priests of the Siam and Amarapooa sects; the only two in the Island; not exactly sects in the strict meaning of the word, for there is no difference of dogma between them: the word only means that one set of them received their ordination (*upasampada*) from Siam, the other from Burmah. Later on, I shall have some explanation to give in this respect; the more needed since H. P. B. did not seem to get it fairly into her head that such was the case, and often wrote of them as if they were quite different theological bodies.

The 28th June was a very busy day. Initiations were going on at intervals, there was a visit from a roomful of priests, headed by the High Priest of the Siam 'sect' for Southern Ceylon. Two Pali addresses were read to me, by him and by a young priest of great personal influence in this Province. At 7 the above two and five more monks and nine laymen entered the T. S.; a meeting was held and the Matara T. S. duly organized, with thirty-two out of thirty-five local members present. Midnight saw us still at work, but at last, thoroughly fagged out, we got to bed.

We went to Wéligama the following morning and passed through similar experiences as before, of processions, music, village decorations, *jeux de joie*, whip-crackings, flags, buntings, hymns of welcome and huzzas. We were put up at the Rest House by the seashore, a place so charming that Prof. Haeckel, a later visitor, left an enthusiastic souvenir of his visit in the Visitors' Register, which I copied and have put away somewhere. Ceylon is really a Paradise of natural beauties for one who can appreciate them, and I do not wonder at the

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reluctance the Sinhalese have ever shown to venturing to foreign lands, even for profit. After tiffin I lectured from a table placed in a cocoanut grove, after which the crowd surrounded our house so densely that nearly all of us fell sick. H.P.B. and I certainly were poisoned by these emanations. We left the place at 4 and at 6 reached Galle fit only for our bedrooms, which we sought and kept to despite all opportunities. My illness continued all the next day, but on the second morning I went with Mr. S. Perera and his brothers to visit their private temple, that is to say, one that they have built mainly at their own expense, for a priest whose life was more strict and ascetic than that of most of the order. Two or three days of comparative quiet now followed, which I devoted to the preparation of an address to be read before a Convention which I had called of the two sects, with the view of creating a kindlier feeling between them and making them equally interested in the new movement we had begun in the interest of Buddhism. The Convention met at 1 P.M. in an airy upstairs building on the Harbour beach, belonging to Mr. S. Perera. A necessary preliminary was the giving of a breakfast to the thirty Delegates—fifteen from each sect. To avoid all friction, I placed the two parties in adjoining rooms communicating by a wide door. The monks first bathed their feet, washed their faces and hands, and rinsed their mouths. They then took their places on small mats placed for them, the seniors at the far end of the parallel lines, each with his copper begging-bowl before him. The laymen-hosts then brought the huge dishes of well-cooked rice, the curry stuffs, fruits, milk and other things from the kitchen outside, and put an ample supply in each bowl. On their way from the cook-house to the dining-rooms they allowed the crowd of poor persons, gathered for the purpose, to *touch* the dishes and mutter some words of benediction; the belief being that the toucher thus acquires a share of the merit conferred by the charitable act of feeding the monks. Our party took refreshment in another part of the house. When all was ready I stood in the common doorway and read the call of the meeting and then my Address, which was well interpreted as delivered. I also read my Executive Notice, announcing the creation of the Buddhist Section. Remarks having been made by the seven leading priests of the two sects, a joint Committee of 5 each of the two bodies, with Sumangala as Chairman, was chosen to carry out my plan, and the meeting then adjourned *sine die*. This was quite a new departure, joint action having never before been taken in an administrative affair; nor would it have been now possible, but for our being foreigners who were tied to neither party nor concerned in one of their social cliques more than in any other. We represented Buddhism and Buddhist interests as a whole, and neither party dared hold aloof for fear of the popular disfavour, even if they had been so inclined. I am bound to say that I have never, during the subsequent fifteen years, had reason to complain of any change of this good feeling for our work by either sect. On the other hand, they have given a

thousand proofs of their willingness to help, so far as their natural inertia of temperament permits them, the great revival movement which is destined to ultimately place Ceylon Buddhism upon the most sure and stable footing, since it is that of the good will of an educated and willing people. It has ever been a cause of deep regret to me, personally, that I could not have devoted my whole time and energies to the Buddhist cause from my early manhood, for I feel sure that by the time of our first visit to the Island, 1880, I could have brought about the complete unification in sympathy of the Northern and Southern "Churches"—to use an absurd misnomer—and could have planted a school-house at every cross-roads in this lovely land of the palm and the spice grove. However, let that pass as a "might have been:" my time has not been wasted.

On the 5th June, I held a Convention of our newly formed lay Branches. Kandy was represented by Mr., now the Honorable, T. B. Pannabokke; Colombo, by Mr. Andrew Perera; Pānadure by Mr. J. J. Cooray; Bentota by Mr. Abeyasekara; Galle by Mr. S. Perera, and Mitara by Mr. Appuhami.

Our subjects of discussion were the desired secularizing of schools; the rescue of Temple endowment lands from spoliation; the proper way to restore discipline of senior over junior priests—destroyed since the Native Dynasty had been replaced by a Christian Government; the preparation of propagandist literature and its circulation, etc., etc.

Two days of rest, and then a trip to Welitara, where we formed our seventh new Branch T. S. under the auspices of two out of the seven most influential monks above referred to, *viz.*, Wimelasāra Māhā Terunnause, and Dhammalāṅkāra, Māhā Terunnanse, two splendid men of high ability and leading two great bodies of the Amarapoora sect. Eighteen juniors of the latter and twelve of the former accepted membership, and with them, about every priest of any influence in Ceylon had come into our league and pledged their loyal help to the movement. I suppose the fact is that they were borne in on a wave of popular enthusiasm and could not have held back anyhow. My greatest mistake was not to have taken advantage of this feeling to have collected—as I easily might—a fund of 2 or 3 lakhs of rupees for the founding of Buddhist schools, the printing of Buddhist books, and for propaganda generally. By delaying this indispensable business until the following year, my work was infinitely harder and the aggregate of collections infinitely less. A bad year's crop had intervened, the steamers had made Colombo instead of Galle, their port of call, and that made all the difference in the world.

A final meeting of the Galle T. S., on the 11th July, was called for the permanent election of officers, and in Mr. Proctor G. C. A. Jayasekara as President, the Branch got one of the best possible executives. The 12th was our last day in the Island; on the 13th our steamer

arrived, and at 2 we embarked : leaving many weeping friends behind, and taking away with us many recollections of gracious kindnesses, cheerful help, lovely journeys, enthusiastic multitudes, and strange experiences enough to fill the memory with vivid pictures, to recall in future years with delight ; as I am doing now with the help of a few lines written in an old Diary.

H. S. OLCOTT.

SILPA-SĀSTRA.

CHAPTER I. INTRODUCTION.

THE Āryas attained a high state of culture at a very remote period of antiquity. At a time when they received their inspirations of Vedic hymns and doctrines, they were settling in the land of the seven rivers into an agricultural life from that of the nomad ; and in subduing and converting the aborigines by their elevated morals, and forming the institutions of castes and society, they borrowed many items of concrete civilized life from the *Asuras*. In the *Vedas*, twenty-two words occur which signify houses, and some of them masonry houses only ; and the *Rig Veda*, the earliest of these scriptures, abounds with words denoting stone forts, walled cities, stone houses, carved stones, brick edifices, artificial defences, a machine-room with a hundred doors, substantial and elegant halls, built with a thousand columns, and so forth. The seven-walled and iron-walled cities of the *Asuras* made a very great impression on the Āryas, who were in such a low state of culture, that Indra, their God of Thunder, while destroying the ninety-nine cities of their enemy, thought it necessary to retain the hundredth as a strong-hold for the residence of King Divodas, who presumably could not build one for himself. By the time the four *Vedas* were compiled by Vyāsa, the fundamental principles of Arts (*Artha* and *Kalāsāstras*) were recognised ; and Manu laid down rules relating to castles, which, he enjoined, should occupy the central and elevated part of walled cities.

That the aborigines were in a more advanced state of civilization than the Āryas, will be evidenced by the descriptions of *Lankā*, the capital of the *Rākshasas*, as given in the *Rāmāyana Vālmīki*. And when we remember the prehistoric traditions that *Maya*, who built the city of *Yudhishtira*, and has left some works relating to astronomy and architecture, was an *Asura*, we have no doubt that the Āryas learned architecture with other sciences and arts from the aborigines, call them *Asuras*, *Atlantians*, or *Rākshasas* ; and the glowing descriptions of cities and buildings that we read in the *Rāmāyana*, *Mahābhārata*, and other *Sanskrit* works, belong evidently to the achievements of indigenous arts.

At what age the art of architecture grew into a science, cannot be exactly determined ; but *Pānini* (who flourished between 1100 and 900 B. C. according to Dr. Goldstücker) derives such words as *Ishtaka* (brick),

1895.]

Stambha (pillar), *Bhūskara* (sculptor), *Attālikā* (buildings), &c.; and mentions pictorial representations, such as the fight between Krishna and Kamsa, and likenesses of gods being put to sale in his time. That the art must be very ancient, is known from the traditions of Visvakarma, Sanatkumāra, Kāsyapa, and other Rishis, having written or dictated rules on architecture for the guidance of men, which are extant now in a more or less fragmentary state in separate books, or incorporated in the Purānas. Visvakarma is known as the architect of the gods, and is often mentioned in the life of the Buddha, as providing seats, rooms, &c., for his accommodation and comfort. And the *Lalita Vistāra*, his biography, written in *Sanskrit*, records how he excelled in the thirty-two sciences and sixty-four arts, called *Kalas* or *Artha Vidyās*, which fact shows the advancement of civilization and technical knowledge in that period. In the life of Krishna also, these arts are mentioned, in which he is said to have excelled all the youths of his age. And Vātsyāyana in his *Kāmasūtra*, enumerates these arts as appropriate accomplishments for young ladies.

These arts were vocal, instrumental and water music, dancing, acting, drawing, painting, ornamental designing, dyeing, wood-carving, decoration of heads, setting of jewels, making of beads, fountains, necklaces, garlands, artificial flowers, perfumery, ornamentations of persons, jugglery, cooking, sewing, modelling, making of images, solution of riddles, mimicry, elocution, poetry, knowledge of metals, colouring of gems and beads, ascertaining the existence of mines, gardening, fighting of cocks, quail and rams, shampooing, teaching of parrots, guessing unseen letters and things enclosed in a fist, knowledge of secret and other languages, making of flower carriages and monograms, the lapidary art, dice-playing, making cotton cloth to look like silk, &c. Though many of these arts are undoubtedly feminine, there are some which could be acquired by males.

Among these, the art of Architecture, called *Silpa-Sāstra*, which literally means the art of skill, and derivatively that of building, is not mentioned; for it is itself a vast subject among *Artha Sāstras*. It embraces the arts of *Sūtradhāra* (builder,—literally holder of measuring thread), of *Takshaka* (carpenter and wood-engraver), of *Rathakāra* (car-maker), of *Bhūskara* and of *Vardhaki* (sculptor), and of even the industries of cloth-makers and other artizans. Visvakarmā is traditionally believed to be the author of *Sāstras* pertaining to them; and on a special day he is worshipped with *Pothies* (books) and industrial implements by the artizans, *Mahāramās* and *Visvakarmas*—the artizan classes, so called in Orissa. But in the written books, he is not the only mythical author; but several others are mentioned, as Siva, Sanatkumāra, Kāsyapa, Agastya, Kapila, &c.; and the name of Mayadānava has already been noted as the Asura, who wrote or dictated an important treatise. *Silpa-Sāstra* therefore appears to have had several versions, once widely known in ancient India. The treatises, that now exist, are generally fragments.

The second chapter of *Mānūsāra* (Rānraj) gives the origin of the artizans from Visvakarma who is said to be four-faced, and who had four sons, Visvakarma, Tvashtā, Maya, and Manu; and four other sons—1. *Sthapati* (architect), 2. *Sātragrāhi* (measurer), 3. *Vardhahi* (joiner), and 4. *Takshaka* (carpenter). *Sthapati* should be conversant with all sciences—arithmetic, geometry, drawing, sculpture, mythology, astrology, and be attentive to his avocations; *Sātragrāhi*, particularly skilled in mathematics and obedient to the architect; *Takshaka*, versed in mechanical arts; and *Vardhahi*, dexterous in joining wood, and uniting other materials, acquainted with drawing and perspective. And edifices are to be constructed with the aid of these four conjointly.

The MSS. on *Silpa-Sāstra* are scattered in different libraries of India, of which some have been catalogued in the different notices of *Sanskrit* manuscripts. In the Mackenzie collection, Wilson mentions some; and Aufrecht's catalogue gives several. There are two MSS. in the India Office Library, London, and one in Paris, one in Mysore (Oppert's catalogue), and the Library of the Asiatic Society of Bengal contains three. Rājā Rādhākānta Deva, in his well-known *Sanskrit* Dictionary, called *Subha-Kalpa-Druma*, publishes a small treatise by Mandana.

The several titles of *Silpa-Sāstra*, that I can trace, are प्रतिमा प्रमाण विश्वकर्माख्यान, विश्वकर्मीय, मानसारवास्तु, मानवसार, वास्तुशास्त्र, विधि or प्रकाश or विचार or लक्षण, आयत तत्त्वं, or प्रतिष्ठतन्त्र or मयशिल्प, मय तत्त्वं, काश्यप, व्याघानस, सकलाधिकार, सनत्कुमार, सारसत्पत्र, अपराजिता, प्रिच्छा or खकोप, विश्वकर्मीय शिल्प, परातन्य पाञ्चरातन्यम्, &c., not to mention the chapters in the *Purānas* and *Tantras*. In the Buddhistic and Jain literatures also, are certain treatises, treating on the principles of Stūpas, Vihāras and images. In the *Kriyā-Sangraha-Panjikā*, a Buddhistic work of Nepāl, which is a collection of rituals by Kulkatta, some instructions are given for the selection and consecration of grounds, erection, and division, and painting of Vihāras. In the *Pratishthā-tilaka* of Ramachand (see Mackenzie collection, vol. I, page 160), rules for erecting, consecrating and worshipping the images of the twenty-four Tīrthankāras of the Jains, are given.

The first collector of ancient MSS. from the South of India was Lt.-Col. Colin Mackenzie, Surveyor General of India—known as the Mackenzie collection, which was edited by H. H. Wilson in 1828. Page 46, vol. I mentions two MSS. in Telugu and Karnatic character in paper and palm leaves, titled *Visvakarma-Purāna*, which treats on the castes of artificers. In pages 131 to 133, ten MSS., mostly in Telugu, are mentioned, of which the *Ratna-Parikshā* treats on precious stones, and *Pāncha-rātrā-Dipikā*, on images, their proportions and embellishments. Page 166 has one; and in 261, *Nārya Sāstra*, a treatise on Navigation, is mentioned along with *Silpa-Sāstras*; and

in vol. II, page 63, another Silpa-Sāstra in palm-leaves is recorded. All these MSS. treat on architecture, sculpture, and astrology.

The second collector of ancient MSS. on arts was Rāmraj, a judge and magistrate of Bangalore, who under the auspices of the Royal Asiatic Society, published in 1834, his well-known "Essay on Hindu Architecture," which contains the mention of nine MSS. to be procurable in a more or less fragmentary state in Southern India; of these, the treatise of *Mānasāra* appeared to be full, having 58 chapters, which, eliminating the astrological directions, yield a pretty good idea of ecclesiastical architecture. The first chapter treats on measures used in architecture, sculpture, carpentry, &c., the second describes the qualification of a *Silpi*, and the origin of the five classes of the artizans from Visvakarma, namely, sculptors, joiners, braziers, jewellers, blacksmiths. 3rd to 5th explain the nature and qualities of soil for building purposes; 6th shows how a gnomon is to be constructed, and to find out the several points of the compass. The 7th treats on the ground plans of cities, towns, temples, palaces, and houses. The 8th, constructing rites; 9th, villages, towns, streets and allotment of fit places for the erection of temples, and for the residence of the different castes; 10th, different kinds of cities; 11th, dimensions of edifices of different kinds; 12th, laying of the foundation stone in the centre of the intended building; 13th, pedestals; 14th, basement; 15th, pillars; 16th, roofs; 17th, joinery; 18th, temples and palaces in general; 19th to 28th, describe temples from one to twelve storeys; 29th, courts; 30th, attendant images on walls and temples; 31st, gate-towers; 32nd, porticos; 33rd, halls; 34th, cities; 35th, private dwelling-houses; 36th and 37th, gates and doorways; 38th and 39th, palaces and appendages; 40th, Princes with their titles; 41st, building of cars and other vehicles of gods; 42nd, coaches, cushions, &c.; 43rd, thrones of gods and princes; 44th, ornamental arches; 45th, the all-productive tree; 46th, consecration of images by ablution; 47th, jewels and ornaments worn by gods and men; 48th, status of Brahmā and other gods; 49th, the Lingas of Mahādeva; 50th, seats and forms raised for the reception of images; 51st, forms of Śakti, goddess of Nature; 52nd and 53rd, Buddhistic and Jaina images; 54th, images of Yakshas, Vidyā-dharas and other choristers; 55th, images of saints; 56th and 57th, images of gods with their vehicles; and 58th, chiselling the eyes of the statues. It will then be seen, that *Mānasāra* affords copious information on almost every branch of architecture, sculpture and carpentry.

Rāmraj also records that, "military architecture is treated at length in some of the ancient treatises on Artha-sāstras, or political sciences, and particularly in one, attributed to CHA'NĀKYA, the well-known minister of Chandragupta." He gives translations of portions relating to the subjects he treats, namely, mouldings, pedestals, bases, pillars, temples, gate towers, villages, and towns, to illustrate which he adds forty-eight plates.

The next writer, excepting Fergusson, who never consulted the *Silpa-Sāstras*, is Dr. R. Mitra, who, in his two volumes of *Orissa Antiquities*, gives some information, though very meagre,—the most important of which is the quotation on proportions of the human figure. The third writer, that I know of, is Babu Shyamacharan Srimāni, who published a small book on *Silpa-Sāstra*, in *Bengalee*, about ten years ago, when I read it. Since I cannot get a copy now, I cannot quote its contents from memory, or his contributions from original sources, but from a review in the *Banga-darsana*, a Bengalee magazine, now dead, I find that he describes the ancient monuments of India more, than with *Silpa-Sāstras* proper. The fourth is a small pamphlet in Bengalee, called *Sri Visvakarma*, alleged to be a versified translation from the original *Sanskrit* by Lakshanachandra Rakshita, and printed at Rāmāyana press (in Bengalee, 17th Magh., San., 1291), dated 2nd January 1885. It treats on the origin of cloth-making, and the weaver-caste (तन्तुवाय). The fable recorded in it is, that once Sachi, the wife of Indra, was feeding the gods, being clad in leaves and barks of trees, when the string, that tied them, loosened; and the ephemeral covering fell down, exposing her person, and thus putting her to shame. The gods thereupon thought how they could obtain more permanent covering. So they went to Siva, who advised a great sacrifice. It was celebrated, and a man was born of it, named Sivadās, who began to weave cloth from cotton (*Kārpāsa*) threads, prepared by Durgā herself. The implements for weaving cloth and for preparing thread were made by Visvakarma, But Sivadās had to experience several failures, before he attained the right working of his tools and right cloths. From him was descended the weaver caste; the weavers are ordained to worship Visvakarma on a certain day of the year, viz., the 9th *Tilhi*, waxing moon of the month of *Paushya*.

