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"THERE IS NO RELIGION HIGHER THAN TRUTH."

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

OLD DIARY LEAVES.\*

FOURTH SERIES, CHAPTER XXIII.

(Year 1891.)

**B**ARON HARDEN-HICKEY had been so expeditious with his translation of the "Buddhist Catechism," that I was able on the 31st of August—only three weeks after we had made our arrangement in Paris about its publication—to read the printer's proofs, at London.

On the 2nd September, I went to the Aquarium to see "Joseph Balsamo, the Boy Mesmerist," who gave a striking, but revolting, exhibition of phenomena by suggestion upon a wretched sensitive. If anything can be a prostitution of a noble science, it is these public degradations of subjects by travelling, charlatan mesmerizers: the drinking of lamp-oil, and eating of tallow candles under the delusion that they are delicious food, and the compulsory doing of acts which lower the sense of manhood, are such outrages upon the private rights of the individual that the most ardent advocate of mesmerism would not object to have them forbidden by law. For my part, I do not wonder that these mesmeric and hypnotic public exhibitions have been prohibited by the authorities of different countries of Europe, when I see what terrible after-effects sometimes follow the peripatetic "lecturer's" demonstrations of his power of hypnotic suggestion. One of the perils of our times is the abuse of this mysterious faculty, and no one who has the least friendly regard for a relative or friend should abstain from warning him or her—especially her—of the danger incurred in lending themselves for such experiments. We have seen in our time, women

\* Three volumes, in series of thirty chapters, tracing the history of the Theosophical Society from its beginnings at New York, have appeared in the *Theosophist*, and two volumes are available in book form. Price, Vol. I., cloth, Rs. 3-12-0, or paper, Rs. 2-8-0. Vol. II., beautifully illustrated with views of Adyar, has just been received by the Manager, *Theosophist*; price, cloth, Rs. 5; paper, Rs. 3-8-0.

giving such exhibitions, one, at least, a powerful mesmerizer, but this makes the risk no less, nor her offence the more excusable. There was at the Aquarium, at the same time, a Frenchman calling himself Alexandre Jacques, who was making a fifty day's fast, under medical supervision. I saw him on the thirty-fourth day, and had quite a talk with him. He told me that he ate nothing, but took an herb powder which sustains life. He said that it was composed of common herbs, to be found almost everywhere. His weight was diminishing at the rate of 4 ozs. daily, but he appeared to be in good health. When the famous Dr. Tanner made his forty day's fast at New York, some twenty years ago, under the strictest medical observation, night and day, some of the medical profession persisted in declaring it a fraud, because they believed it an impossibility for a man to go so long without nourishment. But if anyone wishes to have such doubts removed, he need only go among the Jains, at Bombay, and see elderly women making this very protracted fast with great ease, at a certain period of the year. They are supposed to gain great merit by this asceticism ; and the ludicrous part of it is that this merit has a certain commercial value, and they sell it for solid rupees to self-indulgent co-religionists, who do not feel like mortifying the flesh, but are quite willing to get merit vicariously ! Is this very different from the once prevalent traffic in Papal pardons, so briskly carried on at the time when Luther dashed his mailed fist against the Vatican door ; or the paying of men in cassocks to pray souls out of Purgatory ?

A fortnight before the day fixed for my sailing for New York, our friends at Stockholm telegraphed a request that I would visit them before my departure ; and, as the prospect was most agreeable, I consented and left London on the 4th September for that place, via Hull and Göteborg. The passenger season had closed and the stories that I had read about the dangers of that tempestuous North Sea, with school-boy reminiscences of the maelstrom, made me think that I was going to run an exceptional risk in making the voyage, and I actually made my will before leaving London. When, however, I found that I was sailing on as smooth a stretch of water as heart could desire and under a bright sunshine, I felt as though I wanted to find some corner where I could hide my mortification. Without adventure, I reached Stockholm on the third evening, and was greeted at the station by all our members, headed by the good Dr. Zander, who took me to his house. An indelible impression was made upon my mind during my three days' stay, by the sweet hospitality and charming naturalness of the Swedish people. It was a case of love at first sight, and now that, during the past summer, I have revisited Sweden and been in the other Scandiuavian countries, the impression is strengthened. In all my life I never met such uniformly delightful people. Hospitality is, with them, as much a religious duty as it is with the Hindus ; and

I fully endorse the opinion expressed by a Swedish lady, in a recent letter, where she says : " In my country the very fact that a person is a *foreigner* entitles him to double consideration, hospitality and politeness." Every hour of the day had its engagements, mostly public. There was a Branch meeting, at which I responded to an address of welcome ; the next day, a lecture at the Hall of the Academy of Sciences, to an excellent audience, three *cours* ; a supper every evening and a farewell dinner and surprise party at Dr. Zander's house on the day of my departure. The pleasant recollections of the visit have been since marred by a disagreeable lesson as to the mendacity of hysterics and the danger of being alone with such persons under any circumstances.

On the second day of my visit I was invited to an audience with His Majesty, Oscar II., King of Sweden and Norway, at his palace outside the town. I found him a most cultured gentleman, gracious and unpretentious in his manners. His reception of me was all that I could have asked and he kept me talking for more than an hour on Masonry, Symbolism, Religion, Spiritualism and Theosophy, on all of which subjects he gave proofs of extensive reading and sound reflection. He at once relieved me of the embarrassment of standing, inviting me to sit with him at a small table, where each of us drew figures on paper, illustrative of the symbolical expression of religious and scientific ideas by different nations. His Majesty cordially invited me to stop a day or two longer at Stockholm, so that I might become acquainted with a person for the sanctity of whose character he entertained a great respect ; but I was obliged to hurry back to London to continue my voyage, and we parted with cordial expressions of mutual goodwill. Of course, it is universally known that King Oscar is one of the best linguists and most cultivated men in Europe, an Oriental scholar and a patron of learning, and the reader may imagine what pleasant recollections I must have of my interview with him in his own palace.

I returned to London *via* Copenhagen, Kiel, Hamburg, Bremen, Osnabrück and Flushing, but when I went to claim my luggage I found that my trunk had been left behind en route, although booked through from Stockholm. This was a serious matter, for I was to sail from Liverpool in three days : to make things worse, my steamer and railway tickets, as far as Yokohama and Colombo, were in the trunk, together with half my clothes and some money. Telegraphing and worrying did no good and I had to sail without it. The greatest annoyance was the behavior of the Messageries people, who actually would not give me a duplicate ticket until I had got the President of the great London bank, where I keep my sterling account, to sign a guarantee. When I went to tell him about this preposterous demand, he said it was something novel in his experience, but as he happened to know me for an old customer, he

kindly complied with the French Company's demand. As for the American Line, they granted me the duplicate tickets without a moment's hesitation. I recovered the trunk ultimately at Colombo, on my way home from Japan.