P. C. MUKHERJI,
Archæologist.

(To be continued.)

THE PARSİ "MUKHTAT CEREMONY".

A correspondent sends us the following query :—

"Will any member of the Theosophical Society kindly take the trouble to explain the most vital, most abused, and most misunderstood subject of the 'Mukhtats' or the 'Dosalas' of the Parsis, through the medium of the 'Theosophist'?"

From the very outside, the forms of its ceremony, we can boldly say, that it is either mystical, and has occult significance, or it is a humbug invented by the priests for their daily bread. Anyhow, it requires an elucidation, and that from the Theosophists.

A PARSİ."

We forwarded this request to a brother Theosophist—well versed in Parsi lore, who has kindly, and modestly offered the following explanation :—

— "This custom has long been wrapped in mystery, and many a learned treatise has been written upon it by eminent divines in our community.

It is believed, according to the present interpretation of the Avesta, that the spirits of the dead descend to this globe during the last 10 days of the year, and expect from their living descendants, offerings in prayers, good food, &c. During these 10 days, in most of the Parsi houses, a place is set apart, where fresh flowers and fruits are placed in glass vessels on a table; fire is kept burning, and prayers and other religious ceremonies are offered.

Now the reformers look upon this subject as a humbug; but the devout do as their ancestors did, with faith, thinking that there is some mystery underlying it.

Now the spirit of the dead is called "Ferouer" or "Fravashi", amongst us. According to the spirit of Avesta literature, "Ferouer is the spiritual counterpart of every thing, whether God, animal, plant or even element, *i. e.*, the refined and the purer part of the gross creation; the soul of the body, whatever the body may happen to be:" *vide* S. D. vol. II., page 480, old edition. Elsewhere H. P. B. compares Ferouer with the Higher Self.

According to Theosophical teaching, we have to bear the following subjects in mind.—

1. That the entities in Kâma Loka, are still earth-bound, and their earthly desires have not been overcome as long as they are in Kâma Loka regions.

2. That the entities in Devachan are spiritual, and are constantly thinking of the spiritual connection they have had on earth. Now as these entities in Devachan go on furling their past ideas (as Mr. Sinnett uses this phrase), they (the ideas) reach the living (or living relations), and help them to think aright and do good works.

Now these 10 days at the end of the year are like the Roman Catholic days of retreat.* In these days the Parsis are enjoined to do as many spiritual and charitable works as possible. From the esoteric point of view it may be explained as follows: We men engage ourselves for the whole year in worldly business, and little attention is paid to strengthening our Atma, or our spiritual counterpart. So during those 10 days at the end of the year, a man should separate himself from the world, seclude himself and meditate upon the Atma or Higher Self,—in other words on his own Ferouer.

So by the Mukhtat ceremony, two-fold advantages are gained.—

1. By his prayers and offerings he ministers unto his recently deceased relatives, who, being still in Kâma Loka, have not satisfied their earthly wants, hence this ceremony is necessary.

* I am told that, among Catholics, this observance is only for the priests.
(Ed. Note).

2. By secluding himself from mundane business, and thinking constantly or meditating upon the state of *Ātma*, he puts himself more *en-rapport* with the entities in *Devachan*, and derives spiritual strength thereby.

So, in my humble opinion, the *Mukhtat* ceremony is no humbug; but on the contrary it helps the entities in *Kāma Loka* to leave that plane sooner, and by thus helping the helpless, one helps himself.

R. K. M.

A'NANDA LAHART.

INTRODUCTION.

OUR ancient Hindu sacred books have prescribed different methods of worship to the *Saguna Brahman*, which are suited to the capacities of different people and grades of society. Of these methods, three have been dealt with at length in the works on the *Āgamas*, or the *Mantra Śāstra*, and have been followed at different places and in different times.

Among these methods, the lowest is the *Vaishnava Āgama*. Though these *Āgamas* have been prescribed for the worship of the highest of entities, the *Saguna Brahman*, this lowest method deals with the grossest form of worship, and meets the requirements of the most worldly of men. This deals with idolatry, prescribes the rules of Temple-architecture, advocates plant-worship (*e.g.*, that of the *Tulasi plant*), and descends even lower and treats of the worship of mere human devotees (*Bhaktas*) as divine entities. There is scarcely any mention of the *Kundalini Śakti* in these *Āgamas*; much less of awaking that *Śakti* and leading it to the *Sahasrāra*. The idea of realising the *Jīvātman* as one with the *Paramātma* is hardly recognised in this worship. But the importance of this method as the best suited to the capacity of this world, seems to have at one time so engaged the attention of some of our greatest men, that no less than one hundred and eight works* with the usual adjuncts of commentaries and abstracts have been devoted to the treatment of this subject in all its details. No more valuable literary work for this generation could, therefore, be attempted than its translation into English.

The next higher method is the *Saiva Āgama*. In it are found some of the grossnesses of the *Vaishnava Āgama*. It ordains the festivals, the building of the temple, and other things already enumerated. But the *Āgama* does not, like the former, ordain the worship of the *Bhaktas* as divine entities, but equally gives countenance to their being treated with much kindness. In the place of devotees, the *Saiva* has *Gurus* or *Āchāryas*. Besides, the *Saiva* assimilates some of the pure and higher ideas of divinity. The unity of the *Jīva* with *Brahman* has been to a considerable extent recognised. The *Kundalini*, its awaking

* See the article, *Mantras their nature, and uses* in vol. XIII. *Theosophist*.

and the leading of it to the Sahasrâra, though not clearly and distinctly ordained, form very often the subject of description. The highest truths of the Upanishads have been recognised; and some of them have been versified. There are only twenty-eight* Âgamas that treat of this method. As in the case of the former, many commentaries and abstracts of these Âgamas are now extant.

The highest method is the Sâkta. This being the most important much attention has been devoted to it. For the sake of clearness, the works on the subject have been grouped under three heads. The first is the Kaula Group. This treats of Artha and Kâma, the two worldliest of Purushârthas. Accordingly here the different methods of black magic for attaining one's objects and satisfying one's desires, are prescribed. There are sixty-four† Âgamas in this group now extant; of course with their several commentaries and abstracts.

The next is the Mîsra Group. This treats of Dharma; both Karma and Upâsanâ play important parts in this method; hence the name of the group, Misra (= mixed). The awaking of the Kundalinî and the leading of it to the Sahasrâra are for the first time here ordained. But still the elements of idol-worship are recognised side by side with the purer worship. This is, as it were, the beginning of the higher form of worship laid down distinctly and clearly in the next group. To this group belong eight Âgamas,‡ namely, (1) Chandra Kalâ, (2) Jyotsnâvatî, (3) Kalânidhi, (4) Kulârnavâ, (5) Kulesvari, (6) Bhuvanesvari, (7) Bârhaspatya, and (8) Durvâsas, together with many accessory works.

The last of all and yet the most important of all, is the *Samaya* Group, with which we are now most concerned. This group has no less an end in view than Moksha, the very liberation of the soul from its material limitations; to attain which has been the struggle of our great men in all ages. Karma has been entirely eliminated from this method. The only thing here ordained is the realisation of the unity of the Jîva, or the soul, with Him, the *Para Brahman*. Hence the name *Samaya* (Sansk. Saha + Mayâ = He (is with me).

For this realisation of unity the method of Sâkti worship is the one prescribed.

A little digression here may be interesting by way of tracing the history of this worship of female entities. According to the most important canon of oriental research, let us first turn to the Rig Veda, our most ancient record now available. There we have no mention of female entities. Oriental scholars hold that the verse Gâyatri, the quintessence of all worship, advocates the worship of the Sun, a male entity; there is nothing in it to disclose worship of female entities; and from the context we have next to nothing with which to refute such a view and to establish the contrary. Next we shall search in the

* See the XIII vol. of the *Theosophist*, page 357.

† See page 357 of XIII vol. of *Theosophist*.

‡ The works are too large to allow even a synopsis of each here.

Upanishads. In the one hundred and eight Upanishads, we have much authority for establishing feminine worship; some of them have been wholly devoted to Her. But as these one hundred and eight are held by many to be not genuine, we shall confine our search to the universally recognised ten. In the Kenopanishad III, 12, we have, "There in the ether he (Indra) met with a woman highly adorned, with Umâ, the daughter of Himavat*

The five Samaya Āgamas, of which we shall have occasion to speak below at some length, would seem to interpret all the Vedast from their own point of view. If this interpretation be relied on, we should conclude that the worship of female entities was recognised even in the Vedic period.

The date of the Āgamas is hard to fix. It is the case with all our ancient literature. The historical evidence to be had is not enough to fix any period for them even approximately. But looking at the philosophy of the Āgamas, it seems to echo exactly that of the Upanishads. For instance, both the Āgamas and the Upanishads hold that Brahman is eternal, and without attributes, that the bondage of the soul is not eternal, and that the world is all but an illusion; they both recognise the twenty-five‡ Tatvas.

While what is said above is true of all the Āgamas, it cannot be affirmed so certainly in the case of the Vaishnava as of the others. For the Vaishnava Āgamas being the grossest worship of the people have been much tampered with by the later religious reformers; and consequently we have the earlier Vaishnava Āgamas in exact concurrence with the Upanishads; but the later ones have been much corrupted. These considerations would lead us to the natural conclusion that the Āgamas are contemporary with the Upanishads or that they should, at least, have followed closely after them.

R. ANANTHAKRISHNA SASTRI.

(To be continued.)

* The word *Haimavatim* in the text has been interpreted in many ways. The great Sankarâchârya gives the two following meanings:—1. decked with Gold ornaments for,—Sansk. (*Hema* = Gold); and, 2. The daughter of the Himalayas (in harmony with popular tradition). There is yet a third meaning given, which is the result of oriental research. The word *Umâ* has been as elsewhere interpreted to mean 'Brahma Vidyâ or knowledge; and the word *Haimavati* is accordingly rendered:—that Umâ or knowledge which was originally got on top of the Himalayas where lived the sages.

† For example refer to the *Theosophist*, February 1894.

‡ The five Mahâ Bhûtas, the five Tanmâtras, the five Jnâna Indriyas, the five Karmendriyas, Manas, Mâyâ, Mahesa, Suddha Vidyâ and Sadâsiva.

LEAVES.

(Concluded from page 716.)

EVEN as the poet creates a palace, gorgeous with colours, and vibrating with melody in the extent of dark space, with the powers of his Imagination, and holds it there with his Will till he has objectified it to all, so does the Divine Poet create the palace of the Manifested Universe against the background of the Void, and views it in a million million personalities till he is satiated with the great delight and sleeps. And the Universe, the Idea, vanishes into whence it rose, Nothingness, and the seer, and the seeing, and the seen merge into One again. There is only as much reality in the objective world as the Day-Dreamer chooses to put into it. In the morning, on rising, when his eyes are yet dim with disuse, and clouded with the night-mist yet clinging to them, its vision is less directed, less attracted outwards, and *self-consciousness* is yet supreme, but child-like. The world of matter is, to these outward dim and inward-bright eyes, yet vague, ethereal, elemental. As the eyes clear, however, they shed forwards more and more light, and the objects gain definiteness till, by mid-day, the eyes have seen their full and begin to be tired, and gradually and slowly close more and more to outward things, and thereby open more and more to inward things, and the world loses its hard materiality, and ethereality grows in it, till the eyes close for the night, having derived good from their voyage through the manifold sights and spectacles; and to-morrow they will open again and behold newer and better sights. But imagine not that the eyes have seen any light that they had not sundered, separated, externalised from themselves. The Supreme divides self in order to have the pleasure of re-uniting. But dream not that the Supreme is so poor as to have to pass *through pain* to pleasure; we might have thought so, if it could be that the *whole* of infinite nature began in time, and will dissolve into rest at any time. When there is sleep in one place, there is waking in another. The energy is not so limited as to be all used up in one form and one effort. The Universal Individual works and sees and knows and realises itself in individual individuals, one sleepeth, another waketh. Nature though many and Asat, is yet One and Sat, with the shadow, the principle of retention in it, of the Supreme.

Is it not therefore clear, that there is only just as much reality in the world as we choose to put into it? To the man in Sushupti, the world is literally non-existent. So to the sick, weak, melancholy, half-dead man, the world is lifeless, dreary, dreamy, sullen, dim; and to the vigorous, youthful, lifeful human being, the world is youthful, bright and full of animation. Thus do we create our world. The Manas is the Great dream-weaver. Just consider the passions; see how they work and create worlds. You are sitting quietly. Some devil puts it into your head to just think of a talk you had with a neighbour. You remember now that he used a word regarding yourself which was not exactly pleasant or proper. What a trifle! But in a moment, the

molehill has grown into a mountain; the handful of light into a vast dark cloud that overcasts the horizon; you have in a few seconds worked yourself up into a mighty wrath against the unfortunate fellow, and if he came near you just now, you verily feel as if you could cut his throat. So of the workings of Love. The Passions, Rajas, create the world, and out of mere and sheer nothing comes *It*, being nothing else than Nothing.

Therefore must he that craveth Rest, suppress his passions; nay, the passions must have lost their hold on him without any effort on his part, ere he can thus truly crave. Absence of passions, perfect equilibrium is Nirvâna itself.

Silence is strength and purity. Speech leads outward and is activity, and almost necessarily arouses passions, being an outcome of passion. Restraining the outward expression of the passions, from and by a thorough conviction of the worthlessness of them, and not from any motive of concealment or fear, helps their death, &c. Speech is Vach, the Logos, the word, Pravritti, Activity. He that would grow in soul must be careful not to waste energy and risk fall, in searching for and taking occasions to gratify his self-complacency, &c. And from such restraint and continuous disuse, will there necessarily result atrophy and effacement of the passions, (for it is exercise against resistance, that devolves and strengthens) and the mind will grow smooth and placid again, and reflect, when perfectly so, all truth; be Omniscient while it wakes, and pass into the Macrocosmic sleep of Paranirvâna at the end of Kalpas and Mahâkalpas, to wake again when the wish to do so comes to it.

And this coming out of sleep and going back to it, constitute evolution of material forms, and involution back into the perfect calm of space. Evolution consists in the production of consciousness on the material plane, *i. e.*, in its most intensified and isolated form, or to express it in other words, in the utmost possible intensification of the false Ego, Ahankâra, in the condensation into Earth of the 5th Element Ether, corresponding to Ahankâra, the 5th principle of man. In the beginning, in the first stages of evolution, this Ahankâra, is very imperfect; life on the material plane is first perceptible in plants; now observe the life of plants. Get a piece from one, plant it, it grows into a whole plant of its own. So of the lowest forms of Animal-life; those possessing the least complicated, and most homogeneous organisms, such as polyps, zoophytes. These possess the capability of reproducing anew from éach single discovered portion of their bodies, the whole. In such, the reflection of the One Individuality is blurred and dim, as that of the moon on a rippling surface of water. Each ripple catches the image in part. With the perfection of material organisation, *i. e.*, the perfection of the receiving-mirror, the Upâdhi, the capability to reflect well, comes the better-defined, the steadier and more intense image, and materialism holds sway now. This is why the present is a critical period, a turning point in the life of humanity. But the real

critical period has yet to come, is yet millions of ages distant, and that will be 5th race of the 5th round. We of the 5th race of the 4th round are passing through only one of the very minor cycles. The processes are repeated over and over again, infinitely, or indefinitely, strictly. Nature is poor, in truth, although she appears so rich. There is only evolution and involution, Pravritti and Nivritti, Materialism and Spiritualism, Attraction, and Repulsion : nothing else, and yet this wondrous cheat of Mâyâ deludes us with such an astonishing variety of tinsel dresses for this single Idea.

It will now be seen that this developement of Ahankâra, the false Ego, tears apart man from man, making him think that his particular self is the real All, disabling him more and more from entertaining the nobler emotions of kindness and Love. Love is the principle that draws together beings, making them feel for and with each other, identifying them, in fact, because the image of the One Principle that alone holds together this Stupendous Manyness, the principle of Hatred or Repulsion, of Mâyâ.

Therefore should those who would not fall off, at the crisis of the 5th round, destroy, and destroy utterly

“The sin of self, who in the universe
As in a mirror, sees her fond face shown,
And crying ‘ I ’, would have the world say ‘ I ’ ;
And all things perish, so if she endure ;”

and love all equally, and be perfectly indifferent to everything only individual, for loving single fellow-creatures or families, or things is only another and perhaps even more intensified form of “selfishness” or Ahankâra. “Behold ! not for the husband’s sake is the husband dear, but for the sake of oneself is the husband dear ! Behold ! not for the wife’s sake is the wife dear, but for the sake of self, is the wife dear. Behold ! not for the son’s sake, are the sons dear, but for the sake of self are the sons dear.”

For such reasons is the establishment of a Universal Brotherhood desirable in the last degree. But our experiences have been dreary and the prospect too is not bright. People are unreceptive, and they do not understand the sublimely grand ideas and ideals of Theosophy, attaching too much importance to externals and shells, finding faults with this and with that, emphasising utter trifles, never seeing the spirituality of the movement.

Help us, O ! help us in our weary task,
As actors, not spectators, we so ask.
Plunge, fearless, into these back-flowing streams ;
Stand not apart, deluded with vain dreams.
What ye are so charmed with, is not, but only seems.

And you, too, are a hunter after happiness ? But just consider what your happiness definitely is, or would be. One hears happiness in sweet sounds and music ; another touches it in soft velvets ; one sees happiness in bright and beauteous forms and pictures, another tastes it from delicious dishes ; a fifth smells happiness

in rosy perfumes. What then is your happiness. Are you a real seeker of happiness, mere and sheer happiness alone, or are you a hunter of the happiness in this or that thing. If you desire the happiness in this or that thing, do so, but expect not but that it will die with this or that thing. If then you are dissatisfied with such deathful happiness, seek for the happiness-in-itself, that which is the basic, the essential, the common element in all these happiness-in-these-or-those-things. And that abstract happiness, the happiness for-ever-and-ever, is indifference; the supremest peace; it is the pure Ananda, of Nijabodha, the bliss of self-consciousness. Happiness is self-realisation, but as selves differ,—*i. e.*, false, personality-selves,—one self being all ear, another all touch, a third all eye, a fourth all tongue, a fifth all nose, the self-realisation of one is by means of melodies, of the second by means of tacts, the third by sights, the fourth by tastes, the fifth by scents. Necessarily therefore the true, the undisguised-by-extraneous-matter, the essential, the real, the eternal happiness is the pure self-realisation, or self-consciousness of the true, the Upâdhiless, the essential, the real, the eternal Ātma, bare Ego.

To many such, happiness will seem bare and barren enough, but it is not, nay it cannot be *recommended* to any. It is only the tired man that will seek rest; the man, the Upâdhi in which the Ego has not yet satiated itself with the concrete, will still find happiness, *i. e.*, self-assertion, by means of concrete objects. So much so, that even when, in ordinary men, such knowledge of the Pure Truth has been attained, there is not instant liberation; for the latent, (according to Universal, *i. e.*, the spirit's own laws), energies of the particular rays of the logos of the monads inhabiting different bodies, have to be brought out, and completely exhausted, before thorough fatigue with all forms of world-life ensues, and rest is attained thereby. The life of every principle must have been lived before the death or the true life, whatever you call it, of the Buddhi and Ātma is obtained. A man, must therefore in the ordinary course of things, become a Sannyâsi with regard to the rung he is passing on the ladder of ascent to *Emancipation*, and a Tyâgi and nothing else than a Tyâgi, unless he wishes to stop there and make no further progress,—with regard to the rung of the ladder he must step upon after leaving this, former. He will thus make clear Krishna's advice to Arjuna, appearing so confused to us, concerning Sannyâsa and Tyâga. A man must practice both, but with regard to different things, one behind, the other before, as long as there is a behind and a before at all. The man must pass through many other places of pilgrimage, before he arrives at Kâsi, and bathes in Gangâ at Kâsi, the Chitsarîâ, the stream of the energy of self-consciousness; the Shekinah, the mantle of glory of Ensoph; the Umâ Haimavatî that appeared to Indra in place of the Supreme, when he went to ascertain who the sprite was that could not be comprehended by the lower Dhyân Chohans, or Gods. But in order that the pilgrim reach the Gangâ at Kâsi, he must keep his eye resolutely fixed on it, other

wise he will be allured by the beauties and enchantments of what should be only halting-places for him on the road, and never reach his proper destination at all. "But it must be the eternal that draws forth your strength and beauty; not desire of growth. For in the one case you develop in the luxuriance of beauty, in the other you harden by the forcible passion for personal stature."

B.

PLATO'S THEOSOPHY.

A PARTICULARLY interesting part of the study of theosophy is, tracing the record of the philosophy in literature. There have been witnesses unto the truth in all ages. The uninitiated seer, pouring forth the visions of his soul in song and story, has thrilled the human heart, and impressed his record on human memory. The initiate has at different epochs, either unfolded a noble system of thought, through which the earnest student would inevitably be led to the hidden laws which cover the esoteric wisdom, or the world's history has recorded another religion, formulated and based on the ethical outpouring of a divinely enlightened teacher.

The line of research for the supplementary evidence is not only fascinating to the student but of great value to the propagandist. Through this record of theosophy in the world's accepted thought, we are able to reach a point of contact with the skeptical mind. When the Theosophic interpretation of the mysteries of life can be linked to a familiar and revered thought, half the battle, for the consideration of the new putting forth of the old wisdom, is won.

Plato, under myth and fable, sets forth the cosmogony taught us in more logical fashion in the "Secret Doctrine." The involution of spirit and the evolution of man are clearly expressed in the great Greek's philosophy. The varying development of the body of man, in past races, is stated. In short, the fundamental laws of the Kosmos are taught to those who can look through the fantastic myth, or fable, that was the necessary method of teaching adopted by the pledged initiate, to incite the unawakened to a search for wisdom.

The light is ever in the world, but it cometh to no man until he seeketh after it.

That the world has lost the key to the teachings of Plato (as it has to the fundamental truths of its various great religions), is evident in the bewilderment of translators and commentators, over passages most pertinent in meaning to the esoteric student. The following quotations are taken from translations of Plato's dialogues:—

"But you must learn the nature of man, and what suffering it has undergone. For our nature of old was not the same as it is now. In the first place, there were three kinds of human beings, not as at present only two, male and female; but there was also a third, common to both of those; the name only of which now remains; it has itself disappeared. It was the

man-woman, whose form and name partook of and was common to both male and female."

"The men of former times were produced earth born, and not begotten from each other."

"In the next place, the entire form of every individual of the human race was rounded, having the back and sides as in a circle. It had four hands, the legs equal in number to the hands; and two faces upon the circular neck, alike in every way, and one head on both the faces placed opposite, and four ears, and two kinds of sexual organs, and from these it is easy to conjecture how all the other parts were. They walked as now, upright, whithersoever they pleased. And when they made haste to run, they did, in the manner of tumblers, who after turning their legs in a circle, place them accurately in an upright position, supporting themselves on the right limbs, and afterwards turn themselves over quickly in a circle. Now these three, and such kinds of beings existed on this account; because the male kind was the produce, originally, of the sun; the female, of the earth; and that which partook of the other two, of the moon; for the moon partakes of both the others. The bodies thus were round, and the manner of their running was circular, through their being like their parents. They were terrible in force and strength and had high aspirations, and they made an attempt against the gods. They attempted to ascend to heaven with the view of attacking the gods."

Compare these quotations with the stanzas of the Dzayan as given us in "Secret Doctrine", vol. II. Again:—

"This universe the Deity does at one time conduct himself, as it proceeds, and with it rolls on; but at another, leaves it, when its revolution shall have received the measure of the fitting time; and it is then brought back of its own accord to a contrary state, being a thing of life, and having a share of intelligence from him who put it together at its outset. Now this movement backwards has been of necessity implanted in it through this."

Compare the quotation with sloka eleven in stanza three of vol. I. "Secret Doctrine." Where it says:

"It expands when the breath of fire is upon it; it contracts when the breath of the mother touches it. Then the sons disassociate and scatter to return into their mother's bosom at the end of the great day, and rebecome one with her. When it is cooling it becomes radiant, and the sons expand and contract through their own selves and hearts; they embrace infinitude."

In the following quotation is clearly indicated the cyclic law, and something of the causes of the periodical cataclysms.

"But the world having undergone a change in its revolution, conflicting and rushing with the contrary impulse of a beginning and end, and producing in itself a mighty concussion, worked out again another destruction of all kinds of animals. After this when a sufficient time had gone on, the world ceasing from tumult, confusion, and concussions, did, taking advantage of a calm period, arranged most beautifully in its usual course, possessing a guardianship and dominion itself over the things in itself and belonging to itself; remembering to the utmost of its power, the instructions of the demiurgus and father. Now at the commencement" (of the circle) "it

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performed this duty more carefully, but at the end more obtusely. But the cause of this is the corporeal form which had grown up with its former nature; since it partook of much disorder, before it arrived at its present orderly arrangement. For from him, who put it together, it obtained every good; but from its previous habit, whatever harshness and injustice exists in heaven is introduced likewise into animals. In conjunction then with the ruler, the world, when nourishing the animals within it, brings forth evil of a small kind but good of a large; but separate from him, it conducts all things beautifully during the time nearest to his departure; but as time goes on, and oblivion comes on it, the circumstance of its former unfitness domineers with greater force; and at the concluding period of time it bursts out into the full flower of wrong; and only a little good, but mingling much of the temperament of things contrary to good, it arrives at the danger of both its own destruction, and of the things within it.** mankind having become destitute of the guardian care of the dæmon who possesses and tends us."

How, clearly, these words show us the nature of the present cycle in time, and the separation in consciousness from the Higher Self, as the source of all evil to humanity and thereby to all life below the human, to which we stand as the "guardian dæmon." The Higher Self is the only source of enlightenment for the mind of man, and without that wisdom that cometh from above, ignorance and darkness generates the evil of life.

These quotations are sufficient to indicate the correlative evidence to be found in the teachings of Plato. So to any one reading with an open eye, all that has been given out in this present period, if not more than has been distinctly stated, will be found in the teachings of one of whom Emerson said,—“He contains the future, as he came out of the past.** Who can overestimate the images with which Plato has enriched the minds of men, and which pass like bullion in the currency of all nations! Read the ‘Phædo,’ the ‘Protagorus,’ the ‘Phædrus,’ the ‘Timæus,’ the ‘Republic,’ and the ‘Apology of Socrates.’** Plato would suffice for the tuition of the race.”

KATE BUFFINGTON DAVIS, F.T.S.

A STRANGE OCCURRENCE.

THE following account will be received by the readers of the *Theosophist* with some curiosity concerning what powers a human being is capable of acquiring, and how they exist in nature.

In this place there is a lady who is a Mussalman by religion, and whose husband—now dead—was a fakir. She is chaste and pure, and earns her livelihood by teaching Koran to young girls of the Mahomedan residents of this town. Her devotion is such that she does nothing but recite certain prescribed names of God on her rosary.

A respectable Mussalman lady, who has no issue, being very anxious to get one, expressed her desire to another lady friend of hers. The latter knew the widow of the fakir and advised her to consult her. She being not an acquaintance of the widow asked her friend to accom-

pany her. She consented and they both went to the widow's house. There the lady put her case before the old woman and requested her to show her some way so that she might be the mother of a child. At first the woman hesitated, and then said that she was willing to show her the way, but there must be a promise to follow it strictly, and that while doing so she must not give way to fear, or the result would be insanity. The lady had not the required courage, but her companion—who I should say was also a widow—said to the old lady that if she could do the necessary things for her friend she would undertake the risk, as she would oblige her friend thereby. The old lady said that she could also perform the rites, but there was one thing which she should carefully guard against. It was this :—When the necessary number of days had elapsed, she would find before her a venerable old man with a young child in his arms. He would hold out the child to her, when she should say that she received the child for so and so—her friend; otherwise it was to be feared that she might conceive a child and so her widow's vows would be broken. This part of the performance was to be done with a heart full of courage, otherwise there was danger of her mind becoming deranged. The companion of the lady being anxious to oblige her friend, learnt the necessary rites from the widow, and began to perform them as directed. The required number of days passed away, and on the last day the young widow saw the venerable old man with the child in his arms, standing before her. He held out the child and looked at her with a steadfast gaze. The lady instead of gathering courage, gave way to fear and began to tremble. The old gentleman still stood before her as at first, when she cried out,—“What can I do with the child as I am a widow, and people will charge me with impure conduct.” She had hardly uttered the last word when she fainted, and the old man disappeared. Early next morning she got up and related the events of the last night to her mother. She laughed at it, and said it might have been a dream; then she was obliged to tell the whole tale,—how she was told that the phenomenon was to be expected. Her fear was allayed by the mother, but she was so much affected by what she had seen that she began to show signs of mental weakness. In a day or two she lost all balance of mind and became a perfect maniac. She was placed under medical treatment without any effect, when at last the mother revealed the real cause of her illness, to a gentleman of her acquaintance. This man then found out the old widow, and visited her, telling her how the matter had come to pass. She said that she knew all this beforehand, but that she had warned the young widow about it. The old lady was now requested to cure the deranged woman, so that she might be saved from a life of misery and helplessness. The good old lady promised to cure her within three days, and desired some one to take a cup of water from her to the insane woman, early in the morning. This instruction was carefully followed, and the young widow was soon rid of her malady, as before stated.

There are many things in the above account which require explanation. The first is,—the power of the mantra ; the second, the appearance of the old man with a child ; the third, the derangement of mind, on account of fear, and the fourth is, the cure of insanity by the water given by the old lady. These, with the exception of the second, can be explained and understood from what has been given out by our teachers from time to time, about the power of sound, the effect which a mind suffers by being weak at a certain moment, and the healing magnetism one can acquire and use. But the second is quite inexplicable to me ; and it would be interesting to know whether, according to any previous record, occult powers have been known to go to this extent.

D. M. O.

THE NECESSITY OF SPIRITUAL CULTURE.*

(Concluded from page 722).

WHILE thus I have tried to show why we must at the present day look beyond education, why scientifically, philosophically, and morally, we are every minute compelled to look beyond, I have given you some idea of what I mean to convey under the word spirit. What science calls life, and leaves ever unexplained, what philosophy describes as thought, and is unable to find in physiological changes, what morality calls love, and leaves far behind in ideas of utility, competition and struggle, may roughly be described as the spirit of them all. Spirit is ever uncreate, without beginning, without end, without form, without character. Life, thought, love, are all manifestations of spirit. Spirit added on to science, philosophy, and morals, confers on each of them a reality which they otherwise can never have, for, through spirit we understand every scientific fact as a step in the descent of spirit into matter, in every philosophic explanation we ascend a rung higher on that ladder which leads up to spirit ; in every moral act we see a fulfilment of that idea of love which is the first embodiment of spirit. Life instead of being a painful struggle becomes a pleasant journey ; the individual, instead of being at war with his environments, finds his happy place within the soothing and nourishing folds of universal love. Even right and liberty assume meanings entirely new. That amelioration of evil or promotion of good which we look upon as the right, dissolves itself in the idea of so much experience necessary to the individual and the race, in its education to the realization of the All. Liberty is impossible in any sense other than liberty of spirit, and the controversy between necessity and free-will which has engaged the minds of philosophers from Thales to Kant settles into the unmistakable freedom of spirit in the circle of necessity through which it travels to self-realization. We lose the particular in the general, and learn to employ that

* Read before the Young Men's Association of Baroda, and forwarded to the *Theosophist*.

much misunderstood but time-honoured instrument of logical research, *viz.*, Deduction, in place of the misleading Induction of modern science. From spirit as the All, we can easily descend to every and any particular as so much manifestation of spirit. Spirit is thus the synthesis of all science, all philosophy, all morals; it is the All.

So far, gentlemen, it is only as a *hypothesis* that I put to you the idea of spirit. It is a hypothesis that would better explain science, better assure philosophy, better sustain morality. But I would now show you, if I can, by direct, positive proof, that this assumption need not at all be a hypothesis. I would at the beginning request your attention to the names of Aristotle, Plato, Berkeley, Spinoza, Kant, Hegel, Schopenhauer, and many thinkers of ancient and modern note, not to mention Buddha, Sankara, Krishna, Christ, Mahomed, Zoroaster, Confucius, and all religious thinkers of every age of the world, who have asserted and proved the existence of spirit in this sense of the word. But apart from this testimony let us examine a few of the facts of our experience and consciousness. In all our thoughts, all our acts, all our experiences, there is an underlying thread of consciousness which holds the variety of thoughts and things in one common yet sufficiently distinct whole, and enables every being to mark off, in time past as well as present, so much of experience as 'mine.' This *ego*, the 'I' that binds all facts of consciousness, all thoughts, all feelings, all acts of the will, is something which no science can give or explain. It was, I think, Descartes who said 'I think, therefore I am' (*cogito, ergo sum*); and this 'I' has from the beginning been relied upon as the most undeniable fact of our being. You must empty this 'I' of all facts, all differences, all things, and what will yet remain as a unit of simple consciousness is identical with that which we call spirit in nature, spirit the necessary complement of science, philosophy and morals. Phenomena presuppose causation, a consequent and an antecedent. Antecedent and consequent imply time, and the very idea of existence presumed in all these thoughts implies space. But for the ideas of time, space, causality, no phenomenon, no experience, is possible. These three are as it were the modes through which our consciousness or spirit proceeds to experience, goes out to things and the world of phenomena. Phenomena cease to exist when spirit realizes itself in every thing. The universe is a phenomenon of spirit; the spirit that works in the universe and the individual is identical, is one. Without taking you into the fruitful though difficult modes of idealistic thinking, I would content myself with having brought you to understand the simple truth that the facts of consciousness warrant as much the idea of spirit, as the phenomena of the universe, or the conclusions of science and philosophy, force upon us the idea in its universal form. And it is this idea, that received a name at the hand of every religious or metaphysical thinker all the world over, whether as the Demiurgos or Brahman, whether as Ain or the Tao, whether as Idea or ap-perception, whether as spirit or mind, whether as thought or transcendental essence.

But spirit, I must warn you, is not that which we thus approach through the intellect. Spirit alone can *know* spirit, heart can read heart. Every ancient philosopher places it in the heart, and the Upanishads continually tell you to seek for it not in books, not from teachers, not through the intellect, but only in and through the heart. The heart is the seat of emotion and love as we all know; and love is the nearest expression of the heart. Plato understood and taught this so clearly that the love he identified with spirit has received the title of Platonic Love. I refer to this expression as the easiest explanation of what I mean by love. We love nothing so much as our own self, and when we enlarge this idea of self into the whole, we understand the ideal of love and spirit, realize the true sense of duty and self-realization. Realization of the universe as spirit, through love, is the proper realization of the All; for, in that ideal, reason unites with love to produce peace, justice, and unity. 'Know thyself' is a precept as old as Socrates, and the Upanishads declare this knowledge to consist in knowing love of every self as one's own self. This done, you realize the meaning of the text 'thou art that.' Heart-culture is a theme vast and interesting but the time at my disposal forbids me from pursuing it further than referring to the absence of heart-culture or spiritual culture in all our present-day science, morality and education.

The drying up of the sources of the spiritual watering of our daily life and experience received here in India, is due to the scorching influence of the West. And we who are still living under the dead forms of spirit, so to speak, may well understand the force of these remarks, if we stop to examine a few of our Eastern ideals and modes of life and education. Let us, for instance, see how education was here conducted in ancient times. There were schools but no classes, no examinations, no competition, and yet you find the best scholars, the best writers, the best statesmen, the world has ever produced. Even the course of studies led naturally to the spiritual ideal which every being was expected to approach and realize in its life. If you begin the study of grammar, for instance, you will necessarily come to that part of it which, dealing with the relation between names and things, will take you into logic or Nyâya. The study of logic must lead the student to the question of truth and evidence, which finds an answer in the first Mîmânsâ. The moral issues involved in logical evidence force upon you the Sâṅkhya and Yoga systems of life. And the world-conception, the moral ideal, found in these and the first Mîmânsâ lead naturally to the *Advaita*, the true ideal of spirit. Even if you read Rhetoric, or medicine, or any work of technical art, you will find the treatise begin and end with enunciating and establishing the connection of that science or art, with the highest science and highest art, the ideal of spirit. All study thus pointed to the spiritual philosophy as its source, guide and aim. Many of you have studied Sanskrit, have learnt Vyâkarana and Nyâya and Vedânta, but

how many of you have been conscious of the link between each and each, the chain that leads from one to another, till it loses itself in the Advaita ? And yet you feel quite unconcerned for having lost the old methods of teaching, you feel very comfortable with your labour rendered easy in manuals and abstracts of Sanskrit grammar and Sanskrit philosophy. Even the ancient teaching partook largely of the spiritual. The teacher taught every one according to his capability, created no sense of competition among his pupils, and brought his pupils always to love one another as brethren of the same family. The grace of the *Guru* was the diploma of graduation, and the man was free to go into the world and practically realize the truth of what he had learnt. Apart from any particular skill he may have acquired, his moral and spiritual culture commenced under the teacher, was henceforth continued under the woman in ties of love and marriage. Everything he did had religion, realization of Self, recognition of the All, as its end and aim, and from the smallest thing to the greatest, in all experience whatever, he was but learning to widen the meaning and deepen the personal realization of that love which was to ripen into universal love, described generally as renunciation (*sanyāsa*), to bring out clearly the idea of such love as above all condition, all circumstance, all matter, and all thought. To take another instance, even the institution of government had the same object in view, nay the noble institution of *varna*, now degenerated into the dead bondage of caste, was conceived in the same spirit. It was the duty of government, which was truly paternal in the literal sense of the word, to see that every community and every individual did his best by himself and by the ideal he followed; it was the duty of every *varna* to see that all the members carried out the ideal they represented. The centre of this system was not the individual, not the inductive fact, but the aggregation of individuals called family, the deductive universal, called spirit. They had no idea of the struggle for existence, for, the centre of the system being aggregation, every idea of struggle was foreign to the conception. We have lost these ideals, we do not understand our ancient institutions, customs, manners; and under the influence of western ideals we are slowly learning to depreciate and abuse all that is ours. But the results of modern science and education, the positive philosophy of lifeless, mindless, soulless, Agnosticism, the morality of strife and struggle, has, in our search after a better understanding of life, better fulfilment of duty, better acquittal of ourselves as a nation, led us back to the ideals we are taught to look down upon as ignorance and superstition; has brought us back to the necessity of that spiritual culture which is visibly embodied in our ancient religion and literature, institutions and customs.