My boat was one of the largest and swiftest of the "Ocean greyhounds;" she rushed through the water like a sword-fish at the rate of twenty miles an hour, even in the roughest seas. This was all very well for those who liked speed at whatsoever cost; but my recollection is that it was the most uncomfortable Ocean travelling I ever did, for what with the working of the engines and the thrashing of the propellers, the ship was in a constant vibration that was enough to upset the nerves of most people. Withal, she pitched and rolled so that barely a fourth of the passengers appeared at the table. I met some delightful people on board, whom I shall be very glad to see again, and happily escaped the usual call for a lecture: both the sick and the well were engaged in thinking much more of their stomachs than of their souls. The members of my own family, my friends Fullerton and Neresheimer and others, met me on landing, and I was enjoying the prospect of getting speedily to my sister's house, but my unfortunate notoriety barred the way. A dozen reporters, representing the principal New York journals, wanted to interview me, and as this could not be done conveniently on the wharf, Mr. Neresheimer had engaged a drawing-room at the Astor House and had placed small tables around the four sides for the convenience of the reporters. Thither I was taken, installed in a big chair, given a cigar, allowed to remove my coat, as it was a very warm evening, and then subjected to a cross-questioning about my doings within the twelve years since my departure for India, and, generally, the condition and prospects of the Theosophical movement. It was a most amusing episode, this interview at wholesale, but, being an old journalist myself, I managed to give the young fellows the sort of "copy" they wanted, and the next morning my arrival was heralded by the whole press and my portrait appeared in the five principal dailies. Of course it was very late before I could get to bed.

I found New York greatly changed in many respects; many of my old friends were dead, and many landmarks had disappeared. I, too, had changed in a marked degree, for, after so many years of the placid intellectual life of the Orient, the mad quiver and rush of American life upset me greatly. I could not have realized that so radical a change should have come over me. My brothers wanted me to look at the giant buildings which had sprung up towards the sky, and other so-called improvements; but I told them that I would not exchange my desk and library, and the restfulness of my Adyar home if any one should offer to give me the biggest of the buildings on condition that I should return to live at New York. Yet it was very sweet to meet so many old friends, some even

of my school-days, and the relatives whom I had not seen for so long. But I was not sorry when the time came for me to hurry across the continent towards the Lands of the Rising Sun. My family was now the members of the Society; my friends, my working colleagues; my home, the Adyar headquarters; my ambitions, aspirations, hopes, loves and very life had passed into the Society; my country had become the wide world. Not that I loved America and my kinsfolk less, but that I loved the cause more.

My American visit was intended to be a mere transit, not a tour. It was now the end of September and I had to be at home early in December to make ready for the Convention; meanwhile, I had some fifteen thousand miles of travel before me. While at New York I gave one public lecture to a very large audience, in Scottish Rite Hall, on Madison Avenue. The chairman, an amiable F. T. S., must have been unaccustomed to facing such crowds, for, intending to just merely introduce me, he wandered off into a discourse on Theosophy which must have taken close on forty-five minutes, and tired the audience very much. Meanwhile, I sat there like a simple auditor and was half tempted, when I finally did get the floor, to say that as my friend had fully enlightened them about Theosophy, it was not worth my while to detain them any longer, and with that make my bow and retire. But, as clearly that would not do, I went on with my address, and was very heartily applauded at the close. Then followed a pleasant experience, when one old friend after another came up to the platform and shook hands with me.

On the 28th I took the overland train of the Pennsylvania Road and soon was spinning across the continent at the rate of forty-five miles an hour. It almost seemed as though some tricky elementals of the luggage department had been following me from Stockholm onward, for, having lost one trunk between there and London, I now found that the other had been left behind at Chicago by mistake. Then we had an accident to our sleeping-car which was quite enough to stimulate the nerves of an excitable person; for in the night of the 2nd, eight of its wheels flattened out—fortunately without doing any harm to us—and we were transferred to an ordinary carriage where we passed a very miserable time until morning.

I was met at Sacramento by Mrs. Gilbert and Dr. Cook, the President and Secretary of our local Branch, and hospitably entertained at the house of the latter. Among my visitors was a gentleman who had been employed as a clerk in my office, when I was Special Commissioner of the War Department. Some of the callers asked my advice on confidential personal matters, domestic and otherwise. It is one of the peculiar features of my tours that I am regarded as a sort of father confessor, to whom all are free to confide their secrets and ask for comfort in their sorrows. One gets, in this way, not only an idea of the extent of misery that prevails in social life,

but also of the weakness of will which is too common among people who have fixed their aspirations on the Higher Life, but find the path full of stumbling-stones. The satisfaction one has in lightening, by ever so little, this burden of private grief, more than compensates for the trouble given by the seekers after advice. On the evening of Sunday, the 4th, I lectured in public on "Theosophy and H. P. B.," and a *conversazione* followed. The next morning I made the short journey to San Francisco and became the guest of that sympathetic and cultured gentleman, Dr. Jerome A. Anderson. The chief workers of the city called on me, and on the following day the Branch gave me a formal reception with a friendly address, to which I responded. Mr. Judge, who had been making a tour on the Pacific Coast, was in San Francisco at the time of my arrival, also a guest of Dr. Anderson, and here practised—for the time being most successfully—another deception upon me. It was in connection with the mysterious Rosicrucian Jewel, formerly belonging to Cagliostro, but in my time, worn by H. P. B. I say "mysterious" with reason, because the pure white crystals with which it was set, had the occult property of changing their colour to a dark green and sometimes, muddy brown, when she was out of health. I shall not dwell upon the details of his falsehood, as it will have to be spoken of in connection with the transactions at London, when he was cited before a Judicial Committee which I convened to try him on the charges of malfeasance brought against him.

The ladies of our local Branch had organized a charming scheme of moral and religious instruction for children, to which they gave the name "The Children's Hour." A special exhibition of it was given for my information and it delighted me very much. The motive was to impress upon the youthful minds the idea of the fundamental resemblance between the world religions, and the advisability of learning to be kind and tolerant to all men, of whatsoever race or creed. A senior girl represented Theosophia, and others, the Founders of religions—Krishna, Zoroaster, Gautama Buddha, Christ, Mahommed, etc. Each of these held a staff carrying a symbolical pennant. A simple yet excellent dialogue was framed, in which Theosophia put questions to each of the flag-holders, to give him or her the chance to quote from the scriptures of the Founder of that religion, verses which embodied the theosophical spirit. The children wore pretty dresses, there was some little marching and other exercises, and all seemed to enjoy the occasion. It would be a good thing if this device were adopted throughout the whole Society, for it is calculated to be of great service in implanting theosophical ideas in the youthful mind.