Before, however, asserting the claims of ancient Indian wisdom to spiritual culture, justice requires us to consider some of the modern attempts at what is popularly called Reform. That the necessity for a better conception of life, a better understanding of our

place and duty, than that assured us by the existing state of things has been realized since the days of Rammoban Roy, is proof of the dissatisfaction we express at the ideals at present offered us through education. I do not mean to say that the Brahmo Samâj was at all a movement back from the ideal of the west; I only mean to assert that the high sense of life and duty ingrained in our very nature never allows us to be satisfied with any thing not guaranteed as genuine by our consciousness. And in this native turn of mind lies perhaps the true principle of all reform whatever. That reform which rudely breaks away from the instincts of a nation never takes root, and ends in failure. You can never force development or growth; it is a slow process, and the living germs available in the soil are always the best help to future harvest. Though I do not mean to disparage I think the Brahmo Samâj was a reform of this kind; it was totally *re*-form, it aimed at re-constructing ancient tradition by destroying it, and planting a new graft on the soil. It is largely a combination of clerical Christianity and Hinduism, and it did not largely agree with the innate tendencies of the people. Swâmi Dayânuand sounded the note of retreat; —a noble, exalted, venerable return to the ideals of the Veda, from the misleading, disagreeable ideal of Christian religion and Christian science. He succeeded in breaking the charm of western Enlightenment, but, so far as I can judge, he appears to have overridden his hobby of looking up for everything in the Veda, and in finding, in his zeal to satisfy modern enquiries, some mechanical explanation, of every ancient institution. The Theosophical Society, much maligned for phenomena and humbug, has in my opinion, awakened us to a sense of the spiritual greatness that belongs to us, to the treasures of spiritual lore concealed in our books and literature, to the spiritual aim in all our institutions and customs. Last, but not least, the National Congress is awakening us to a sense of public responsibility; and I have every hope that there is a bright future before it, if it only enlists in its behalf the services of that spiritual revival which alone can promote love of truth, strengthen the duty of self-sacrifice, and lead to unity and action. These attempts at regeneration point pretty distinctly to spiritual culture, to the past of our country, bright with the results of that culture. When, therefore, education, science, philosophy and morals point to spiritual culture as the only salvation of thought and life, when all reforms lead us back to the spiritual ideals of our country, and when, above all, reason and the facts of our consciousness bear out the immense importance and enormous fruitfulness of the spiritual ideal, I make bold to assert that there is every necessity of spiritual culture at the present day, and that the future of man, society, government, science, and philosophy is closely bound up with the development of spiritual culture, with the realization of the ideal of spirit.

I shall now conclude with answering a doubt which, I am sure, has been continually cropping up in the mind of many a hearer in this hall. Will not spiritual culture lead to fatalistic indolence and under-

mine the working energy of individuals and nations? Will not subordination of the individual slacken some of the springs of great action? A writer in the *Review of Reviews* laid, a few months back, all responsibility in the downfall of India to spiritual culture. I hold that these opinions come from want of correct understanding. The distinction I have made, at the beginning, between culture and education is sufficient to suggest an easy explanation. If culture means *to be* what we *profess*, how can culture of spirit prevent men from being what they profess? When the whole universe is the visible embodiment of spirit, when every atom partakes of the life of spirit, and when every experience is an advance of spirit to self-realization, it is impossible that any man of real spiritual culture can ever find the realization of his ideal in indolence, slothfulness, irresponsible fatalism. Spirit is ever free, and he who circumscribes his ideal with any limit whatever, knows not the freedom of spirit, the beauty of spiritual life and culture. The causes of our downfall do not lie in excess of spiritual culture but rather in the want of it. We lost touch with all that was admirable, venerable, lovable, in the ideals of the Veda, the Upanishads, the Smritis, the Itihâsas and the Purânas; nay we lost sight of the deep meaning underlying every rite and custom; and losing the only mother who can keep these things tenderly fresh in our heart and memory, the living Sanskrit language, we learnt to despise ourselves, to distrust ourselves, and thus lost also the land we called our own. No slavery more degrading, no curse more withering, can ever be inflicted upon a nation than teaching it to be irreverential of its glorious past. Intellect understands intellect, spirit can understand spirit; and the spirit having been lost, we lost everything bound up with spirit. It is vain therefore to think of such frivolous objections to the ideal of spirit. It never teaches indolence; it promotes activity, it orders work. Look there, at Arjuna desponding on the field of Kurukshetra, indulging in those arguments of right and wrong which intellect addresses to intellect, and virtually making up his mind to waive all idea of fight with his relatives and friends. The divine teacher Shrî Krishna explains to him the ideal of spiritual life, and exhorts Arjuna to do his duty by himself without doing or enjoying the act. Says Krishna "He who relates himself not with the act as doer, nor with the result as sufferer, lays by no store of *karma*, nor does the act, though he should destroy all the three worlds at one stroke." And Arjuna too, bowing down in reverence, declares himself cured of all doubt, and ready to do his master's bidding. The rest is too well-known to you; but the moral is plain that spiritual culture cannot lead to indolence or want of the sense of responsible duty. Luxury, sweet indolence, effeminate forms of fashion, false etiquette, gather easily and naturally round a life bound to the material of the intellectual ideal. where, in the struggle for existence, every individual tries to get the better of his neighbour, through the inconceivably secret means of hypocrisy and cant. Spiritual life is straight, honest, free, dutiful. all

mine the working energy of individuals and nations? Will not subordination of the individual slacken some of the springs of great action? A writer in the *Review of Reviews* laid, a few months back, all responsibility in the downfall of India to spiritual culture. I hold that these opinions come from want of correct understanding. The distinction I have made, at the beginning, between culture and education is sufficient to suggest an easy explanation. If culture means *to be* what we *profess*, how can culture of spirit prevent men from being what they profess? When the whole universe is the visible embodiment of spirit, when every atom partakes of the life of spirit, and when every experience is an advance of spirit to self-realization, it is impossible that any man of real spiritual culture can ever find the realization of his ideal in indolence, slothfulness, irresponsible fatalism. Spirit is ever free, and he who circumscribes his ideal with any limit whatever, knows not the freedom of spirit, the beauty of spiritual life and culture. The causes of our downfall do not lie in excess of spiritual culture but rather in the want of it. We lost touch with all that was admirable, venerable, lovable, in the ideals of the Veda, the Upanishads, the Smritis, the Itihâsas and the Purânas; nay we lost sight of the deep meaning underlying every rite and custom; and losing the only mother who can keep these things tenderly fresh in our heart and memory, the living Sanskrit language, we learnt to despise ourselves, to distrust ourselves, and thus lost also the land we called our own. No slavery more degrading, no curse more withering, can ever be inflicted upon a nation than teaching it to be irreverential of its glorious past. Intellect understands intellect, spirit can understand spirit; and the spirit having been lost, we lost everything bound up with spirit. It is vain therefore to think of such frivolous objections to the ideal of spirit. It never teaches indolence; it promotes activity, it orders work. Look there, at Arjuna desponding on the field of Kurukshetra, indulging in those arguments of right and wrong which intellect addresses to intellect, and virtually making up his mind to waive all idea of fight with his relatives and friends. The divine teacher Shri Krishna explains to him the ideal of spiritual life, and exhorts Arjuna to do his duty by himself without doing or enjoying the act. Says Krishna "He who relates himself not with the act as doer, nor with the result as sufferer, lays by no store of *karma*, nor does the act, though he should destroy all the three worlds at one stroke." And Arjuna too, bowing down in reverence, declares himself cured of all doubt, and ready to do his master's bidding. The rest is too well-known to you; but the moral is plain that spiritual culture cannot lead to indolence or want of the sense of responsible duty. Luxury, sweet indolence, effeminate forms of fashion, false etiquette, gather easily and naturally round a life bound to the material of the intellectual ideal, where, in the struggle for existence, every individual tries to get the better of his neighbour, through the inconceivably secret means of hypocrisy and cant. Spiritual life is straight, honest, free, dutiful, all

love and light. It has no dissembling, no monster of ennui to be relieved from, it being ever cheerful and active.

If thus far then, is made out the necessity of spiritual culture, at the present day, you will naturally ask how such culture can be brought about. I think I have done my part when I have brought you to understand the necessity of spiritual culture, and it will be your own look-out to see whether you would seek for it in the idea of personal God or impersonal Brahman; whether within the pale of this religion or that. You friends, have the spiritual germ in you; do not smother its promptings; hear them, and test whatever you accept as spirit, in their light. Learn thus to foster this germ, and find it beyond the surface from which alone in these days of ease, accommodation and short time, you are accustomed to understand and think. Above all, cultivate the study of ancient Indian Philosophy, compare its conclusions and its ideals, if you have time, with those of other philosophies and other modes of thought; and learn to respect the inner meaning of every native institution you go by and live under. Apply yourselves next to the study of the history of your nation, history not as told by Mill and Elphinstone, but as narrated by Manu, Vyâsa and Vâlmîki in the Smritis, the Mahâbhârata, the Râmâyana, and the Purânas. Drink always at the fountain-head; put no trust in translations, especially such as are given you by scholars who do not appear to mediate between you and your forefathers through spirit and spirit alone. Learn and cultivate the Sanskrit language to this end. In all this, however, be as free as the spirit you desire to realize, be as just, as the ideal you aspire to, be as loving as the universal All, you wish to become. Our past is a field enormously vast and extending from the beginning of time; you may find the tares of material grossness growing side by side with the wheat of spiritual refinement. Learn to distinguish, appreciate, and identify. In the realization of the spiritual ideal herein set forth lies the future salvation of man, society, government, science, philosophy and religion. In this ideal alone consists the hope of our ever rising to our place in the scale of really civilized nations.

MANILAL N. DVIVEDI.

A RAJPUT SAGE.*

THE story of this Rajput Sage is a very ancient and very significant one. We have two versions of it, both very ancient; and from their points of difference, as well as of agreement, it is practically certain that neither of these versions is a mere copy and repetition of the other, but that both are taken from a still older original. One of the two versions, perhaps the older, is now found in the Brhad-Âranyaka-Upanishad; that is, in the Book of Hidden Wisdom, appended to the prose liturgy that properly belongs to the White Yajur Veda collection of hymns. These White Yajur Veda hymns were developed from the older Black

* By kind permission of the Editor *Madras Mail*.

Yajur Veda hymns, partly by arranging, partly by separating verse from prose,—which are mixed up together in the Black Yajur Veda collection,—and partly by adding new verses. Both sets of Yajur Veda hymns, and the Sâma Veda hymns as well, are made of shreds and patches of the old songs and poems of the Rig Veda; of odd lines chosen with no very great critical insight, and put together for reasons not clearly comprehensible, so that, in the words of a great and profound critic:—“All that is left of the oldest Veda in the Sâma Veda and the Yajur Veda, is a Rig Veda piecemeal; its hymns scattered about; verses of the same hymn transposed; verses from different hymns combined, and even the compositions of different poets brought into one and the same hymn, as if they belonged to the same authorship.” Now this mangling of the old songs and poems of the Rig Veda was carried out with a clear and definite purpose: to provide the liturgy of a complicated sacrificial ritual, the ceremonies of which were carried out by the Brahminical priesthood. In virtue of their position as masters of the ceremonies, the Brahmins gradually gained for themselves a whole series of powers and privileges which are set forth to their best advantage in the Code of Manu, where the Brahmins are declared to be a little higher than the gods.

The story of the Rajput Sage that we have spoken of, shows the other side of the picture; points to quite a different line and type of culture than that of Brahminical ritual; and suggests many profoundly interesting problems connected with a period of Indian history before the rise of the Brahmin caste, a period when the Brahmins sat at the feet of the Kshatriyas, in the words of the Upanishad itself. Now to the story itself. The hero of it, the Rajput Sage, is Pravâhana, Jibila's son. In both versions of the story,—in the Chândogya and Brhad-Âranyaka-Upanishads,—he is called a Râjanya; and this word, we know, is a synonym of Râjaputra or Rajaput. Again, from the Chândogya Upanishad, it is to be inferred that he is a Kshatriya; so that the identity of Râjanya or Rajput and Kshatriya is here clearly shown. The two minor heroes of the story are Svetaketu, the grandson of Aruna, and his father Uddâlaka the son of Aruna, who are Brahmins of the clan of the Gautamas, and well skilled in sacrificial rites. The two, father and son, are the heroes of another story in the Upanishads, which contains the magnificent refrain—*That thou art*—the declaration of oneness of the individual self with the eternal self, which is the last word of Indian wisdom. If both stories are historical, as in essential facts they probably are, then the teaching of the Rajput Sage bore good fruit, and his Brahmin pupil worthily handed on his wisdom to his son. The story begins with the son's adventure; and, as another Upanishad tells us he was proud, vain and conceited, it must have been an unpalatable one. We shall follow the narrative in the Brhad-Âranyaka-Upanishad. The young Brahmin Svetaketu, Aruna's grandson, came to the assembly of the Pâncâhalas, and approached King Pravâhana, Jibila's son, the Rajput

1895.]

Sage, who was seated in the midst of his courtiers. The King addressed Svetaketu: "Is it you, youth?" The youth answered: "It is I, Sir!" "Have you received instruction?" continued the King. "I have been taught by my father," Svetaketu replied. Then the King asked: "Do you know how beings here go forth at death?" "No!" replied the youth. "Do you know how they come back to this world again?" the King continued. "No!" said Svetaketu. "Do you know how they overcome this world again?" "No!" he replied. "Do you know why the other world is not filled up by the innumerable dead? Do you know at what sacrifice the waters rise and speak with human voices?" "No!" he answered. "Do you know how the divine path is gained, and how the path of the fathers is gained?—As the seer says: 'I have heard of two paths, the path divine, and the path of the fathers, that men must tread; as wide apart as father heaven and mother earth.'" "This also I do not know!" Svetaketu confessed, and, profoundly humiliated, ran away to his father. "This Rajput," he said, "asked me five questions, and I was not able to answer one of them."

Nor is this the only instance in the Upanishads where Rajputs are represented as putting awkward questions which the Brahmins were unable to answer. In the last part of the Prasna Upanishad, Bharadvâja says to his teacher:—"Master, Hiranyanâbha Kan-shalya the Rajaputra—Rajput—approached me and asked a question; I had to answer that I did not know it." To return to Svetaketu. His father, Uddâlaka Aruna's son, bore Svetaketu's reproaches meekly, and set off himself to the Rajput Sage to learn the answer to the five questions. And the story of what then took place, as recorded in both Upanishads,—the Brhad-Âranyaka and Chhândogya,—is very remarkable. The Brahmin was courteously received by the Rajput, water was brought, and the guest was offered a wish, after the ancient custom which finds an echo in the book of Esther, and the story of Herodias. The Brahmin thanked him, and chose as his wish the answer of the five questions that his son Svetaketu had been so humiliated by. "This is a wish for gods," answered the Rajput; "choose a wish for men!" One cannot but be reminded of the answer of Death, in the Katha Upanishad to a very similar question also granted as a wish: "Even by the gods it was doubted about this, what becomes of a man who has died; choose some other wish than this." In both cases, the questioner stood firm, and resisted the offer of gold and elephants and horses and slave-girls. Then the Brahmin formally offered himself as the Rajput's pupil, and was accepted, but with this protest. "Herefore this wisdom was not possessed by any Brahmin; yet I tell it to thee, for it may not be refused to one who asks thus." In the other version, in the Chhândgya Upanishad, the protest is even more strongly put:—"As this wisdom was not imparted to the Brahmins before thee, therefore amongst all peoples it was the teaching of the Kshatriyas."

If we are to take this sentence literally, or indeed if we are to give it any consistent meaning at all, it will imply that up to this time the Brahmins were mere ritualists without wisdom; that they received what wisdom they possess as an act of favour from the Kshatriyas or Rajputs; and that these latter were the real originators and possessors of the intuitions of life which give its supreme value to Indian philosophy. The late Raja Rajendralala Mitra has a pretty clear conception of this when he wrote, in a note on this passage:—“Considering that the Brahmins have been the sole repositories of the sacred writings of the Hindus for more than three thousand years, the existence of this verse, so prejudicial to the interest and dignity of the priestly caste, speaks volumes in favour of the authenticity of the Chhândogya Upanishad. If any liberty had been taken, it is hard to suppose that the Brahmins would have spared a verse which ascribes the origin of the most important element of the Vedic theology, its dispensation of a future state, to their rivals the Kshatriyas. It would seem from it that the religion of the Brahmins once included only the ceremonials and sacrifices of the Veda and omitted its metaphysics.” And these metaphysics, the learned scholar might have added, were supplied as a free gift by their rivals, the Rajputs, if we are to believe the record before us for the authenticity of which Rajendralala Mitra so powerfully argues.

It is worth while, turning back to the five questions again, to examine them, and to see clearly what metaphysics are implied by them. Svetaketu is asked about the fate of those who go forth from this mortal coil, and how they return again and again to this world. Of all this he is ignorant, and, as a typical Brahmin, confesses his ignorance. In other words, he, as a Brahmin, was ignorant of the idea of re-birth, the doctrine of re-incarnation, which was well known to his Rajput questioner, and had been,—this Rajput affirms,—among all peoples the teaching of the Kshatriya alone. The other questions merely strengthen and continue this idea. Svetaketu is asked about the divine path,—that is, the paths of liberation, or Nirvana; and about the path of the fathers,—the sensuous Paradise from which, after a period, men are re-born into the world; and of these too, he, the Brahmin, is ignorant. In other words, these five questions imply the whole doctrine of divinity and liberation with its corollary of repeated re-births, pending final perfection and liberation. And this very doctrine, this piercing intention of life, the very head and crown of Indian wisdom, the soul of the Vedanta, the essence of the doctrine of Buddha, was the teaching of the Rajput Sages, and not of the Brahmin ritualists at all. If we are to give honour where honour is due, in the matter of Indian wisdom, then the significance of this story of the Rajput Sage cannot well be exaggerated.

CHARLES JOHNSTON.

EDITOR'S NOTE FROM A BRAHMIN'S MEMO.

This story is narrated in *Chhândôgya Upanishad*, Chapter V and in *Brahadîranyaka Upanishad*, Chapter VIII. The King only imparts the *Panchâgni Vidyâ* to the Rishi, and not *Brahma Vidyâ*, and, further, the King himself admits that this *Panchâgni Vidyâ* was confined only to the Kshatriya caste (*vide* the above chapters) up to the instruction to Svetaketu's father, and then came into existence in the Brahmin class also. There are some Vidyâs confined to certain particular classes alone. Again, the King himself was perplexed about taking him (the Rishi) as a pupil, and, according to Sankarâchârya and other commentators, he treated him friendly and not like a student.

Some Oriental scholars misunderstood the Text and misled the public, as Mr. Johnston does, in the present case. As regards Râjanya to Rajaputra, there is no foundation at all. The Râjanya word first occurs in Rig Vêda, in X, 90, 12, and there means a Kshatriya class. So, in many places in the Vedas and Upanishads, Râjanya means, according to the context, the Kshatriya class. But it may mean also a son of a Kshatriya.

But we have not a grain of authority to show the present Rajaputra word as derived from the Râjanya.

SELECTIONS FROM THE JAIN ADHYATMA S'ATAKS.

1. *Adhyâtma*—'Spiritual knowledge and development, to the Yogis, is as sweet as the songs of the beautiful damsels, to the young folks of the world.'

2. Pleasure derived from worldly pursuits is not one full drop from the immense waters of the Ocean, as compared to the pleasures of *Adhyâtma* the 'spiritual knowledge.'

3. Its contentment is so full that there remains no more thirst for the wealth of kingdoms and the ranks of Indras.

4. *Adhyâtma* is *Vajra* to crush the mountain of *fraud*; it is the moon, to increase the happiness of friendship, and is *Dâvâna*, fire, to burn the forests of lust.

5. In its kingdom, the thief of sin is never allowed to stay,—diseases and epidemics fly far away and showers of perpetual rest refresh the heart.

6. In hearts where the sacred truth of *Adhyâtma* (spiritual enlightenment) has dawned, desire for sensual gratifications; anger, pride, malice and sadness, never find their way.

7. If the veteran *Adhyâtma* is not in favour, the cruel and mean (*chundâla*) of *passion* gives pain, even to the learned.

8. The ever-increasing creeper of worldly desires in the forest of mind, is uprooted only by the dagger of *Adhyâtma* in the perfect *Rishis'* hand.

9. Spiritual knowledge and development are as rare in this world, as a house in the forest, riches with the miserable, and light in dark places.

10. Spiritual enlightenment comes only to him who is fortunate; other branches of knowledge are only carried by the ignorant like a load of *sandal-wood* on the back of an ass.

11. What gems of truth the learned have obtained from the Ocean of the *Sâstras* by means of spiritual cultivation.

12. All knowledge of a proud, learned man, without *Adhyâtma* serves only to increase the happiness of the worldly-minded, like the sons and wife of a wealthy man.

13. The *pith* of it therefore lies in studying the *subject* of *Adhyâtma* from the *Sâstras*, absorbing its truth in the heart, and realizing and contemplating the same by giving full scope to imagination and thought.

14. One from whose heart, the bondage of (*Moha*) earthly desire has found its way out, whose engagements are purely unselfish, and pursuits only internal, is the true *Adhyâtmi*.

15. As calmness of mind is the ground of all good character, so is *Adhyâtma* to all practices of *Yoga*.

16. Selfish motives and material desires to secure the objects of the world, or get a good name, are enemies to the practice of *Adhyâtma*.

17. Meanness, covetousness, levity, baseness, deceit, fear, roguery, and ignorance, being still more powerful enemies, lead to failure.

18. Peace, control and tranquility of mind, wishing to relieve oneself from the fetters of *Karma*, and showing kindness to all living beings, are the motives which lead to worthy success.

19. Like the two wings of a bird or the two wheels of a carriage. Right thinking and Right acting carry the *Adhyâtma* forward.

20. A bad action with a good intention is sometimes fruitful of ultimate good, like copper turning into gold by the touch of the *Philosopher's stone* or a drug.

21. Therefore those, whose actions are not right for the present, but who *wish* to enter the *Path of Virtue*, are considered admissible into the *Order*.

22. One who shows readiness to undergo trials, and perseverance, is also considered worthy of admission, as it is difficult to know the inner intentions.

23. Nothing would ever be done if we waited till we had satisfied every possible objection to the doing of what we propose.

24. If we avoid all that is bad, but do not practice what is good, our motives are unfruitful.

25. Being devoid of all fraud and deceit, if a man follows the *Right Path*, under the guidance of a competent *Guru*, the results of his actions will never be fruitless.

26. There are three ways of self-purification, *viz.* :

(1) Through *Vishva* or the *causes* for which life is sacrificed, or the *objects* which become means of purification, like untimely death by *weapons*, &c.

(2) Through *Atmâ*, i.e., by subjection of soul to the various penances and austerities, like the five yaws and three niams.

(3) Through *anubandha*, i.e., by means of pacification of mind.

27. *Fraud* is fire to burn the creeper of *Mukti*; it is *Râhu* to overshadow the moon of your actions; it is the cause of all misfortunes, and by it perish all pleasures of *Adhyâtma*.

28. *Fraud* is *Vajra* to crush the mountain of knowledge; it is ghee to inflame the fire of passions; it is a friend of bad habits, and is a thief, to steal the wealth of piety.

29. Having fraud or hypocrisy at the bottom of one's doings, he who wishes to obtain Nirvâna, attempts only like one desirous of crossing the ocean on an iron vessel.*

30. As *mirror* and *lamp* are to the blind man, so *Vrata* (*abdication*) and *tupas* (*austerity*) are to one whose heart is darkened with fraud.

31. Shaving of head, sleeping on floor, living by begging, and practising *Brahmacharya*, the value of all these diminishes by fraud, like that of a *Gem* with flaws in it.

32. It is easy to give up taste, adoration of one's body and passions of mind, but it is difficult to banish *fraud*—(hypocrisy).

33. By concealing one's faults a man obtains fame, but this leads to internal demoralization of character and felony.

34. Virtue is destroyed by fraud, as Lotus by frost, body by disease, forest by fire, day by night, knowledge by ignorance, and happiness by strife.

35. By praising one's self and censuring others, a man generates new Karma which becomes an obstacle in his own way toward purity.

36. Therefore those who are immersed in *Adhyâtma* ought not to practice the least hypocrisy; as the smallest hole in a ship renders it unfit to cross the sea.

37. Hence one should follow the upright and fair course, unfraudulent in itself, and free from stains of anger, pride, malice and covetousness.

38. For in this forest of the world, at one side the fire of passion is raging, on the other there are falling avalanches from the mountain of *Vishaya*, the river of *Vikriti* is troubled therein with whirlpools of anger; and the surrounding ocean of sorrow is raging with foams of disease and death.

39. A man therefore unarmed with the weapons of *Vairâgya* and *Adhyâtma* ought not to tread upon such fearful ground, lest he be

* Formerly all boats and ships were made of planks of wood.

waylaid and robbed by the various ruffians disguised as wife, sons, relations and friends.

40. These being sometimes vehicles of the dark affections or desires, excite each and every member of the family at the least provocation ; sometimes anger playing its part, at another time pride appearing on the stage, while all others wait their turn behind the scene.

41. The RAKSHAS of the world, with serpents of KASHA'YA coiled over its head, and a garland of bones of VISHAYA around the neck, showing teeth of faults, in mockery of *Kâma*, and moving in the darkest night of ignorance, is not to be believed and depended upon in its treacherous actions.

42. Wise men, therefore, ought not to fall victims to it, being darkened by love of their wealth, and family, which are mere illusions and vehicles of constant grief.

43. Worldly pursuits are as painful to a wise man, as imperfect knowledge to a Paudit, friendship of a rogue to an honest man, felony to a justice, youth to a widow, and the looks of a beloved, to a block-head.

44. *Adhyâtma* is as rare to the passionate, as calmness to lions, and forgiveness to serpents, and one who, without destroying passions, pretends to practice it, vainly attempts to cure a disease without applying the remedy to it, or sows seed without clearing the ground.

45. In a passionate mind, *Adhyâtma* dries like water on an iron ball red hot, and is as totally invisible in the heart, as the moon, in the darkest night of *Amâyasyâ*.

46. One from whose heart the desire for prolongation of the pleasures of the world has been uprooted, *his* enjoyment of the same, as a matter of course, becomes the cause of good in future ; every thing else is vain and transitory.

47. One who does not hesitate to enter with indifference into a worldly affair, and acts merely like a puppet in the hands of his master, remains untouched by the *Kârmic Vargas* (groups). This principle is known by the name of '*Yoga-Mâyâ*' in certain schools of Philosophy.

48. There are three kinds of *Adhyâtma* (*Vairâgya*) viz. :

(a) *Dukkha-garbbit*—That which attends after full enjoyment of animal life is rendered hopeless by worldly inflictions and troubles, physical and mental, or in absence of the fulfilment of worldly desires (*Bhoga*).

(b) *Moha-garbbit*—That which is pretended, in order to serve a material purpose, in shape of gaining wealth, fame, &c.

(c) *Jyâna-garbbit*—That which is truly earned by fruit of knowledge and devotion to Gurus, or naturally attends by *self-preservation* (obedience to the higher self).

49. That which comes as the result of suffering and grief (*Dukkhu*) goes away soon after the cause is removed ; and man in its fit, is always

seeking relief at the hands of his so-called followers, and ever keeps behind the army.

50. That which comes from the overflow of affection (Moha) is no more to be seen when the mind returns to its calm and cool state, after the appetite of passions and excited desires (Tanhâ or *Trishná*) is fulfilled.

(To be continued.)

THE BRAHMO SAMAJ.

[*Editor's note.*—When the article on “*The Brahmo Samaj and the Religious Reform*,” was published in the *Theosophist* of June last, the Editor offered the “hospitality” of its pages to “any Brahmo leader whose opinions carry weight,” who wished to reply to that article. This offer has been accepted by Babu Sita Nath Datta,—a greatly respected Brahmo gentleman,—author of numerous Theological and Philosophical works. He has also published the Upanishads, with translation, and Sanskrit commentary, and may be justly called one of the representative men of the Brahmo Samaj. We therefore cheerfully give place to this reply, and to the rejoinder which follows it.]

I desire to make some comments on certain points contained in an article on “THE BRAHMO SAMAJ,” written by my friend and cousin, Ishan Chandra Dev, and published in the June *Theosophist* of the current year.

First, as to his declaration that he is “Socially a Brahmo, but a Hindu as regards philosophical and religious views,” I consider this statement to be a very unguarded one. Only about a year back, when he became “Socially a Brahmo,” (I mean on the occasion of his marriage), he declared, according to the provisions of Act III of 1872,—“I do not believe in Hinduism,” and by this declaration, as well as by rejecting the current forms of Hindu marriage, and specially by marrying a Brahmin lady, while he is a Kayastha by birth, he entered as emphatic a protest against Hinduism as any one could. But he will perhaps say that it was against current Hinduism that he protested, and not against higher and philosophical Hinduism. Well, but does not the term “Brahmoism” describe that higher and philosophical Hinduism far more correctly than the extremely ambiguous term “Hinduism”? perhaps he will say that *his* Brahmoism differs much from *current* Brahmoism. Perhaps it does, but if he thinks, as I hope he does, that his notions about Brahma and our duty to him are higher and truer than those held by ordinary Brahmos, so that he is more really a Brahmo than they, his difference with current Brahmoism should not make him discontented with the name “Brahmo.” Specially, since, notwithstanding his rejection of current Hinduism, he can, he thinks, call himself “a Hindu, as regards religious views,” much more truly can he call himself a Brahmo in religion, in spite of his difference with current Brahmoism.

Secondly, he is wrong in supposing, that H. L. H.'s view,—put forth in the columns of the *Indian Messenger*—that “Brahmoism is such an

Indianised form of Christianity" and "has stealthily possessed the hearts of the majority of Brahmos," is correct. That is a view which is shared by an extremely small number of Brahmos, so small that it scarcely deserves mention; and I may tell him that my young but learned friend who hazarded that view, several years ago, has now given it up altogether. The majority of Brahmos are opposed, I believe, to identifying their religion with either Christianity or Hinduism, and so far as the essential spirit of either of these religions is concerned, I think there is at least as much Hinduism, of the Vaishnava stamp, as Christianity, in current Brahmoism. The "emotional ebullition" of which he complains, is more Vaishnava than Christian. What makes him and those who think with him, conceive that the Brahmo Samaj is not sufficiently Hindu, is perhaps this,—that Vedantic aspects of spiritual life do not find sufficient recognition by its members. But in this respect, the old Hindu Society is even more un-Hindu than the Brahmo Samaj. And, we have this advantage over them, that our '*aradhana*,' the principal part of our system of worship, is Vedantic both in form and spirit. It can very justly be described as a series of Vedantic *dhyānas* or *upāsāns*. I hope, as he also seems to do, that with the progress of philosophical study in general, and the study of Hindu philosophy in particular, amongst us, the universal and permanent aspects of Vedantism,—and it has its local and temporal aspects also, which must and ought to pass away—will find more recognition from us in future. But it was neither unnatural that reformers going through an exclusively English education should have been somewhat more Christian than a Hindu might wish, nor, considering the inertia and conservatism which Hindu modes of spiritual culture usually induce, was it quite undesirable that the first leaders of the Brahmo Samaj, and their followers too, were imbued with a little too much of Christian iconoclasm. Besides, his admiration of Hindu modes of spiritual culture, seems to me somewhat excessive. It savours of exclusiveness, and seems to imply a total ignorance of the higher aspects of Christian religious life. There cannot be too much of those things in the Brahmo or any other Samaj.

Passing by, for want of time, some other important points in his article which I might notice, I shall comment upon one or two astounding statements made by him. By far the most noticeable one is, that "mutual promise of marriage has been to the extent of 90 per cent. broken, to the breaking of many educated Brahmo ladies' hearts." Every one here, that has read or heard of this assertion, has been taken aback by this horrible misrepresentation—unconscious of course, on his part,—of the social life of the Brahmo Samaj. His general connexion with the Brahmo Samaj, is, indeed of pretty long standing, but he has so long been away from the main centres of Brahmoism, living, for the most part, in out-of-the-way places, and his connexion with the social life of the Brahmo Samaj is so slight and of so short-standing, that it has been extremely imprudent on his part to hazard such an assertion. I think he owes it to the

community to which he belongs, and which, I believe, he has wronged by making this assertion, to withdraw it, if he has already found out his mistake, or to enable others to correct it effectively, by answering the following questions :—

(1) What is the actual number of Brahma marriages that have been celebrated or proposed up to this time ?

(2) How many cases of breach of promise have come to the writer's notice ?

(3) What are his sources of information, regarding such cases, and what are his reasons for believing in the correctness of his information ?

My acquaintance with Brahma social life, which is almost incomparably more intimate than his, enables me to say with confidence that the number of cases in which there has been breach of promise—and in some cases there might have been reasonable grounds for such a breach—is so very small, that of the many defects of our community which constantly draw our attention, this has never seemed to us a noticeable one.

Another statement of his, which has pained me much, is that "almost all the other missionaries, except Pandit S. Shastri, are half-hearted." What justification is there, or can there possibly be, in his sitting in judgment upon the Reverend Babu Pratab Chandra Mazumdar, Pandit Gourgovinda Roy, Babu Nagendra Nath Chatterji, Babu Banga Chandra Roy, and a host of other worthies whom I have no space even to name, and pronouncing them "half-hearted" missionaries ?

He says "the ranks of the Brahma Samaj are daily being thinned away." What proof can he give of this "daily" occurrence ? He has mentioned the desertion of three of our former missionaries. Does that prove his statement ? Does he take any notice of the number of men joining the Samaj year after year ? It has sometimes been remarked that Brahmans returning to Calcutta after three or four years' absence are most agreeably surprised by the number of new faces meeting them on every side,—faces of men and women who are Brahmans both by profession and action, and are not mere "sympathisers." The number of outside "sympathisers,"—men who used to cheer Brahma orators, and sing and dance in Brahma devotional meetings, but had no courage to act up to their professions,—has lately much decreased. Such people now mostly call themselves "Hindus." This seems like a "thinning away of our ranks" to outsiders. But this is a sort of thinning which many of us do not feel as a loss at all. The number of earnest-minded and faithful men joining the Brahma Samaj, has never been, I believe, greater in any other period of Brahma history, than the present. Desertions are not at all a new thing ; there have been desertions before, even from the ranks of missionaries, as there are now. They are not necessarily proofs of the weakness of a movement.

I shall finish by saying a word about Pandit Vijay Krishna Goswami. It is not true that "he recruits his followers principally from the Brahmo Samaj." His followers are mostly Hindus who have never been Brahmos. As to his Brahmo followers, it is necessary to say, in justice to them, that only a very small number of them have left the Brahmo community.

SITA NATH DATTA.

FROM A DIFFERENT STANDPOINT.

(MY REPLY TO BABU SITA NATH DATTA'S "COMMENTS.")

My respected friend and cousin has taken exception to the following statements of mine, namely :—

1. I am "socially a Brahmo, and a Hindu as regards philosophical and religious views."
2. "That this (H. L. H.'s Christian) view has stealthily possessed the hearts of the majority of my Brahmo friends."
3. "Mutual promise of marriage has been to the extent of 90 per cent. broken, to the breaking of many educated Brahmo ladies' hearts."
4. "Almost all the other missionaries, except Pandit S. Shastri, are half-hearted."
5. "The ranks of the Brahmo Samaj are daily being thinned away."
6. Pandit Bejoya Krishna Goswami "recruits his followers principally from the Brahmo Samaj."

Although the first objection to a purely personal statement could be best met outside the public press, I proceed to take each of the above as they appear and try to disprove that the statements are "unguarded," "wrong," "imprudent," "untrue," or "unjustifiable:"

1. There are two sides to every religion, both ancient and modern---one side refers to social matters and domestic ceremonies, and the other to religious beliefs and nature of worship. Hinduism has likewise two sides; one, the popular side, is "a bundle of *desâchâra* as to eating, drinking and marriage" as Vivekananda has rightly said, and the other, the religio-philosophical side, has been familiarized and labelled by the orientalist, from Sir W. Jones downwards, as "Hinduism." They did not take note of the popular side which widely differs in different parts of India; by Hinduism they always meant and mean that higher aspect of it as represented by the writings of the Rishis, unless expressly stated otherwise. Even by the young Brahmo Samaj, similarly, two sides have been recognized in the two-fold classification of Brahmos as Anusthânika and non-Anusthânika, *i. e.*, those who are socially and religiously Brahmos, and those who are socially Hindus, and religiously Brahmos. Now suppose there is one who has rejected the social side of Hinduism but accepts

the religio-philosophical aspect of it. Will you, gentle reader, understand his mental and spiritual attitude if he calls himself a Brahmo or a Hindu? Which, Hinduism or Brahmoism, do you think expresses more approximately a belief in the twin doctrines of Karma and Reincarnation, in the seven principles of man, in the existence of animal souls, elementals and elementaries, in finer forces of nature, such as astrology and cheirosophy, in psychic faculties of man, such as clairvoyance and clairaudience, and in a number of other things considered superstitious more or less generally in the Brahmo Samaj? Brahmoism, as at present constituted and understood, scrupulously excluding all like beliefs, cannot describe the "higher and philosophical Hinduism." Believing, as he does, in the fundamental unity of all religions, the present writer cares very little if he is called a Brahmo, Hindu, Buddhist or even a Christian by others, as long as they know and correctly understand his inward belief.

According to Act III, of 1872, the declaration to be made is not "I do not believe in Hinduism, Christianity, etc.;" but—"I do not profess Hinduism, Christianity, etc.;" and I think there is a good deal of difference between the two. My declaration at the time of my marriage, that "I do not profess Hinduism, Christianity," etc.; was in meaning and wording the same as that made by my respected cousin and twenty other friends. Does he think that when he made that declaration, he protested against one and all of the items of the Hindu and Christian beliefs? It is the modern *form and practice* of any religion, that a sensible man can protest against and disavow, and not the *spirit* of the religion. The law itself was enacted to give validity to a certain *form* of marriage otherwise than prevalent amongst the Hindus, Christians, etc. It concerned itself more with the observances than with a man's spiritual beliefs. Does he think the Act was solely meant for disbelievers and unbelievers of all kinds? That it was not so intended by the late Keshub Chunder Sen, the *prime mover* in the enactment of the aforesaid Act, I hope and think.