The, to me, most delightful incident of my San Francisco visit was a meeting with three brothers of the Steele family, with whom I was brought into contact at Amherst, Ohio, in 1851-2-3, and whom I may almost regard as my greatest benefactors in this incarnation.

since it was from them, and the other bright minds and noble souls connected with them in a Spiritualistic group, that I first learned to think and aspire along the lines which led me ultimately to H. P. B. and the Theosophical movement. The family had migrated to California, become great landed proprietors—rancheros—and attained to places of distinction in that State: one was a judge, another a senator, a third, President of the great society of the Grangers. The hours we passed together were full of unalloyed delight and the life-pictures which had been concealed behind the veil of latent memory for forty years, came out again vivid and real. On the evening of the 7th I lectured at Metropolitan Temple on the same subject as at Sacramento; Mr. Judge was chairman and we had on the platform a life-size photograph of H. P. B., standing on an easel. On the 8th I embarked on the "Belgic" for Yokohama, a host of T. S. friends seeing me off and loading me with flowers.

The Pacific Ocean was true to its name, a calm sea and sunshine following me almost all the way across. We had a few rough days and some rolling of the ship, but not enough to cause much inconvenience. It seemed as though I had not finished with the meeting of persons who would bring back to me the memory of the olden days, for the surgeon of the Belgic proved to be the son of a charming lady whom I had known as a school-girl at New York many years before her marriage: moreover he was the living image of his mother. When I came to recall the past I realised that but for the advice of this lady and her elder sister, I should never have gone to Cleveland, Ohio, in 1851, whence I went to Elyria, thence to Amherst and the Steeles; those ladies, then, formed the first link between my home-life at New York and my spiritual enfranchisement at Amherst. By this I do not mean that I had ever been a follower of my parents' religion, or sectarian of any sort, but that, until I became associated with the Amherst Circle, my mind had been lying fallow, waiting for the sowing of the seeds of theosophical thought.

After a voyage of seven days we reached Honolulu, and stopped there twenty-four hours before continuing the journey. We went ashore and looked about the place, some of us going to see Dr. Trousseau's Ostrich Farm. The birds were kept in paddocks, with an avenue running through the middle and wide enough so that persons passing through could not be reached by the iron beaks or the male birds, who are not at all friendly at certain seasons. The proprietor of the farm, with whom I had some conversation, expressed himself as well satisfied with the profits of the undertaking, saying that the yield of plumes fit for commerce was a good deal larger than the average. We sailed again on the 16th, taking our fine weather along with us. On the 19th I accepted an invitation given me, at the urgent request of a large missionary party on board, to lecture on Theosophy, and thenceforward, throughout the voy-

age, this subject was very much talked about. On the 21st we crossed the 180th meridian of longitude, and thus in a Pickwickian sense, blotted out Tuesday, it being Monday until noon, and then Wednesday. I had to laugh when I recalled the ingenious employment of this device by Jules Verne to make his eccentric hero get around the world in eighty days and thus win the bet at the London Club, which depended on this result. The festive missionaries relieved the tedium of their voyage by a lot of hymn singing.

We reached Yokohama at 7 p. m. on the 28th, the 20th day according to the calendar after leaving Frisco, but including the day which had been nominally obliterated. We were inexpressibly shocked to learn, on arriving, that on the morning of that very day one of the most disastrous earthquakes in the history of Japan had spread devastation over a wide area: thousands of buildings, including some of the strongest temples, had been destroyed, and thousands of persons killed. It was not a promising time for me to get the High Priests together to consider my Fourteen Propositions. However, I got them translated into Japanese by Mr. N. Amenomori, an excellent English scholar, of Yokohama. He completed the task the same day, so that I was able to leave on the 31st for Kobe, en route for Kioto. As the earthquake had broken up the railway, I went by the P. & O. s. s. "Ancona," and the weather being delightful, had fine views of the coast and of Fugi San, the snow-capped sacred mountain, whose glittering cone figures so very often in Japanese paintings. It was certainly one of the most charming journeys in the world—almost like Fairyland. We reached Kobe at 1-30 P. M. on Nov. 1st, and I put up at the Hiogo Hotel, at the waterside, where I had the honour and pleasure of meeting Prof. John Milne, the world-renowned seismologist.

From what I heard I had good reason to fear that it would be very difficult for me to get the signatures of the Chief Priests of the sects, to my Platform, as a number of them had left Kioto for the scenes of earthquake disaster. However, I determined, since I was on the ground, to overcome all obstacles, in view of the immense importance of the object sought. I went on to Kioto, on the 2nd, and put up at my old inn, Nakumraya's Hotel. I notified the two Hongwanjis and the Ko-sai-kai—the General Committee of all the sects, which I had induced them to form on the occasion of my former visit—of my arrival. My rooms were thronged with visitors the next and following days. Among the old acquaintances were Mr. Hirai, formerly a leading member of the Young Men's Buddhist Committee, which sent Noguchi, as a sub-committee, to Madras to personally escort me to Japan; and that highly influential and agreeable priest, Shaku Genyu San of the Shin-gon sect. He was a most enlightened man, open to all good suggestions for the advancement of his religion, and travelled with me over the Empire when I was there before. We had a very earnest discussion over



the Fourteen Propositions, the wording of which he found perfectly satisfactory; but he put it to me why it was necessary for the Northern church to sign these condensed bits of doctrine when they were so familiar that every priest-pupil, throughout the Empire, had them by heart: there was infinitely more than that in the Mahâyana. In reply, I said: "If I should bring you a basketful of earth dug out of a slope of Fuji San, would that be part of your sacred mountain or not?" "Of course it would," he answered. "Well, then," I rejoined, "all I ask is that you will accept these Propositions as included *within* the body of Northern Buddhism; that they are a basketful of the mountain, but not the whole mountain itself." That view of the case seemed to be quite convincing, and when I had argued at length upon the vital necessity of having some common ground laid out on which the Northern and Southern churches might stand in harmony and brotherly love, offering a united front to a hostile world, he promised to do his best to have my wish accomplished. He then left me to go and see some of his leading colleagues, and on the 4th returned with a favourable report and signed the document on behalf of the Ko-sai-kai; thus giving my scheme the imprimature of the approval of the united sects, even although I should secure no other signatures. But I did, as personally, and through the medium of Shaku San, the Chief Priests who were within reach of Kioto could have the thing explained to them. Before leaving for Kobe on the 9th I had got all the sects except the Shinshu to sign the paper. This latter sect, as the reader may remember, occupies an entirely anomalous position in Buddhism, as their priests marry—in direct violation of the rule established by the Buddha for his Sangha—have families and hold property; for example, a temple will pass from father to son. At the same time they are by far the cleverest sectarian managers in all Japan, drawing immense revenues from the public, and building superb temples everywhere. They are, *par excellence*, the most aristocratic religious body in the Empire. They excuse their infraction of the monastic rules on the ground that they are *samaneras*, semi-laymen, not full monks. The principal men among them, whom I needed to see, were away in the earthquake districts, where they had suffered great losses; and as my time was extremely limited and the people whom I saw would not give me a definite answer, I had to do without those signatures. However, as they were represented in the Ko-sai-kai, Shaku San's signature on its behalf virtually gave me the consent of the whole body of Northern Buddhists. My joy in achieving this result may readily be imagined.