2. What is complained of in my article is, that the Brahmo Samaj, trying to follow faithfully the footsteps of modern Christianity, paid, without consideration or without any thought, no heed to the beckoning of our "mother religion"—about which Prof. Max. Müller said in the *Edinburgh Review*—"If I were to ask myself from what literature we, in Europe, we who have been nurtured almost exclusively on the thoughts of the Greeks and Romans and of one Semitic race, the Jewish (in the Old Testament to wit), may draw that corrective which is wanted to make our inner life the more perfect, more comprehensive, more universal--in fact more truly human—a life not for this life only, but a transfigured eternal life, I would point to India." As to the spirit of Brahmoism, the *Unitarian* of America says:—"Though it (Brahmoism) does not call itself Christian, its spirit, its ideals and its central principles are Christian in the best sense of the word." I think it is nearest the truth, and the Hindu "spirit, ideals and central

principles" are rejected *in toto* from any ideal of Brahmoism, and any amount of twisting cannot, at least for a decade or so, make that word mean all that.

I am not aware of any "higher aspects of Christian religious life," the practical and theoretical sides of which are not more fully shown in Sanskrit literature.

3. This statement of mine referred only to the educated Brahmo ladies, or those who are considered to be so by the public, and not to Brahmo marriages in general. It is needless therefore to give here statistics of Brahmo marriages, nor is it necessary to name the source of information, as the partial if not the whole information is already in the possession of the public. I shall be glad to be told that breach of mutual promise of marriage has not actually taken place in the majority of these cases, and some of the ladies have not suffered heavy mental shock from the infidelity of the men they hastily selected. It is not correct to say "this has never seemed to us a noticeable one," for the facts are that this question has been solemnly discussed and rules framed by the East Bengal Brahmo Union in their 2nd convention. I will translate the opinion of the Editor, *Tatwakaumudi*, admittedly Pandit S. N. Shastri, on this question. He says:—"Already it has in some cases been observed that a young Brahmo resolves to marry a certain young lady; they begin to visit and love each other; people also come to know of their engagement; notice is also given to the Registrar, but then, after all that, the marriage is cancelled. . . . This gives grievous shocks to the young ladies and causes loss of honor in the Society. If this sort of weak-mindedness continues in the Samaj, the peace and bliss of the ladies will frequently be destroyed by weak and irresolute men. It is the duty of the members of the Society to protect the ladies from the hands of these irresponsible men"—(*Tatwakaumudi*, vol. XIV, page 195). •

My idea on this subject is that if any gentleman or lady knowing the value of chastity and understanding the responsibilities of marriage ties, expresses by word, deed or in writing, his or her willingness to take the other as his or her wife or husband, provided, of course, this is reciprocated by this other, if he or she marries a third party regardless of this engagement, a breach of promise of marriage has taken place in this case. This is also recognised by law as such. I view this as a sort of divorce and in no way less criminally objectionable.

Do you ask me how I presume this to be the result of imitation of the so-called civilized customs? The following is from the *Pioneer* of 7th May, 1895, and re-echoes in substance the saying "Divorce is a handmaid to modern godless civilization".

"A return of the number of divorces in foreign countries during the last 10 years has been issued as a parliamentary paper. It would appear that in most of the countries where statistics are available, the number of divorces in comparison with the population has been considerably on the

increase. In the United States where, according to the gentleman in "Punch", divorce is a necessity, the number of divorces increased from 9,937 in 1867 to 25,535 in 1886. According to the census of 1890, there were 120,996 divorced people in a population of over sixty-two millions."

4. The word half-hearted was not used in a bad sense but in the sense of discouraged and disheartened. That the present state of the Brahmō Samaj is quite discouraging to many of the leaders and missionaries, can be amply proved by quotations from the Brahmō Samaj organs. An intelligent interviewer can readily find out that they are not at all hopeful of a near success of their movement. The inter-relations between the three different churches and the state of things in each seem to be in such confusion that it is sufficient to make the most full-hearted lose heart. Says the *Indian Messenger* of 20th October, 1889.—“Whenever we enquire into the causes of the weakness of our body let us bear in mind that the chief source of it is our lack of religious earnestness. Do we strive with all our might to do the will of God, to realise our religious ideal? If not, our half-heartedness must express itself in a thousand ways.”

5. The History of the Brahmō Samaj reveals the following facts. The demise of the illustrious Ram Mohun Rai left the Brahmō Samaj in a moribund condition. Soon after its revival by Maharshi Devendra Nath and Keshub Chunder, the latter separated from the former, forming the Brahmō Samaj of India. How and why the leaders of the Sadharan Brahmō Samaj subsequently seceded from Keshub and formed a new Samaj is well-known. After the death of the famous Keshub Chunder, Sadharan Brahmō Samaj came to be known as *the* Brahmō Samaj, the Adi and the New Dispensation Church both falling in the background, and the Sadharan Brahmō Samaj alone responding more to the aspirations of young India. Now in less than a decade Pandit Agnihotri, a very powerful missionary of the Panjab, seceded; his secession was quickly followed by that of Pandit Goswami and then by that of Pandit Vidyaratna; and two more missionaries also have practically left, one having resigned and the other becoming a close disciple of Pandit Goswami. Of the two other bodies the Adi and the New Dispensation, the latter has been divided and sub-divided into some small groups of activities around some personalities as centres. The activity being largely expended in internal disputes “over the mangled corpse of that poor Brahma Mandir”—as Mr. P. C. Mazumdar puts it—it can hardly reach the outside public. The Adi Samaj, it seems, disfavors the name Brahmō and during the last census sent round a circular to adopt the name Monotheistic Hindus. If any sensible man wants more proof of the Brahmō Samaj being daily thinned away, I will respectfully ask him to turn over the pages of the *Totwakaumudi*, vol. XIII, p. 54, 161; vol. XIV, p. 63, 65, 114; vol. XV, p. 27, 78, 80, 188, 219; and vol. XVI, p. 74, 87, where he will find the decline and decay of the Brahmō Samaj is clearly admitted. On p. 161 of vol. XIII, the Editor says—“comparing with the time 20 years back, now very few people are publicly initiated into

Brahmoism." The fact of the "new faces" being seen in the Brahma Samaj must be discounted by the further fact of the older faces leaving it.

6. To meet this objection, I can do no better than quote what Mr. P. C. Mozumdar says in his *Interpreter* of April, 1894, under the heading—"A growing danger in the Brahma Samaj." It is a satisfaction to me to know that I am not the only observer of this fact. My only excuse in quoting it *in extenso* is that it is from the pen of a man whose opinion carries weight and my readers will probably find it interesting. Mr. Mozumdar says:—"It is a notorious fact that many of our fellow religionists have begun to show a strange fancy for Sanyasis, Fakirs, Sādhus, and Religious mountebanks of all sorts. This is largely owing to the defection of a well-known Brahma Missionary, (Pandit Bejoya Krishna Goswami—I. C. D.) one of the earliest and best followers of Keshub Chunder Sen in times gone by. This gentleman, the lineal descendant of a Vaishnava saint, took the old Hindu devotee ways after he got estranged from his leader, and found no satisfaction elsewhere. His example led away a good many at first, and since then a regular epidemic has grown in the direction of superstitious reverence for the theatricalities of Hindu devoteism. The disease is most prevalent in the Sadharan Samaj, but it is slowly infecting every other section of the community.....one peculiar symptom of the outbreak is that those who suffer from it almost always retain their intellectual and partly their social adherence to the Brahma Samaj; they seldom say they have ceased to be Brahmos, but their hearts, their spiritual affiliations, are with strange practices, with secret sects, and mysterious Genii.....Now opinions, constitutions and social reforms are important in their way, but very much more important to a religious body are its spiritual concerns such as faith, love, wisdom, insight, devotion, depth, holiness and the magnetic personality of leaders. It is precisely in these latter articles the Brahma Samaj lacks. And mere speeches and professions do not supply that lack. Our ceaseless controversies, endless personal dislikes, worldly-minded activities, stand in the way of spiritual attraction, and disgust our brethren. What matters it if one party wins, when our best and most ardent men are alienated? The danger is growing every day. Let those who care for their own souls, and for the souls of their fellowmen, not so much for party interests, hasten to unite and take counsel as to how the spiritual ministry of the Brahma Samaj may be more effective than at present. Otherwise, few spiritually-minded men will care to continue their connection with it, and the movement will break up into a hundred fragments of fanciful antagonistic sects. What above all, is needed among us, is a body of competent ministers able to attract the reverence and satisfy the deepest spiritual instincts of the congregation. Unless, we are able to produce our own Sādhus, our fellow theists will run after other Sādhus, even if these be absurd and superstitious men."

The gist of my whole article was that although the bulwark of the Brahmo Samaj was formed of the best available men from the Hindu Samaj, within so short a time religious and spiritual progress seems to be stagnant, and the principles on which the Society is based appear also to be unsound. This I tried to show from visible effects, but I did not go to any length in tracing out the causes of the decline of the movement.

There is nothing to be "discontented about" but on the contrary there is reason for one to feel honour in identifying oneself with a community of so many intelligent and educated people of cultured manners—a community where drunkards, gamblers, liars and the otherwise morally wrecked are never tolerated. I was not 'discontented' nor did I hold pen to infuse discontent into the minds of otherwise contented people. What I aimed at was to describe the present true but unquestionably declining state of the Brahmo Samaj. It at one time promised much, and many educated, liberal-minded men of the East and West looked forward to the days when Brahmo Samaj would prove a success and triumphantly preach the message of sublimated theism to the world. The term of experiment is practically over, and it is my confident belief that unless the roots of faith and vital principles of the Society are reconsidered, remodelled and reconstructed in the Light of Theosophy, the wisdom-religion, nothing would be of any avail to check the 'downward course of the movement. The hours of dream will soon be over, and the 'daily thinning away' will open our eyes to the many errors in principle which now do not seem to be "noticeable," to the discredit, be it said, of so many sensible men and women of the Brahmo Samaj.

ISHAN CHANDRA DEV.

*THE BHAGAVAD-GITA' OR THE LORD'S SONG.**

[Editor's Note:—Although Mrs. Besant's translation of this work was noticed in our August issue, we cheerfully insert the following additional review, kindly furnished by an esteemed contributor.]

THERE is hardly a sect in India which does not claim the Bhagavad-Gîtâ as its own. The universality of the teachings of that divine song may best be imagined from this circumstance coupled with the attempt made some years back by a German orientalist to prove the Gîtâ a copy of the Bible. In India there has scarcely been a writer or Jnâni of any repute who has not tried his hand on the Bhagavad-Gîtâ. Though forming a part of the great epic of the Mahâbhârata, the place assigned to the treatise in Hindu metaphysics is quite unique. Every new founder of a school of thought must evolve his philosophy from the Upanishads, the Brahma-Sûtras, and the Bhagavad-Gîtâ which, as the

* Translated into English, by Mrs. Annie Besant; [London, Theosophical Publishing Society. 2s., and cheaper edition 6d.]

third Prasthâna, is given rank with the other time-honoured Prasthânas of the Vedânta. The question of the probable date of this poem may well be left to the dry fancy of these scholars who cannot as yet perceive the light beyond time and beyond space. The translator has done well in ignoring this pedantry.

The Lord attaches himself to no school or philosophy, and in the words of Mrs. Besant, the object of the whole teaching is to "lift the aspirant from the lower levels of renunciation where objects are renounced, to the loftier heights where desires are dead, and where the Yogi dwells in calm and ceaseless contemplation, while his body and mind are actively employed in discharging the duties that fall to his lot in life." Herein indeed is found an answer to the puzzles which mislead many an orientalist in the meaning attached to the words Yoga and Sâmkhya used in the Gîtâ. Krishna reads an entirely spiritual meaning into the words Sannyâsa, Tyâga, and Yoga, and plainly puts it, at the beginning of the 6th and the 18th chapters, that the hitherto received usage of renouncing all action, and all forms of external worship is neither Yoga nor Sannyâsa. The Renunciation Krishna aims at is highly spiritual. To him the eternal law of nature, so often explained by him as Mâyâ, Prakriti, Guna, Sampat, and so forth, is only a form of the immutable That, and he who, harmonised in That, acts in accord with the fulfilment of that Law, is a better Sannyâsi or a Yogi than any other who may have gone into Sannyâsa after the formal Sâstric manner, or who may have acquired Yoga through the well-known physical exercises. Krishna's philosophy is a philosophy of Love and Action; love transcending all forms and all limits, harmonising the aspirant in the Universal All, and action done in accord with the fulfilment of natural laws without any consideration of consequences. The intellectual 'doubt,' the begetter of modern scepticism and materialistic atheism, is set down as the cause which disturbs the natural harmony of the universe, and prevents the self from finding the Self in its progress from experience to experience ripening into supreme Self-realization. Arjuna, desponding on the field of battle, desires to be relieved of the doubt born of ignorant considerations of right and wrong, causing narrowness of heart and leading to obscuration of his real nature, (*vide* ch. II. 7). The Lord, after deigning a complete explanation, concludes with saying: "Is thy delusion caused by unwisdom, destroyed?" And Arjuna replying, "Destroyed my delusion, my doubts have fled away," stands ready to do the Lord's bidding, and carry out, without the least consideration of consequences, what falls to his lot in the course of nature. This brief indication of the central idea worked out in the Gîtâ and clearly brought out by the able translator in her introduction, must help to explain the universal respect this book commands, and the peculiar charm it exercises over all. The lofty teaching of the Gîtâ leaves the clash of schools and opinions far below, and teaches the aspirant that idea of universal love which helps him over many a knotty point of orthodox cribs and Sâstric rites. This lofty

1895.]

idea of a teaching held in universal esteem ought to warn us against all such narrow materializations as are produced by that rank school-logic which fails to grasp the truth of Absolute Idealism, and therefore pronounces it impossible or absurd. The translator has done well in touching upon the esoteric meaning underlying the personal historical aspect of this divine drama. The strife between the higher and lower nature of man is as old as the universe, and the battle has to be fought and won in this body of man. The real victory consists in that supreme harmony of which both these natures are but the variant tunes. The muse of Milton and Goethe has enriched herself on the theme which we find presented here in its ultimate, self-realising, aspect.

Of translations of this divine song in prose and verse by competent orientalisists there has been no lack whatever. But compared to the simple yet rich, delicate yet deep, spirited yet lovely, accurate yet pathetic, translation before us, they each and all appear but unfortunate attempts at interpreting a song, the gorgeous melody of whose music they had not the ear to hear, the magic splendour of whose spiritual effulgence they had not the eye to see. Herself deeply imbued with the spirit of the teaching, a master of the language she wields, the translator has done her very best in preserving the spirit of the original in as simple and as perfect a form as possible. The translation which she acknowledges to have executed under the guidance of learned Pandits at Benares, is on the whole sufficiently accurate, and though philologically it may be possible to pick pedantic holes in the most perfect piece of workmanship, we may assure the reader there is no material discrepancy at any single place in the book.

Above all, the indefatigable translator has our best sympathy with the unexpressed yet clearly visible object of popularising this important scripture of the world-religion among the masses of England and other countries. The dedication breathes a spirit quite in accord with the tender heart whence it emanates, and the wish implied in the act, we sincerely hope will ere long be realised in the deserved popularity of this translation in every civilized country throughout the world. We strongly recommend the book to every English-knowing person, and request each to cherish it as any other religious balm which ministers to real spiritual comfort.

Reviews.

MAGAZINES.

Lucifer.—July 1895. "On the Watch-Tower" notes the movements of the President-Founder in various European countries; touches upon the status of the T.S.,—it being now settled that it has a legal right to breathe; speaks of the Ancient History of the Maoris, showing that they had, before the English visited the island, some occult and scientific knowledge, which was accessible to their "eldest sons of high priests;" discusses the "possibility of communicating with Jivanmuktas" and their re-incarnation; quotes from a statement made by an eminent scientist of the Royal Institution, in a recent lecture, concerning the manifest analogies which exist between metals and alloys, and living organisms, and gives a brief report of the Fifth Annual Convention of the European Section which was held in London on July 4th.

Mr. Mead's Essay on "Orpheus" is continued, the article on "The Prayag Letter," contains three letters from Mr. Judge on the subject,—written in 1893 and 1894; an Essay on "Karma," by Annie Besant, is commenced; "The Doctrine of the Heart," "Two Houses," and "Early Christianity and its Teachings" are each continued,—followed by "Musings of a Neophyte," which completes the main text.

E.

The Path.—July. "Letters of H. P. Blavatsky," are continued, "An Indian Master on some Brabmans," "Talks about Indian Books," "Proofs of Re-incarnation," (a thoughtful article), by Jerome A. Anderson, "Advantages and Disadvantages in Life," by W. Q. Judge, "H. P. B. on Messages," and "Testimony as to Mahatmas" comprise the articles in this issue.

Mercury.—A double number, May—June, cheery and sparkling, contains "Guarded by the Higher Self," "Jack and the Bean-stalk,"—nice for the children—"Editorial," "Silver Gleanings,"—instructive—"A Butterfly Story,"—a wonderful object-lesson—"The Children's Corner," and "Puzzle Department."

Mercury says in its Editorial, that the problem—"How can Theosophy be presented to the Children,"—has been solved, at least in part, and that "several newly formed Lotus Circles have resulted from the simple lessons and stories given in the pages of *Mercury*." May its success continue.

E.

The Philosophical Journal is a long way in advance of that periodical of which it is the outgrowth,—the "R. P. J." of fifteen or twenty years ago. When a woman is on the editorial staff of a paper, we can generally rest assured that it will be a clean and wholesome sheet. We notice in the issue of July 6th, among many good articles, one entitled—"Must we Re-incarnate." by Bertha French. This article would prove very useful to beginners in this line of thought. Mrs. Besant's opinion of Solovyoff is given, and her noble tribute of affection and profound respect for her former teacher, H. P. Blavatsky, is reprinted from *Lucifer*.

E.

Theosophia.—(Amsterdam). The contents of No. 39 are, "Not Understood," "The Key to Theosophy," "India and her Sacred Language," "The Idyll of the White Lotus," "Unity the Basis of Brotherhood," "Letters that have Helped Me." and communications.

The Journal of the Maha Bodhi Society, has, among other articles, "Buddha's Message to the World"—(being the Address delivered by the Editor in Calcutta), "Christian Critics of Buddha," "The Arhat Mind," and "The Foundation of Buddhism."

The Theosophical Forum.—June. (Issued by the Theosophical Society in America). As Mr. Fullerton has severed his connection with the *Path* office and with the *Forum*, it is now under the management of the above Society, and its sheets are uniform in size with those of the *Path*. This present issue contains, in addition to the usual "Questions and Answers,"—"Subjects for Discussion," (which are useful in Branch work), and "Theosophical News."
E.

The Vahan.—July, contains the "Executive Notice" of the President-Founder, some letters on the "Che Yew Tsang" legend, and "Theosophical Activities."

Theosophy in Australasia, the organ of the Australasian Section, T. S., reached us in time but was immediately taken away by some party who failed to return it. The prospect for Theosophy in Australasia is very hopeful and new charters are in demand. The Countess and the General Secretary are hurried with work, and the former will have to prolong her stay in order to meet the many calls for her services. This we learn from private advices.
E.

The Theosophic Gleaner, issued by the Blavatsky Lodge, T. S., Bombay has in August No., the following articles:—"Heaven and Hell," "Human Progress," "The Blessings of Publicity," "Upasana," "The Theosophic Life," "The Necessity of Spiritual Culture," "Arthur Morgan's Dream," and "Bible Evidences of Reincarnation."

The Buddhist, of August 2nd, commences the translation of the second volume, of *The Visuddhimagga*; vol. 1st, is being prepared for publication in book form.