H. S. OLCOTT.

## GLIMPSES OF THEOSOPHICAL CHRISTIANITY.

## V. FAITH, AND THE EFFICACY OF PRAYER.

[Concluded from p. 664.]

THE ethics of religion deal with conduct and character, laying down the principles by which character may be built up, and perfect development attained. But ethics by themselves are insufficient; they lack vitality, and it is only when they are energised by the spirit of devotion, that the practical side of religion is complete. Devotion is the motive force of morality, it prompts to purity of life in a way that no mere recognition of the consequences of evil can ever do. A man may believe in the Law of Karma, he may recognise that every wrong action will ultimately bring its results of suffering upon him, and his desire to avoid suffering may induce him to strive to overcome his tendencies to evil. But if he has not devotion, his efforts will not be persistent and continuous; again and again he will fall back, for the fear of future consequences is not, in most natures, so strong as the dislike to steady effort directed against failings that have so become a part of ourselves that we love them. The cause of delay and lack of energy in all religious life is not so much that we find it difficult to *be* good, as that we find it difficult to *want* to be good. Devotion is the only force which will overcome this difficulty. The basis of devotion is love with faith; its outer expression is worship, in any of its various forms. Now in Christianity the form in which devotion usually expresses itself is prayer, and the efficacy of prayer is clearly stated to depend on the degree of faith.

It was because of their "little faith" that the disciples of Jesus on one occasion could not "cast the devil" out of the lad that was brought to them; an incident that gave rise to that memorable saying of Jesus, "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you." (Matt., XVII., 20; cf. Luke, XVII., 6). And some natures, like the proverbial little child, have had their faith shaken because, when they have prayed to God to remove some mountain, possibly one of their own creation, no miracle has been wrought for them, and the mountain has remained unmoved! What then is this faith that shall make all things possible to him who possesses it? What is the *faith of the mustard seed*? It knows not why it is cast into the ground, nor how the laws that govern its growth are working; but when the warmth and moisture of the earth cause it to expand, then that mysterious force, which none yet have been able satisfactorily to

explain, the *life* of the seed, responds to the impulse from without, and it begins to grow. How far it may be conscious of growth we cannot say; one thing only we know, the response from within is always in harmony with the impulse from without; growth invariably takes place *with* the laws of nature, not in antagonism to them. And this seems to be the secret of true faith; its two aspects are, a response from within to some divine impulse from without, and a complete harmony with the law. In the seed there is harmony with the law because the life within has not yet asserted its individuality; it cannot yet act of its own prompting. But with man this is no longer so; the individuality is formed; through experience some knowledge of the law has been gained, and the free-will has begun to develop. So man may choose between two courses; he may consciously act in harmony with the law, or he may strive to go against it. Faith will therefore be to him a conscious and voluntary harmony with the law, while with the seed it is unconscious. While, on the one hand, this renders a lack of faith possible to man, it also opens out before him the possibility of far stronger and deeper faith than could have existed at an earlier stage. For as knowledge and power grow, so is man able to bring himself into more and more complete harmony with law. The response from within comes from the same cause in both cases. The life of God in the form responds to the same life acting in other forms. And as in man the life is so much more developed than in the lower kingdoms the response will be proportionately stronger. But here again the fact that man is conscious and that his free-will is developing, renders it possible for him to set his desires in opposition to the impulse from within, and resistance to it is perhaps one of the most certain causes for lack or loss of faith. If then a man had faith as a grain of mustard seed, that is if his whole nature were tuned to that inner response so that there was perfect harmony with the law, then he would indeed be able to work wonders, knowledge being added to faith. The very nature of faith will preclude all possibility of his attempting to do anything which is *against law*, but his knowledge will enable him to bring into play laws which are not known to those who have not his faith, and thus he may do what appear in the eyes of ordinary men as miracles.

As man progresses another element combines with this form of faith. The effort to live always in harmony with the law stimulates the growth of the divinity in man, and thus leads to a fuller knowledge of God; glimpses are seen of His tenderness and beauty, and a responsive love springs up in the heart, which slowly ripens into deep devotion. It is when this love has been felt, however dimly, and however little understood, that the lives of the great Teachers like Jesus of Nazareth begin to appeal to the heart. Till then there is no real response; the intellect may recognise a certain beauty and purity in the life, but no emotion is stirred, no de-

votion is felt. It is somewhat as when a strain of music is heard by one who has no "music in his soul;" he says it is "pretty," and that is all; or as when a beautiful picture is seen by one who has no artistic feeling. There is as yet nothing within that can respond, and so the impulse from without is hardly felt. But when the first spark of devotion has been kindled, progress becomes more rapid. Love grows, and with it faith takes on a new aspect, and becomes a loving confidence in the Teacher who is leading us and in the God to whom our steps are being guided. Then alone do the higher forms of prayer become possible.

For certain forms of prayer have been used long before this stage is reached. At first man sees a mysterious force at work in nature; he recognises that it is sometimes beneficent, sometimes maleficent. He associates this with the earliest teachings he has received from the divine Teachers of whom we read in the records of all races. They have told him of a God who is ruling and guiding the universe, and pouring His life into it, as the sun pours light and heat upon the earth; and they have taught him to regard the sun as the symbol of God. So it is easy for him to see God working in all the forces of nature; and when he finds them beneficent he thinks God is pleased; when maleficent, God is displeased. So his prayer is at first an attempt to propitiate God; it is a petition for His favour and protection, and it is associated on the one hand with all the benefits that he receives from nature, and on the other with all the great calamities that endanger his prosperity and his life. This is good; for it is the effort of the divinity within to reach out towards its source; he is not conscious of this, for the first stages of growth are imperceptible. And it is true that it is the selfish instincts that prompt this form of prayer. But we have seen that separateness must first be intensified in order that the individuality may grow, so we shall expect at this stage to find a strong element of self, even in religion. But when *love* springs up, then by degrees this changes. Man begins to recognise that joy and sorrow, prosperity and suffering, alike are the expression of God's love, and the methods by which He is drawing His children nearer to Him. So he begins to eliminate from his prayer the element of *petition*. First he raises it to a higher plane, and instead of asking for material benefits, he prays for grace to resist evil and grow strong in righteousness. Then he learns by slow degrees that he is always surrounded by the grace of God, that he needs only to open the "windows of the soul," and it will flow into his heart; that God is ever giving, but that man too often turns away from the hand that gives, and fails to see the gift. The only barrier between man and God is man's own blindness and coldness; and hence he learns that the best form of petition is to open the heart to receive. Then his prayer becomes aspiration, he pours out his love at the feet of God, knowing that then the love and strength of God will

enter freely into his heart. He no longer offers petitions, unless for greater devotion, for a stronger spiritual life, or for help for others. Then, faith being strong, devotion being deep and tender, his prayer becomes a force that may in very truth remove mountains.

One of the great aims of Jesus was to lead his followers to this purer, more spiritual form of prayer. With the Jews, prayer seems to have become mainly a matter of form. Many times he rebukes them for the absence of any real devotion. They made long prayers in the streets for the sake of show, they scrupulously observed all external rules, they kept the "outside of the cup and platter" clean, but within there was worldliness, pride, arrogance, oppression. The spirit of prayer was absent; self-interest, not devotion, prompted the careful observance of all the outer forms. So he taught them first to substitute the prayer of the heart for the mere outer form, and to pray in secret, not in public. "When ye pray, ye shall not be as the hypocrites; for they love to stand and pray in the synagogues and in the corners of the streets, that they may be seen of men . . . But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father which is in secret." (Matt., VI., 5, 6). No private room is needed for this; for each man has with him always the inner chamber of the heart into which he may withdraw; even in the street or the market place, amid the throng of men, he can still retire to this inmost chamber, and shutting the door of the heart to keep out all extraneous thoughts, can pray to the Father. For the Father is ever present there; that is His temple far more truly than any of the stately edifices reared by man in His honour.

Jesus next deals with the object of prayer, and here again spiritualises the old teachings. He points out that it is unnecessary to entreat of God that He will give the things that are needed by man; "in praying use not vain repetitions, as the Gentiles do; for they think that they shall be heard for their much speaking. Be not therefore like unto them; *for your Father knoweth what things ye have need of*, before ye ask Him." (Matt., VI., 7, 8). And yet it is well that man should recognise that these things are the gift of God; that he should remember that it is God's life in nature which gives him the fruits of the earth for his use. So, in the prayer which He gives to His disciples, one clause is introduced with this aim, "Give us this day our daily bread." (Matt., VI., 11). Like the majority of the teachings of Jesus, this can be taken both in the material and in the spiritual sense. In the former it may be taken rather as the grateful recognition of a fact, than as a petition; for it seems as if Jesus gave a considerable part of His teaching in a form that would appeal to the somewhat undeveloped people amongst whom He worked, and we must make allowances for that when we try to understand His full meaning. We are reminded of

the recognition of the same fact in the verses in the Bhagavad-Gîtâ (III., 11, 12): "With this" [*i.e.*, sacrifice] "nourish ye the Gods, and may the Gods nourish you; thus nourishing one another, ye shall reap the highest good. For, nourished by sacrifice, the Gods shall bestow on you the enjoyments you desire. A thief verily is he who enjoyeth what is given by Them without returning the gift." Even the offering of material sacrifices to the Gods, will bring us the highest good, if accompanied with a spirit of gratitude, for the thought will bring us more closely into contact with Them. But better still is the sacrifice of a life that is full of love, and this will be offered by those who realise that even the daily bread is the gift of God. But Jesus reminds us elsewhere that "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." We need not look within the covers of any book for these *words*, though *every* book, whether sacred or secular, contains them. For there is nothing in this universe which has not "proceeded out of the mouth of God," and it is when we learn to hear His voice speaking to us everywhere in the murmur of the brooks, the ripple of the sea, the rustling of the leaves in the trees, the hum of the insects, the song of the birds, the crash of the tempest, and, chief of all, in the life and heart of every human being, it is only then that we begin to realise how He is ever giving us our daily bread. And so we reach the more spiritual meaning of the phrase, and see in it the recognition of the way in which the love of God is leading us through all the varied experiences of life, whether of happiness or of pain, and our prayer becomes an opening of the heart to receive from Him that grace, which, stimulating the divinity within, shall enable us to derive from every experience the whole of the teaching and training it is sent to give us.

In the last phrase of this prayer we have a somewhat similar thought. We have already seen in what sense it may be said that God leads us into temptation (see Vol. XXI., page 432); and in the light of that thought, this prayer becomes an opening of the heart to that divine power which will lead us along the straight path of evolution. God is ever teaching us, His love is ever drawing us towards that which is good; if we recognise this and yield ourselves willingly to His guidance we shall be delivered from evil, by rising through and above it, and there will be no need for that severe pain which must inevitably come as the result of refusing to learn by love. If the prayer is offered with earnestness and faith, it cannot fail in bringing about this result; and then we shall not fear any tests and trials that may come in the natural course of growth, for we shall know that the God within us can surmount them all. To the weak and undeveloped the prayer will have a different meaning. To them temptation in all its forms seems evil, a thing to be avoided. So to them it is a petition that they may

not be subjected to tests and trials, lest they should fall beneath them; to them, to be delivered from evil is to be spared the trial, while to the strong it is to have the power to go through it and come out on the other side, the stronger for it. And the prayer of the weak is answered, even as is the prayer of the strong. For God knows what strain His children are able to bear, and He knows that if the strain goes beyond the breaking point, progress will be delayed. So of the weak less is required; they are *not* led into the temptations that the strong are able to bear, but are allowed to journey along a smoother, if a longer, path. It is unnecessary to speak of the clause containing the prayer for forgiveness, as it has already been considered. (See vol. XXII., page 74).

The first three clauses of the prayer have a twofold significance according to the meaning that is attached to the phrase "Our Father." It is probably usually taken as applying to God, and the association of the thought of God with a heaven that is by some even yet regarded as a locality, tends to emphasise the idea that God is far removed from man. Heaven is placed, as it were, in contradistinction from earth, and the natural conclusion is that there is a similar contradistinction between God and man. The prayer then expresses the earnest wish of the soul that there may be the same obedience to the will of God on earth as there is in heaven amongst the angels. There is some degree of vagueness in thought and also of variety of opinion as to where and what heaven actually is; but it is agreed by all who adopt this view of it that its conditions are quite different from those of earth, rendering it possible for men to be far purer and more spiritual there than here, and to come into closer contact with God. Indeed Christians holding this view seem to be generally agreed that in heaven man will be entirely freed from all the limitations and imperfections to which he is subject on earth. But the idea of heaven as a *locality* is fast disappearing, and it is regarded by many as being a *state of consciousness* independent of locality, so that we can if we choose make a heaven upon earth. Now, if we take this view, we must recognise that progress is essential in order to produce this change in our state of consciousness. In the light of the teachings as to the constitution of man we see that it means a raising of the consciousness from the personality to the "Thinker," and then from that to the Higher Self; heaven being the consciousness of the Higher Self, earth that of the personality, independently of locality. (See vol. XX., page 85). This raising of the consciousness can only be effected by the development and training of the three lower bodies, and also of the causal body, by the cultivation of all the qualities of the Ego or Jivâtman through these forms, and by the subordination of the *consciousness of the forms* to the *consciousness of Self*. In other words, desire, which may be roughly described as acting in the forms referred to, must be controlled by the will, which is the active energy of the self.