Prasnotara, August, contains the report of the meeting of the GENERAL COUNCIL, T. S., a portion of a lecture on Karma, delivered by Mrs. Besant at Benares, and matters relating to the Indian Section.

The Lamp, July, (Toronto) publishes a wood-cut of Dr. Franz Hartmann, with a brief article touching upon the various works of this ready writer.

Modern Astrology, Vol. I, No. I, in which is merged the previous Astrologer's Magazine, comes to us from London in quite an attractive dress. At the base of the cover is represented an arc of the Sun, with its centrifugal radiations of light: above this is the Earth in the centre and the Moon and Saturn on either side: over these is a galaxy of stars, with the twelve signs

of the Zodiac on the right and left margins,—the whole being on a blue background is quite striking and appropriate. We find among the contents, “A simple method of Instruction in the Science of Astrology,” which contains the alphabet of the science, “Sex Affinity,” considered Astrologically, “Destiny,”—a poem, “A Horoscope of Her Majesty, Queen Victoria,” “The practical side of Palmistry,” “Monthly Predictions,” and an interesting article on “The Theoretical basis of Astrology.” Accompanying this number is a supplement containing a Glossary of Astrological terms—very useful for students. The paper and printing are first class, and it seems quite probable that the Magazine has come to stay.

E.

The Arya Bala Bodhini, August, again appears brim-full of instructive matter for the young, much of which will do also for those children of a “larger growth,” sometimes designated as men and women. This little periodical is worthy of a liberal patronage.

E.

The Astrological Magazine, Vol. I, No. IV, [published at Bellary, India], has, in addition to the various articles on Astrology, one on “Inconsistencies,” and continued articles on “Climatic Influences on Man,” and “The Atmospheric Work.” This Magazine is ably edited by B. Suryanarian Row, B. A.

Our foreign exchanges—*Le Lotus Bleu*, *Sophia*, *Antahkarana*, and *Teosofisk Tidskrift*, also deserve more favourable notice than we have the ability to give.

IAMBlichus,

ON THE MYSTERIES OF THE EGYPTIANS, CHALDEANS, AND ASSYRIANS.

Translated from the Greek by Thomas Taylor.

[London: Theosophical Publishing Society.]

This is a reprint of the original edition of 1821, and has been undertaken owing to the present scarcity and expensiveness of the previous edition, and it is to be hoped that the present venture may meet with sufficient encouragement to warrant “the republication of various other works by the same author,” including those of Socrates, Plato, and Aristotle. The wisdom of the ancients is getting to be more highly prized, now that it is better understood, and the lore of the Egyptians, the Chaldeans, and the Assyrians, contains a vast fund of ideas, scientific, philosophical and theological, which we moderns can ill afford to ignore.

The mechanical execution of the book before us seems faultless, and we trust that the present reissue (at a moderate price), of this valuable work which is held in such high esteem by antiquarians, philosophers, and theologians, may meet with that degree of success which it so richly merits.

E.

SRIMAT BHĀGAVĀTA.

[Book I., containing the first skandha, translated into English, with notes, &c., by Mr. Mahendra Natha Chatterjee.*]

* Published by Sasi Mohan Datta, No. 6, Balaram Dey's Street, Calcutta, for Rs. 10. Complete work, advance subscription, is Rs. 50.

We welcome with great pleasure this edition of the well-known Sanskrit Bhāgavata in English garb. We have nothing but praise for the arduous labour bestowed upon the work by Mr. Chatterjee. The work before us contains a close translation of the Sanskrit Text with a compendium of annotations chiefly of Śrīdhara's and Gosvāmy's. To the annotations are added copious notes by the translator on various points of importance, and most of the Purānas and many of the works of oriental scholar's like Wilson, Muir, and others are laid under contribution. These notes are very interesting and contain a store-house of information on matters Paurānic legendary, and Tāntric. We commend the idea which led to the incorporation of the Sanskrit text in an appendix. The book contains about 700 pages—royal octavo and the woodcuts are accurate and form a special feature of the work. A complete index of Sanskrit proper names at the end, makes the work of reference conveniently easy. It is scarcely necessary to add that the type, the paper, and the general get-up of the book leaves nothing to be desired.

Though here and there some other translations on Puranas and other Sanskrit literature can be found, yet we have not got, up to this time, such a book as this, except Wilson's Vishnupurāna. Some of the eminent Sanskrit scholars' opinions passed upon this book, affixed in this bound vol. will attest its worth.

This important religious work held by the leaders of the several branches of philosophies, such as, Rāmānujāchārya, Madhvāchārya, Vallabhāchārya and others, to be the foundation of doctrine and faith, and especially dedicated to Śrī Krishna, is said to have been composed by the great sage Vyāsa, under peculiar circumstances. This sage found his mind in a state of utter dejection and discomposure after the composition of the Mahābhārata. Nārada, the divine sage, explained to him the reason of his dissatisfaction, namely, that he had not made a work specially in praise of Vāsudeva and his glories. Vyāsa accordingly composed this work, and entrusted it to his son Suka for publication. The latter recited its contents to Parikshit, the king of Hashināpura, the grandson of Arjuna, in seven days.

The work is divided into 12 skandhas or branches containing 18,000 grandhas of 32 syllables. The 10th skandha is the largest one, and it contains a detailed account of all those doings of Śrī Krishna which are a puzzle to modern moralists.

As regards Mr. Chatterjee's statement that the work is as old as 5,000 years at the present moment, it would not be regarded as tenable, except by those who implicitly admit as facts the periods of Yugas and Kalpas. As to the theory of Bopadeva's authorship the various reasons assigned by Mr. Chatterjee himself, clearly show according to the arguments put forth by various learned commentators, how incorrect it is.*

This work is held in great esteem by all Hindus, and there are about 136 commentaries now extant, and this figure shows how the learned pandits were quarelling for each word, nay, even for a syllable. In conclusion, we say we wish Mr. Chatterjee all success in the noble enterprise he has undertaken.

R. A. S.

* For the authorship of this Bhāgavata, *vide* the preface of Wilson's Vishnu-Purāna.

BIRTH AND EVOLUTION OF THE SOUL,

BY ANNIE BESANT.

[London: Theosophical Publishing Society.]

This is a most useful little volume of 56 pages, embodying in permanent form, two lectures delivered by Mrs. Besant in England. The first treats mainly on the evolution of the soul on the lower or earth planes, while in the contact body, the co-ordinating body, and the body of desire; in which bodies, the soul has the sublime privilege of earning its *immortality*, (which is a condition of "self-conscious intelligence"), by wisely seeking union with its source. Unless this *union* is achieved, immortality will not be attained.

Interesting illustrations are drawn from the aboriginal races in Australia, and from our experiences with domestic animals, illustrating the beginnings of the quickening of this soul germ, which, under favourable circumstances may eventuate in the condition termed "self-conscious intelligence," or immortality, through the pathways of "perception, memory and judgment,—three things that are wanting for what we call reason of an elementary kind."

The second lecture takes the "baby ego" at the other side of the gateway of death, and traces its course through the transition state of Kama Loca, or Land of Desire, and next, into and through Devachan or the Land of Bliss.

In this lecture the law of conscience is explained, the law of thought-forms elucidated, and the way in which life's experiences are utilized in achieving the soul's liberation is dealt with in a highly instructive manner.

Those who have the book entitled, "The Soul and its Sheaths," would do well to get this as a companion to that most desirable work.

E.

THE CHALDEAN ORACLES OF ZOROASTER.—Edited and revised by Sapere Aude, with an introduction by L. O., [London: Theosophical Publishing Society.]

This little work of 54 pages comprises Vol. VI of the *Collectanea Hermetica*, edited by W. Wynn Westcott, M. B., D. P. H., and contains 199 of the Oracles or epigrammatic sayings in esoteric diction, which are attributed to Zoroaster; and two which are supposed to have been written by Porphyry.

These old Chaldean doctrines are wonderfully in accord with those of Theosophy, and doubtless both are equally ancient; for instance,—“The Chaldean doctrine as recorded by Psellus, considered man to be composed of three kinds of Souls, which may respectively be called: *first*, the Intelligible, or divine soul, *second*, the Intellect or rational soul, and *third*, the Irrational or passionate soul. This latter was regarded as subject to mutation; to be dissolved and perish at the death of the body.” * * * “Concerning the rational soul, the Chaldeans taught that it was possible for it to assimilate itself unto the divinity on the one hand, or the irrational soul on the other. ‘Things divine,’ we read, ‘cannot be obtained by mortals whose intellect is directed to the body alone, but those only who are stripped of their garments, arrive at the summit.’” The book is well printed, and presents a neat appearance.

E.

STUDIES IN OCCULTISM.

[A SERIES OF REPRINTS FROM THE WRITINGS OF H. P. BLAVATSKY.]*

It is the intention of the publishers to bring out the whole of the Magazine articles written by H. P. B., on the subject of Occultism, in this series. The works are of manual size, are neatly printed on first-class paper, and thoroughly bound in linen cloth. There are six of these little volumes which comprise the first instalment of the series.

No. I. contains, Practical Occultism, Occultism *versus* the Occult Arts, and the Blessings of Publicity.

No. II—Hypnotism, Black Magic in Science, and Signs of the Times.

No. III—Psychic and Noetic Action.

No. IV—Kosmic Mind, and Dual Aspect of Wisdom.

No. V—Esoteric Character of the Gospels.

No. VI—Astral Bodies, and Constitution of the Inner Man.

The unique vigor which is manifest in H. P. B.'s writings will always insure for them a prominent place in Theosophical literature, and the subjects herein treated are of vast import.

E.

Theosophy in all Lands.

EUROPE.

LONDON, August 7th, 1895.

The President-Founder arrived in London on the 8th of June from Spain, where he had visited the Madrid Branch, and had also found time to write an Executive Notice relative to the record of the Society's history, and of the powers invested by right (*de jure*) in his office, and in the Theosophical Society.

The Fifth Annual Convention of the Society (European Section) was held at the "Portman Rooms" on the 4th and 5th of July, the President-Founder being in the chair. A large number of Lodges were represented by their Presidents or Delegates; the Indian Section by Mr. Bertram Keightley; and the Branches in America who remain loyal to the Parent-Society, by Dr. Mary Weekes Burnett. (unofficially). A greeting was read from the Australian Section.

In his opening address, the President-Founder with much decision, defined the extent of his Executive Powers, as regards the chartering of Sections. He also gave notice that every Resolution put before the Convention as to the actions of Mr. Judge would be excluded as out of order, also every attack upon private character, and he begged each one to strive for peace and mutual tolerance.

Unfortunately all was not harmonious, and the first Meeting of this Convention will be remembered, as the occasion when the Members representing the new Theosophical Society in America, finally parted from the Parent-Society—whose power and right to stand as such they had hitherto acknowledged—and from all those with whom they had previously worked. With this exception the meeting was very peaceful. The General Secretary, Mr. Mead, in his Report said that notwithstanding the recent grave crisis,

* Published by the N. E. Theosophical Corporation, 24, Mt. Vernon St., Boston Mass.

which had occasioned much pressure of work in dealing with pamphlets and letters, also with attacks from many sides on different points, the Society had issued 7 new Charters, and established 13 New Centres. In addition to these the President-Founder had given a Charter to 15 Lodges in America, who now form the American Section of the T. S. Another Section is formed in Sweden, Norway, Denmark and Finland, called the Scandinavian Section of the T. S. Mr. Alexander Fullerton will be General Secretary of the former, and Dr. Gustaf Zander of the latter, Section.

The literary industry of the European Section has been very great during the past year. Several works have been translated into the French, Spanish, Swedish and Dutch languages. There are at the present time three translations of the "Secret Doctrine" in progress. Among the works recently published we have one of great interest—"A Modern Panarion"—being the 1st vol. of the various collected writings of H. B. Blavatsky. We also welcome a new translation of the "*Bhagavad-Gîtâ*," by Annie Besant, and the second course of her Adyar lectures, entitled "The Self and its Sheaths." The published "Transactions of the London Lodge," especially "The Astral Plane," by Mr. Leadbeater, are of great value to the student. The greatest interest is, however, centred in the looked-for publication of the IIIrd vol. of the "Secret Doctrine," now in the press.

The nomination of Mr. Sinnett to the Vice-Presidency of the Theosophical Society has given great satisfaction, and his appointment only waits the approval of the Lodges. Though the "London Lodge" has been autonomous, Mr. Sinnett's acceptance of this office shows that their devotion to the Mother-Society has been loyal throughout, and that they were always prepared to come forward and support it in time of need. Personally, Mr. Sinnett has great claims on our notice for, as Mrs. Besant has said, "his books have been to very many the Gateway of Theosophy." Col. Olcott also, in speaking of him at the 4th Convention of the T. S. said, that "he believed the "Occult World" had done perhaps more than any work that had appeared since, to call attention to Theosophy." He also added to the effect that Mr. Sinnett had ever been loyal to the Masters, and to H. P. Blavatsky, and had always stood bravely before the world in defence of the *cause*. Therefore, we do right to welcome him to a closer bond with the Society, knowing that its welfare is surely safe in his hands.

One point of pleasure was found at the Convention in witnessing the presentation, by Col. Olcott, of the "Subba Row" Medal to Mrs. Besant. It was given for her lectures delivered at Adyar in 1894.

The "*Vahan*," this month gives a long list of the meetings of the different Lodges in this country. At several of them there is class-work principally for the study of the "Secret Doctrine." Mrs. Cooper-Oakley has also a class for this study, conducted by correspondence.

Mrs. Besant has been giving lectures at various Centres in different parts of the country, as well as in London, where she recently gave five addresses at St. James's Hall. Severally, they were entitled "Man as Creator: in the Body," "Man as Creator: out of the Body," "The Making of Destiny," "The Working out of Destiny," and "The Ending of the Bondage." These will be published forthwith as the IVth vol. of the "Theosophic Manuals" under the title of "Karma"—further, she will give five consecutive addresses at the Blavatsky Lodge during the month, to be known in their totality as "The Outer Court."

There is much of interest, and much for thought, in "Lucifer" for July. The signs of the World's progress as observed from the "Watch-Tower" will also interest other watchers. In this number we are called to notice the frequent finding of traces of ancient knowledge amongst the "Savage" races; notably amongst the Maories of New Zealand, who are said to have had a priesthood and scientific schools at some early period. Another paragraph shows how the later Evolutionists of the School led by *Weissman* is supported by recent authoritative statements, given in the U. S. A., as to criminal heredity. These statements go to show that neither virtuous nor vicious qualities are transmitted by heredity: that children of virtuous parents sometimes turn out criminal, while the children of the vicious may be of the opposite nature. Further, a sign of advancing times is seen where attention is called to a lecture by Prof. Roberts-Austen, C. B., given at the Royal Institution in which he recognises the possible *evolution of metals*; thus being in harmony with the teaching of the old Alchemists; though his recognition at present goes no further than to consider that their evolution proceeds merely from outside changes. There are also two paragraphs of deep interest relating to the possibility of *Jivamuktas*' remaining within the earth's sphere *in the body*, and ending with an allusion to an explanation regarding their work which will be found in the looked-for IIIrd vol. of the "Secret Doctrine."

The last number of the "Review of Reviews" shows that Psychological Research is still interesting many enquiring minds. It quotes from a paper by Mr. J. G. Raupert, in the "Humanitarian", in which he regards this research as having proved that man survives death, that his individuality continues, and that his condition in the after-life is largely determined by his earth-life. Mr. Raupert is reported to conclude his paper with the following words: "What we have found is nothing less than a pearl of very great price, compared with which all our scientific achievements and moral attainments pale and sink into insignificance. It is a sovereign remedy for one of the world's most chronic diseases, and is eminently calculated to heal the wounds, and to still the longings of suffering mankind. The human heart is once again, in a thousand different ways, asking its eager and anxious question. Let us answer that question firmly and finally by the setting forth of those facts and truths which the patient research of modern days has brought to light." Mr. Raupert's confidence is very great, and we must hope that his researches will eventually lead him into a path where his light will be clearer. The deepest questions of the human heart are not thus easily answered.

In "*Borderland*" Mr. Stead is still the loyal friend of Annie Besant, and gives a sketch of her life in three parts. I. "Birth and early training." II. "The Psychic life submerged." III "Her conversion to Theosophy," and he promises further details later. There is a long account of the reported cures at St. Winifride's Well in Flintshire, where "miracles" have been known for centuries, and the conclusion here arrived at regarding them, is no doubt the true one, *i. e.*, that the cure is not one of activity, but of receptivity; "that it is dependent less upon the agent than the object; that the holy water, or the divine teaching, or the psychic lesson, as the case may be, is dependent less upon the chalice in which it is conveyed, than upon the mental attitude of the recipient."

This quarterly number contains amongst others, articles on Immortality, Spiritualism, Spirit-photography, Clairaudience, Dreams, Folk-Lore and Astro-

logy, together with long extracts from Mr. Maitland's "Esoteric Christianity", and Mr. Leadbeater's "Astral Plane", which last is described as "A Theosophical Guide to the Invisible World."

It will interest those who value the ancient Indian writings to hear that they have been alluded to at the recent meeting of the "British Medical Association." In an address entitled "The Growth of the Science and Art of Medicine" the lecturer, Sir Wm. Broadbent, Bart., M. D., is reported by the "*Daily Chronicle*," as having said "that of the infancy of medicine properly speaking, we know nothing," though he acknowledges that it was a matter of amazement how the properties and uses of many remedies had been discovered and handed down from *remote antiquity*, and that "*medicine has a place in the Vedas*," also that the Chinese have had a system of medicine from the *earliest ages*.

The earlier sources of the "Science and Art of Medicine," is thus unveiled, though passed over in so few words. The day may not be far off, when instead of being vaguely noticed, they will receive full recognition.

E. A. I.

AUSTRALASIAN SECTION.

The completion of the General Secretary's tour of inspection of the Branches in New Zealand and Tasmania brought him back to the Head-quarters at Sydney on July 5th, after an absence extending over ten weeks. A refreshing quality of sanity and level-headedness pervades the New Zealand and Tasmanian, as also the Australian Branches, which causes them to fall back in all the "Clash of Opinion", and stress of attack from without, upon the root-principles of Theosophy. Entrenched in these they fight for the cause with good courage, and feel themselves unassailable, whether from without or within.

It cannot be denied however that here in Australasia, as elsewhere, the troubles the Society has had lately to face, have increased the difficulty of obtaining a hearing from the general public; yet in spite of all, the work goes on, new members join, new Branches are formed, and those who are already within our ranks, stand firm and steadfast. Those who, for these causes, have abjured their convictions and deserted Theosophy, might be counted on the fingers of one hand. This is the most encouraging sign of all.

The visit of the Countess Wachtmeister has been productive of excellent results especially in Melbourne, and the section as a whole will undoubtedly benefit largely by the prolonged stay of this enthusiastic worker. The Sydney Branch is looking forward impatiently for her arrival which is promised on August 4th.

About 25 members of the Sydney Branch have determined to follow the late Vice-President, T. S., and have, it is believed, joined the "American Theosophical Society," definitely. The action thus taken by the dissident members is scarcely to be regretted, since deep seated differences of opinion on important points of method and principles could not fail to react disastrously on the efficiency of a body thus divided, yet seeking the same ends. There is little doubt that the cause of Theosophy will be rather helped than hindered by the separation. Our best wishes go with our brothers who have elected to work for the ideals and teachings of Theosophy under another organization.

It is pleasant to be able to record that the losses to the membership of the Sydney Branch in consequence of the withdrawal of the members of Mr. Judge's party have already been nearly made up by new accessions.

The feeling in all other Branches is one of loyalty to the Parent Society.

AUCKLAND, NEW ZEALAND, *July 9.*

During the past month matters connected with Theosophy have been very quiet. We are now in the depth of Winter, and several of our Lodge Meeting nights have been very stormy, with the result of a thin attendance. With this exception, things are going on in a satisfactory way, all anxiously looking for the arrival of the Countess.

The following public efforts have been made during the period since the last Mail:—On June 14, at an open Lodge Meeting, S. Stuart read a paper upon "The Manifest and the Occult, being a study of the Fire Philosophy;" on June 22, open Lodge Meeting, W. Swinnerton read a paper upon "Karma and Social Improvement;" on Sunday evening, June 23, in the Masonic Institute Hall, Miss L. Edger, M.A., delivered a Lecture upon "Karma and Re-Incarnation;" on June 28, open Lodge Meeting, S. Stuart, W. H. Draffin, and C. W. Sanders read Mrs. Besant's paper upon "Evolution and Involution of the Divine Idea" and other reprint papers; on July 5, open Lodge Meeting, W. Bevan, Mrs. Hughes and S. Stuart read short papers upon "Re-Incarnation;" this was followed by a good deal of discussion; and on Sunday evening, July 7, in the Masonic Institute Hall, S. Stuart lectured upon "The Other Self; a study of Consciousness." The Rev. S. J. Neill and Mrs. Neill have severed their connection with the Lodge on the grounds that the members voted in favour of a Resolution asking Mr. Judge to give an explanation to the charges made against him.

INDIA.

DEATH OF A VETERAN INDIAN THEOSOPHIST.

LUDHIANA.—With great sorrow I beg to communicate to you the sad news of the death of one of our most prominent members of the Theosophical Society, —Dewan Ramjas Saheb, C. S. I., Dewan of the Kapurthâla State. Dewan Saheb was an old and personal friend of our much respected President, Col. Olcott, and our most revered "H. P. Blavatsky," and was also well-known to our renowned and much beloved Annie Besant.

Dewan Ramjas was a true Hindu: his career ended in a manner which the Hindus consider as not only very fortunate, but every orthodox Hindu desires it to be his lot. Dewan Saheb went to Hardwar with all his family and relations, and there were over a couple of hundred men and women (of his clan only). There at Hardwar he kept the fasting ceremony while the Mahâbhârata was going on. At the end of the seventh fasting day when the Kathâ of Mahâbhârata was brought to an end, the old Dewan Saheb, the Prime Minister of a well-known native state in the Panjab, also closed his life's incarnation on the staircase of Hardwar Ghât,—below which flows the current of the sacred river—well-known by the name of Harkâ-pairi, (the place where Brahma performed his sacrificial ceremony), and while sitting and hearing with all his heart the sweet recital of Mahâbharâta. Thus closed the one life's account of a most important personage in the Panjab. He was the

life President and President-Founder of the Bhârata Dharma Mahâ Mandala, that passed the resolution twice over, acknowledging the great works of the Theosophical Society in reviving the spirit of Astikerim amongst our English-knowing Hindu Brothers. He was the chief leader of all the Kshatriyas in the Panjab and always introduced reformation amongst them. He was devotedly attached to his ancestral Sanâtana Dharma and always took delight in furthering its cause. A few days before his death he succeeded to secure the footing of Bharata Dharma Mahâ Mandala by making it a registered Association and a legal body, for whose benefit he has endowed Rs. 25,000 from his own pocket. In almost all the important Anniversary Meetings of the Sanâtana Dharma Sabbhâ and Bhârata Dharma Mahâ Mandala, the hoary-headed gentleman would always take delight in attending the meetings and sharing his happiness with all the common people of the community. Dewan Ramjas was our native Gladstone in the Panjab—and those who knew him well, will be able to measure the sad loss which his departure from the Hindu Society in the Panjab has caused in many ways. It is not only a loss to Kapurthâla, but really to all the native States in the Panjab. The old Dewan had the greatest appreciation from the Government, and commanded the highest respect from all classes of Hindus. He was a Theosophist of long standing, and was the President of the Kapurthâla Branch, T. S. His treatment of the people was so kind and good that no one can forget him who has once come in contact with him. As the Provincial Secretary of the T. S. in the Panjab, I offer my sincerest condolence to Dewan Mathra Dass for the irreparable loss he has sustained by the death of the old Dewan Saheb, and I sincerely hope the whole T. S. will join with me in this, and all unite in loving thoughts and earnest desires for the peace and rest of his noble soul. Om Sântih. Sântih. Sântih.

RAI B. K. LAHIRI.

CUTTINGS AND COMMENTS.

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

It seems that a religious movement of noble aims
A Synthesis of Religions. has recently been planned and a meeting appointed, to be held on September 26th, 27th and 28th, at Ajmere, a somewhat central city “for the people of the Panjab, North-Western Provinces, Bombay, &c.”

The circular states that :—

“The main objects of this religious movement are three-fold :—

- (1) To promote the true religious spirit among men of all faiths.
- (2) To afford a common platform for the advocates of different religions, where each can show to the best advantage the vital principles of his faith, without in the least entering into *controversy with, or hostility to, any other faith.*

(3) To place within easy reach of *enlightened and educated* men, trustworthy information about every form of religion, and leave them to judge of the merits of the same.”

The working committee, being aware of the many difficulties to be overcome, relies upon the practical help of all who sympathise with the undertaking, and invites those of different religious beliefs, to

secure the best available advocate of their chosen faith, "to not only contribute his thoughts in writing, but also to personally take part in the meeting."

Arrangements for temporary residence at Ajmere will be made.

A brief appeal for co-operation appears, and the circular bears the signatures of—

(Pandit) SALIG RAM SHASTRI,
Professor of Sanskrit, Ajmere Govt. College,
President.

FATEH CHAND MEHTA, B.A., L.L.B.,
Barrister-at-Law, }
and } *Secretaries.*
 BITHAL NATH MISRA, }

This is one of the signs of the times,—an evidence of the coming desire for unity which will yet pervade all religious faiths.

On careful comparison it is evident that the aims proposed in this circular harmonise with those of Theosophy, but we fail to see that in essence, they add anything to the practical objects which Theosophists have been labouring for, during a score of years. The "Brotherhood," or the "*nucleus*" of one, which the Theosophical Society seeks to establish, is absolutely without distinction of race, sex, creed, caste or colour; and no interference with one's religious views is permitted; each being required "to promise to show towards his fellow-members the same tolerance in this respect, that he claims for himself." This tends "*To promote the true religious spirit among men of all faiths*", which is the *first* object of the proposed new Society. Surely charity toward all,—love to our fellow-men,—is the *test* of true religion. Professions are of no value here.

Its *second* object is :—"To afford a common platform for the advocates of different religions where each can show, to the best advantage, the vital principles of his faith, without in the least entering into *controversy with, or hostility to, any other faith.*" That is precisely what the Theosophical Society has done ever since its organization, and those who have attended its annual conventions, at the Society's Headquarters, at Adyar, near Madras, will bear witness to the entire freedom of its platform. Mahomedans, Christians, Hindus, Parsis, Buddhists, Materialists, and Spiritualists have freely mingled at these meetings, and learned to tolerate and respect each other's views. So we see that the second ideal of the proposed new Society, has long been a veritable reality in the Theosophical Society,

The *third* object stated in the circular reads :—"To place within easy reach of *enlightened and educated* men, trustworthy information about every form of religion, and leave them to judge of the merits of the same." This too, is *exactly* what the Theosophical Society has been doing, ever since it has been in full operation in India. The President-Founder has published brief yet reliable catechisms of Buddhist, and different Hindu faiths; the columns of the *Theosophist Magazine* (the

organ of the Theosophical Society), and of *Lucifer*, in England, are always open for people of all faiths to present their opinions or doctrines, as can be seen by referring to their published articles from Buddhists, Christians, Hindus, Parsis, Jains, Mahomedans and Brahmo-Samajists. The T. S. seeks to promulgate the essential truths underlying all religions, and to discard the non-essentials, thus promoting the unity of all, for all are one in essence, and from one source. Would it not be advisable for the publishers of this circular, who ask us to contribute "*to the success of the scheme*," to organise a branch of the Theosophical Society. Let us co-operate. We can thus help them, and they can further the objects for which they propose to labor, by utilising the means at hand, and widening the channels already provided, for the dissemination of the truths of all religions. The vast amount of literature which the T. S. has already published, and which it is continually publishing, would certainly be of great use to the movers of this new "scheme", in disseminating "*trustworthy* information about every form of *religion*, as they aim to do, and they would have full liberty to work along their own lines and in their own way, by adhering to *their* published "objects," which are found to be in perfect harmony with *our* objects; and if they have any new religious faith to promulgate, we will agree to publish it *fairly*.

The Theosophical Society is spreading throughout the world and has had an immense influence in moulding the thought of the age. Had it not been for its liberalising influence, the Parliament of Religions in Chicago, could not have been held. The late dissensions in some Sections of the Society will not last for ever and do not affect its objects. The Australasian Section was established not long ago; the Scandinavian Section has just been organised, and other Sections are in progress. Yet as long as humanity is in its present stage of imperfection, (only about half developed), it will be impossible to form a perfect Society anywhere, for the simple reason that we have no materials save those which are *quite imperfect*, from which to construct a Society, and any one who expects to found or to find a perfect one will be doomed to disappointment; yet we may work together and try to make ourselves, the Society, and the world better.

E.

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The dedication ceremonies of Ananda College, at Maradana, Colombo, were held in the hall of the new building on Aug. 17th. The Institution was formally opened by Mr. Tudor Rajapakse, and ten Buddhist priests were present and participated in the ceremonies. It is intended to enlarge the building soon, and erect a vihara on the premises for the benefit of the pupils.

SUPPLEMENT TO THE THEOSOPHIST.

SEPTEMBER 1895.

EXECUTIVE NOTICE.

THEOSOPHICAL SOCIETY.

PRESIDENT'S OFFICE.

LONDON, 7th July 1895.

DR. ZANDER, F. T. S.,

Stockholm, Sweden.

DEAR SIR AND BROTHER, :—

I have received the joint request, dated June 28th, 1895, of yourself and the President's of the fourteen branches of the Theosophical Society now existing in Sweden, Denmark, Norway and Finland and grouped together as the Scandinavian Sub-Section of the European Section of the Society, that I shall grant you a Charter as a full Section, under the Constitution and Rules of the Theosophical Society. In your letter of transmission you explain that, while gratefully acknowledging the satisfactory nature of your past relations with the General Secretary of the European Section, various difficulties, which you enumerate, obstruct the work in your several countries; one very serious one being that the differences of language prevent you from keeping up intimate mutual relations with each other.

I have given the matter my full consideration and, having personally visited Sweden in the year 1891 and observed the state of things on the spot, am convinced of the necessity of granting your request. I am sure that by making you into a full Section and giving you the same free autonomy which the European and other Sections now enjoy, it will promote the interests of the Society, give strength to our movement and once more illustrate and emphasise its international and fraternal basis.

You are, therefore, hereby notified that I give my consent to the organization of the "Scandinavian Section of the Theosophical Society by the Branches" now existing, and the others which may hereafter form, in the countries above enumerated; and to the adoption of a Constitution and Rules which shall not violate the provisions of those of the Theosophical Society. The same to come into force upon receiving my official sanction, as provided for in the several paragraphs of Articles III, which prescribe the conditions for the formation of Sections and Branches.

The date of the charter, to be presently drafted and sent to you, will be July 7th, 1895, the date of my present communication. Pending the final framing of your Rules and their ratification, you may transact business under the present Rules of your Sub-Section, or under those of the European Section, or those of the Theosophical Society. My wish is that you may

(Continued on page xlix)

To

The President of the Theosophical Society.

Agreeably to the Resolution passed at the Convention held in December 1893, we beg to report that we have carefully examined the accounts of the Theosophical Society for the quarter ending 30th June, 1895, and found them correct. The several disbursements made are supported by vouchers from the parties who received payment and by accounts signed by Colonel Olcott, the latter being for bazaar purchases.

We annex the account current of receipts and outlays for the quarter above alluded to.

27th July 1895.

C. SAMBIAH.
R. RUNGA ROW.

(Continued from page xlvi)

not be hampered in the least degree in the progress of your work. I would have you feel that the appreciation I have heretofore expressed of the unselfish devotion and sustained energy of my Swedish colleagues is sincerely and that I shall always be glad to do whatever I can, personally and officially, to lighten their burden. I shall not return to India until October and meanwhile may be addressed at this Head-Quarters.

Fraternally yours,

H. S. OLCOTT, P. T. S.

T. S. FINANCIAL STATEMENT.

I hereby beg leave to acknowledge with thanks the following donations and subscriptions to the various Funds of the T. S. since 21st July 1895.

HEAD-QUARTERS.

	RS.	A.	P.
London Lodge T. S. Donation £5. Nominal Value	87	4	0
Mr. P. Nanjunda Naidu, Shimoga. Donation	3	0	0
Lala Suraj Bhau, Lahore. Donation	100	0	0
Mr. Jagan Nath do do	25	0	0
Jubbulpore T. S. per Mr. Manoharlal. Donation	5	0	0
Mr. A. W. Maurais, Secretary, Dunedin T. S. Entrance Fee of one Member 5/	4	8	0

LIBRARY.

Dr. Henry Pratt, M.D., London. Subscription for 1895. £10. Nominal value	174	9	0
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ANNIVERSARY.

Mr. A. W. Maurais, Secretary, Dunedin T. S. Annual Dues of one Member 2/	1	13	0
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ADYAR, 22nd August 1895.

T. VIJARAGHAVA CHARLU,
Treasurer, T. S.

THE ADYAR LIBRARY.

The following books have been added to the Library during the last two months :—

Donated :—

The Mahābhārata (English translation), 95th part, from Lady Pratapachandra Roy; *The Dying Rahats Sermon*; from Mr. C. Samere Singha, Ceylon; *The 3rd part of the Descriptive Catalogue of Sanskrit MSS. in the Library of Sanskrit College, Calcutta*, from the Director of Public Instruction, Bengal; *A Collection of Historic Writings of the late Mr. T. Subba Row*, from the publisher; *Mayūrasanesa, with the Commentary*, from H. H. Keralavarma, C. S. I.; *The list of Architectural and Archæological remains in Coorg, South Indian Buddhist Antiquities, Tamil and Sanskrit Inscriptions, The Amaravati Stūpa, South Indian Inscription, vols. I, II, part I, and part II, and List of Antiquities*, Madras, 2 vols., from the Madras Government; *A Hindi translation of Sri Parāśara's treatise on Astrology*, part I, from the author. Mr. D. N. Dar; *Srīmatbhāgavata with English translation*, from the publisher; *Thaittirīyasamhitā with Bhattabhāskara's Commentary* (2nd vol.) and *Dakṣhnamūrti Stotra with Commentaries* from the Curator, Government Oriental Library, Mysore; *Transactions of London Lodge No. 25, The Path of Initiation*, by Mr. A. P. Sinnett; *The Masters as Facts and Ideals*, by Mrs. Besant.

Purchased :—

Iamblichus on The Mysteries of the Egyptians, Chaldeans and Assyrians, by Mr. T. Taylor.

R. ANANTHAKRISHNA SASTRY,
Librarian.

Account current of the Theosophical Society for the quarter from

Particulars of Receipts.	RECEIPTS.							
	By Cash.		By transfer.		Total.		Grand Total	
	RS.	A. P.	RS.	A. P.	RS.	A. P.	RS.	A. P.
Balance on the 31st March 1895.								
Permanent Fund					21,126	13 3		
Anniversary do					127	13 9		
Library do					1,018	8 6		
Head-Quarters do					1,168	13 10		
Subba Row Medal Fund					660	9 0		
Blavatsky do					2,681	6 10		
Olcott Pension do					2,495	15 6		
Suspense Account					420	1 10		
							29,700	2 6
Receipts during the period from 1st April to end of June '95								
Permanent Fund	68	1 9			68	1 9		
Anniversary do	49	1 0			49	1 0		
Library do	290	12 0			290	12 0		
Head-Quarters do	771	1 0	65	7 3	836	8 3		
Subba Row Medal do	18	12 0			18	12 0		
Blavatsky do								
Olcott Pension do								
Suspense Account	3	8 0			3	8 0		
	1,201	3 9	65	7 3	1,266	11 0	1,266	11 0
Detail of Balances on different Funds—								
Permanent Fund	RS. 21,129	A. P. 7 9						
Anniversary do	79	9 6						
Library do	1,093	5 6						
Head-Quarters do	1,126	13 3						
Subba Row Medal do	615	0 0						
Blavatsky Memorial Fund	2,681	6 10						
Olcott Pension do	2,495	15 6						
Suspense Account	123	9 10						
	Rs. 29,647	4 2						
							30,966	13 6

This Amount includes 406 borrowed from the Theosophist owing to absence of Col. Olcott.

1st April to end of June 1895.

Particulars of Outlays.	OUTLAYS.											
	By Cash.		By transfer.			Total.			Grand Total.			
	RS.	A. P.	RS.	A. P.	RS.	A. P.	RS.	A. P.				
Permanent Fund			65	7	3	65	7	3				
Anniversary do	97	5	3			97	5	3				
Library do	215	15	0			215	15	0				
Head-Quarters do	876	8	10			876	8	10				
Subba Row Medal Fund	64	5	0			64	5	0				
Blavatsky do												
Olcott Pension do												
Suspense Account												
	1,254	2	1	65	7	3	1,319	9	4	1,319	9	4
Balances on the 31st March 1895—												
Permanent Fund, 3½ per cent. Govt. Paper deposited for safe custody with the Bank of Madras in the names of Col. Olcott and V. Cuppuswamy Iyor as per Bank Secretary's receipt No. 100445 of 16th May 1893.						21,000	0	0				
Blavatsky Memorial Fund, 3½ per cent. Govt. Paper deposited for safe custody with ditto, as per Bank Secretary's Receipt No. 103 372 of 4th October 1894.						2,600	0	0				
Olcott Pension Fund, 3½ per cent. Govt. Paper deposited for safe custody with ditto, as per Bank Secretary's Receipt No. 103 372 of 4th October 1894						2,400	0	0				
Deposit in Madras Bank as per Bank Pass Book and Receipt						774	15	3				
Post Office Saving's Bank Deposits.												
Permanent Fund 129 7 9												
Anniversary do 101 2 0												
Head-Quarters do 101 4 0												
Library do 724 10 0												
Subba Row Medal do 615 0 0						1,671	7	9				
Cash in the London and Westminster Bank in the name of Col. Olcott, £ 47-11-7 at 1-1¼ as per Post Office Schedule No. 42, President's Receipt						830	7	0				
In addition to £ 7-3-7½ as per Post Office Schedule No. 36, in the hands of Mr. J. M. Watkins for disbursements on Library Account, President's Receipt						113	0	0				
Money with Col. Olcott as per his Receipt—												
11 Sovereigns worth Rs. 203-3-0						253	3	0				
Cash .. 50-0-0						4	3	2	29,647	4	2	
In Cash Chest									30,966	13	6	

C. SAMBIAH
R. RUNGA ROW.