This is a long process, extending over many incarnations, but we have seen how belief in Christ combined with love for Him, enables us at length to achieve it. Adding to this thought that of the unity of all things, we begin to see another meaning in the phrase, "Our Father;" it is the Higher Self of every man, the divine ray which, though for the time appearing separate from its source, is yet one with it; the unity being clearly exemplified in Christ, who is, on the one hand, the type of perfected humanity in which the Higher Self rules, and, on the other hand, the manifestation of God. And then the prayer becomes a looking inward into the very recesses of our own being, that we may find the divine light that is shining there, and having found it, may let it illumine our whole nature. Then the kingdom of the Father will come, for our whole lives will be ruled by the Higher Self; the will of the Father will be done on earth as in heaven, for in whatever body we may be functioning, we shall act and think only as the Higher Self prompts. Thus we are led to the teaching given in all religions, that God is within us. If thou wouldst find Him, look into thine own heart, for unless thou canst find Him there, thou wilt not be able to find Him elsewhere. And finding Him, thou wilt find also the Christ, and thine own Self, for they are one. As the old hymn says :

" Though Christ a thousand times in Bethlehem be born,  
But not within thyself, thy soul will be forlorn ;  
The Cross of Golgotha thou lookest to in vain,  
Unless within thyself it be set up again."

Or as Sri Krishna said to the Gopis at the time of the Râsa Lîla, one of the most exquisite incidents of His childhood, and one that is perhaps more full of teaching than any other: Go back to your homes, you will find me there as easily as here; it is not those who are with me in body that are nearest to me, but those that enshrine me in their hearts. And then when later they joined in that mystic dance which was so wonderful in its beauty that the very stars in heaven stopped in their course, and the Gods themselves gathered round to watch, each of the Gopis felt Sri Krishna's hand in hers, His arm was on her shoulder, for wherever His devotees are thinking with earnestness and devotion on Him, there is He in the heart of each one.

And thus these two religions, which at first sight may seem to be so different, almost opposed to each other, are seen on a deeper study to be one in spirit. Some of the most important teachings are found in both, and on this point, the most important of all, they are at one; for in both we find clearly taught the divinity of man, and the unity of God and man; in both, devotion is enjoined as the one means by which man may find God, and in both, knowledge and action are the two wings, as it were, by which the bird of humanity



may at last rise above all the limitations of matter, and folding its wings, may rest in the infinite bosom of God.

LILIAN EDGER.

*ON THE THRESHOLD OF THE LIFE BEYOND.*

**S**OLEMN is the moment when the soul takes its leave of the world, when the sail is taken off the gallant bark which now lies like a water-logged craft. Sad and gloomy are the associations which the very word death recalls to our mind. Let philosophers or stoics view the approaching end with stolid indifference. Let the devout man of religion welcome the messenger of Pluto as the harbinger of divine peace and felicity. But the common herd of mortals cannot rise to the lofty heights of the philosopher or the sage; they will always contemplate death with feelings quite the reverse of hopeful and pleasant. The undefined sense of gloom and horror that takes possession of our mind at the thought of death is a mystery which has baffled the analysis of the poet and the metaphysician. It is not easy to say whether it is, as the sage Patanjali avers, due to the painful experiences of death that we must have gone through in our previous lives; or whether, as Shakespeare puts it, it is owing to our want of knowledge of what lies beyond, the "dread of something after death--the undiscovered country from whose bourne no traveller returns."

In whatever way we regard death, there is one thing that we cannot lose sight of. When the dying person is about to take his departure from this scene of earthly joys and sorrows, he is advised by his friends and relatives, as well as by priests and clergymen, to lose all regard of what he leaves on this earth, and devote his mind exclusively to thoughts of the Divine Ideal. Wealth and rank, men and money, friends and relatives can then do him no good. Hence it is that the parting soul must make at this last moment one supreme effort to snap asunder the earthly bonds, to free itself from the clutches of its ruling passion, and to rise to the sublime heights of a brighter and purer existence in the next world.

The very recognition of the necessity of changing the trend of thought, and seeking divine aid alone at the time of death, reveals a strange, culpable inconsistency of which we are shamefully guilty. We never tire of the gewgaws of the world. From childhood upwards we spare no pains to drive our minds into the narrow groove of worldliness, seeking nothing but self and power, and objects of sense in general. In our mad pursuit of wealth and fame, in our furious struggle to gratify the lusts of the flesh, we push aside our weaker brethren, trample upon the claims of justice and humanity, and set at naught the trumpet-call of duty and religion. In this way we acquire a vicious worldly bent which, pursuing us like Nemesis,

wherever we go, shapes irresistibly our future destiny. Hence it is surely the height of folly on the part of ourselves as well as of our friends and relatives, to expect that the mind should be able, at the last awful moments, to fling off its earthly weight of passions and desires and concentrate the thinking energies on a higher and purer ideal. Yet in spite of this absurd folly, in spite of the sheer impossibility of the fulfilment of our pious wishes, we have here the glimpse of a deep philosophical truth which cannot be explained away. Underlying all ritual observances, fasts and vigils, prayers and meditations, there is the emphatic recognition of the great truth that man's destiny in the next life is mainly conditioned by the predominant tendency acquired by him in this life. According to the teachings of the highest esoteric wisdom, all the acts, thoughts, and feelings of a man, however great or small they may be, go to give a complexity to the operations of Karmic Law that no ordinary human intellect can unravel. The tangled yarn of life spun by the hand of karma defies the highest flights of scientific or metaphysical lore. It is only the seer or the sage who is ever allowed to have a glimpse into the mysteries. The infinite multitude of beings that pass before our eyes in daily review, the endless variety of causes and effects, and what we ignorantly call accidents, the clash and rush of life and work, the ceaseless whirl of celestial bodies in infinite space, all combine to present before our bewildered gaze a harmonious complexity that attests the unspeakable majesty of the Great Architect and His Law, the Law of Karma. The operation of this great law has found its ablest exposition in esoteric philosophy. The eyes of the trained seer, penetrating the thick veil of *Mâyâ* or illusion, gain an insight into the arcana of the universe ; to him the Karmic Law is a living reality, affording an answer to the "obstinate questionings of nature," a key to the solution of the great problems of life and death.

Says the *Bhagavad Gîtâ* : "Whatever object a man thinks of at death when he leaves the body, that, O son of Kunti, reaches he by whom that object has been constantly meditated upon" (VIII., 6).

In grasping the true significance of the above sloka we have need to be on our guard against a pitfall that we are likely to fall into. We must have an eye to the general tenor of life and thought, and not to a mere passing thought or a transient feeling at the time of death. We must bear in mind that the fixing of thoughts upon the Divine Being is an impossible feat unless by a persevering course of rigid discipline, devotional practice, and constant meditation the mind has been taught to soar above the storm of passions and desires, and rise to the serene sky of a higher consciousness. To bring this sublime truth home to our minds, the *Mahâbhârata*, the richest store-house of all sacred wisdom, has the beautiful, but pathetic story of king *Bhârata*. It is an oft-told tale no doubt, yet it bears to be told again.

In those far off days when mother India was at the height of her spiritual glory, there reigned a mighty monarch, named Bhârata. After having reigned long and peacefully, and having discharged all his kingly duties, he thought of betaking himself to the life of an ascetic and a recluse, after the manner of his illustrious ancestors. Having called his five sons before him and given them all necessary instructions, he left them in charge of his extensive dominions and retired to a distant, lonely hermitage, with a view to pass the remainder of his life in the contemplation and worship of the Divine Being. He had faithfully done what he owed to his subjects; he had now a duty to himself—the highest duty of casting off the earthly freight from his soul, and raising it to a divine union with the perfect and the universal Self. Though master of the earth and of “the fullness thereof,” he now began to lead a life of strict self-denial and piety, all his days and nights being given solely to acts of charity and meditation. A rigid course of self-discipline, a continuous round of religious exercises, wrought a wonderful transformation within him. The world gradually slipped away from his mind, higher and higher states of consciousness unfolded themselves within him; a divine light shone in upon his mind from the inner depths, giving him peace and tranquillity. But the conquest over self was not yet complete, and trials were yet to come.

One day after his morning ablution in the sacred waters of the Gandaki, Bhârata was occupied with his customary ceremonies, when he espied a thirsty doe drinking at the crystal stream. All on a sudden the terrific roar of a lion echoed far and wide from a neighbouring forest. Seized with fright the doe leaped into the water and swam across the river. Big with young as the doe was, the effort was too much for her. The struggle not only cost her her life, but also brought forth her fawn, which fell into the river and was swiftly borne along the stream. The heart of the royal ascetic melted with pity. He took up the fawn in his arms and brought it to his hermitage. There he fed it and tended it with his own hand; in short, he bestowed upon it every care that he could give. Thus under his fostering hand the fawn grew up into a fine deer. It frisked and gambolled about on the grassy plain and gladdened the heart of Bhârata. When it was alarmed at the sight of any wild beast, or when night came on, the deer found a home and a shelter in Bhârata's leafy bower. Thus days passed on. Meanwhile a change, a very insidious change, was coming over the mind of the royal sage. The self, that seemed lost in the wide waters of devout meditation, found a congenial soil, and sprouted forth again, softly twining its tendrils round and round the deer. The affections of his mind slowly and imperceptibly reversed their current and began to flow down a different channel. Oh, the sad change! A passionate yearning after the deer gradually filled his

soul and held in chains that mighty mind which had so easily renounced the world with all its pleasures and enjoyments. The deer was now his constant companion ; it followed him wherever he went ; its sweet, innocent and trusting affection had a charm that captivated the heart of Bhârata. His meditations were now disturbed ; his mind wandered during his prayers ; thoughts of the deer, with all its loving associations, would come unbidden and intrude upon his religious exercises. When the evening came and the deer delayed in returning home, many a sad and painful anxiety would agitate his mind and he would exclaim, " Ah ! why is the deer absent so long ? What has become of it ? Has any fell tiger or wolf seized and preyed upon it ? Oh ! how happy should I be if the deer would just come and rub his budding antlers against my body ! Ah ! these tufts of grass nibbled off by my deer look like pious Brahmin lads sitting with well-shaved heads and chanting the verses of the Sama Veda ! " Such were the thoughts which tossed his mind to and fro. His daily round of religious exercises was sadly interrupted. He would lose all self-control and his spirit wandered with the wanderings of the deer. Thus the great Bhârata, with his heart all engrossed by a selfish affection for the deer, passed his days, unconscious of the mournful change that was imperceptibly but irresistibly dragging him down. At last Bhârata felt his end approaching. King Death stood ready before him with his relentless scythe. The deer was at the side of the king, fondly and mournfully watching him. Bhârata breathed his last, looking wistfully at the deer and feeling acutely the coming separation from his favourite animal. The story, however, does not end here. A corner of the curtain that hides the future of the re-incarnating soul is lifted up for us, and we have a glimpse of the path along which the soul of Bhârata travelled towards evolution. As Bhârata's mind was solely occupied with thoughts about the deer, we see him transformed after death into a fine antler ranging through the forests and tasting of the experiences of the lower life that he had so eagerly longed to associate with. Again the wheel of Karma carries him onward ; the pious exercises, the prayers and meditations, the yearnings after a higher and diviner life, reassert themselves, and we next find Bhârata re-incarnating as a human being, unfolding the highest attributes of his nature and finally working out the complete redemption of his soul.

Such are the outlines of the beautiful legend of the great King Bhârata. The account is not without features that may clash with a jarring sound against the materialistic proclivities of the age. The scepticism of the modern intellect will be apt to regard the story as a mere farrago of nonsense, a pure myth generated in the heated brain of the Hindu enthusiast. The scientific instincts of the modern man, accustomed to the hard and fast rules and limitations of the material world, hardly feel justified in stepping out of the

sure ground of gross matter, into the higher regions of mind and spirit. The bright, unclouded vision of the ancient seer, the penetrating, all-comprehending gaze of the soaring spirit, are possibilities which we, the products of a material civilisation, have yet to appreciate and realise. Compared with the ancient Masters of Wisdom, we are no better than children, feeling our way in the dark. Our steps must necessarily be cautious; and it may therefore be asking too much of one's credulity, to accept the story as gospel truth in all its details. But the thought is there, however perishable the form may be; the principle is there, quarrel as we may regarding the point and shape of its application. The Law of Karma, that of cause and effect, stands on a rock of adamant, however much the surging waves of human speculation may rage and roar about it.

Man's whole life in the past, the present and the future, forms an unbroken link of sequential record where no gap is possible, where there is no room for what we call *chance*. Christianity pays homage to this great Law, though dogmatism has narrowed and perverted its operation by blotting out from the Book of Life the history of past incarnations and holding out an eternity of reward or punishment for actions done during one short life-period on this earth. The Law of Moses is the grandest impersonation of Divine Justice and Retribution, "not a jot or tittle departing from the Law." Christ's religion of Love and Mercy recognises the awful Majesty of the same Law. "Whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the spirit, shall of the spirit reap life everlasting."

The Aryan sages went still further and deeper. Penetrating the thick veil of the future they marked the various stages of the soul's progress or retrogression. They formulated a law and a process of differentiation that may well astound us by their vast sweep of generalisation. Says the *Gîtâ* :—

"*Sattva*, *Rajas*, *Tamas*, these *gunas*, O mighty armed, born of Prakriti, bind in the body the embodied, the indestructible" (XIV., 5).

"Of these, *Sattva*, lustrous and painless from its stainlessness, binds by the attachment to happiness and by the attachment to knowledge, O sinless one" (XIV., 6).

"Know thou *Rajas* to be of the nature of passion, giving rise to thirst and attachment; it binds fast, O son of Kunti, the embodied by the attachment to action" (XIV., 7).

"Know thou *Tamas* born of unwisdom, deluding all embodied beings; by heedlessness, indolence and sloth, it binds fast, O Bhârata" (XIV., 8).

"*Sattva* attaches to happiness, and *Rajas* to action, O Bhârata, while *Tamas* attaches, on the contrary, to heedlessness" (XIV., 9).

"If the embodied meets death when *Sattva* is predominant

then he attains to the spotless regions of the worshippers of the Highest" (XIV. 14).

"The fruit of good action, they say, is *Sattvic* and pure; verily the fruit of *Rajas* is pain; and unwisdom the fruit of *Tamas*" (XIV., 16).

"Those who abide in *Sattva* go upwards, the *Rajasic* dwell in the middle, and the *Tamasic*, abiding in the function of the lowest *guna*, go downwards" (XIV., 18).

All this is not altogether unintelligible to the Eastern mind grounded from childhood in a firm belief in the transmigration of souls and the doctrine of re-incarnation. But the Western scholar, chained to the Baconian method of induction, will find it hard to give his mental assent to the doctrines enunciated above. Yet no one will be disposed to call in question the universal truth that it is the predominant quality of the human mind, the general result of the experiences stored up in this life, which traces the future path of the soul. Hindu philosophy is more explicit on the point and affirms that the preponderating quality of the mind is *Sattvic*, *Rajasic*, or *Tamasic*. The three attributes, *Sattva*, *Rajas*, and *Tamas*, the natures of which have been defined in the verses quoted above, are broad generalisations of three principles into which all things, subjective or objective, may be resolved. These three attributes in their various degrees enter into numerous permutations and combinations so as to give rise to endless differentiation in what we call the mineral, the vegetable and the animal kingdoms. It is the ascendancy of one or other of these qualities that determines the trend of the mind and the particular body through which that mind will best operate. The close connection between mind and body, the laws of heredity, the existence of intuitional conceptions or ideas, all bespeak a mental configuration which is expressed in a physical body that is the fittest vehicle for that mental personality. A soul with a certain bias or proclivity will move in a particular direction and will, by the laws of affinity, clothe itself in a body which is the best and the fittest instrument for the display of that particular tendency. This is the fundamental position of Hindu philosophy—a position which has in it much to commend itself to cultured rationalism. Before we discard the doctrine as a mere fanciful speculation, we have a right to claim for it all the characteristics of a genuine hypothesis; and such a claim will press on our attention until we are confronted with a theory more legitimate to our purpose. If this be conceded, we shall not be without a warrant in sticking closely to the classification and accordingly regulating our thoughts, feelings, actions, desires, and appetites—nay, even the choice of our food—for the purpose of awakening the inner senses and opening our eyes to the possibilities of human growth. How far such a regulation of our daily life is of practical value is a difficult problem:

and it may be best solved by a careful study of life and society in the East and the West.

To return, however, to the closing scene of this life-drama. The final curtain is slowly rolling down. As the vital currents are gradually drawn from the toes upwards, as the spirit breaks up its companionship with the body, there is a sensation that can better be imagined than described. Brain and being reel and totter. Unconsciousness, so far as the outer world is concerned, steps in; and before the soul wings away forever from its earthly tenement, there comes an awful moment—the moment of self-introspection. The whole panorama of man's life with all its thoughts and feelings and doings, unrolls itself; the memory of a thousand buried yesterday now flash upon him; all the inner and outer forces that were allowed to play upon the soul now start up and struggle for mastery. Very soon the review is over, the restlessness and anguish cease, the civil war comes to a close, and the resultant force, the ruling bent of the mind, carries forward the soul to its future destination, its fit habitation.

So does esoteric wisdom teach us. But how far the teachings may be offered as generalisations of empirical observation is yet a question on which opinions may differ. The time, however, is not far off when a direct demonstration will be available. Already the sublime truths are being sensed from afar; already indications are coming, shadowing forth the progress that is to be. Facts of daily life are accumulating to verify the sacred truths of esoteric wisdom. The necessity of building up the character, the observance of self-control, the formation of good habits, the fixing of right principles—in short, all those things that education and discipline imply and enforce have to do with the creation of fixed tendencies in the mind and the body so that both may work in harmony without swerving from the path traced out for them. Education and discipline will lose all significance, morality and religion will have no value, unless we distinctly recognise the importance of fixed tendencies powerful enough to overmaster the terrors of pain or the solicitations of pleasure.

Now arises the all-important question. How are we to determine and regulate the ruling bias of the mind? The answer is given in plain, unmistakable terms. We can do no better than quote from the Bhagavad Gîtâ these verses which clear up the point:

“ Little by little let him gain tranquillity by means of *Buddhi* held in firmness; having made the *Manas* abide in Self, let him not think of anything” (VI., 25).

“ And he, who at the time of death, thinking of Me alone, leaves the body and goes forth, reaches My Being; there is no doubt in this” (VIII., 5).

“ Whatever object a man thinks of at death, when he leaves the

body, that, O son of Kunti, reaches he, by whom that object has been constantly meditated upon" (VIII., 5).

"Therefore at all times do thou meditate on Me and fight; with Manas and Buddhi fixed on Me thou shalt doubtless come to Me" (VIII., 7).

"Meditating with the mind engaged in the Yoga of constant practice, not passing over to anything else, he goes to the Supreme Purusha resplendent, O Son of Pritha" (VIII., 8).

So death is our great teacher. The very consideration of death tells us what we are now; it shows us what we shall be one day, and it teaches us what we ought to be during the course of this life. Our destiny is in our own hands. The thought-force is a mighty force. A careful, judicious use of this power is necessary for training the will and regulating our passions, desires, and appetites. It is well known that a constant repetition of one and the same thing tends to set up an automatic action of the mind and the body in that direction. Let us take note of this beneficent law, avoid all loose habits of thought, and meditate constantly on the Divine Ideal. Then at the last moment, when darkness gathers around us, when our passions and desires swell high and strong and the storm voices rage about us with a deafening roar, the will-power, backed up by the automatic action of the mind and the body, will rise superior to the strife of elements, hold fast the helm, and steer the bark right onward to the port. All terror of death is then gone; the triumph of the spirit over the body is then assured; and the parting soul cries out in joy:

"Lead, lend your wings! I mount! I fly!  
O grave! where is thy victory?  
O death! where is thy sting?"

ISVAR CHANDRA CHARRAVARTI.

#### A MORNING PRAYER.

LET me to-day do something that shall take  
A little sadness from the world's vast store,  
And may I be so favoured as to make  
Of joy's too scanty sum a little more.  
Let me not hurt, by any selfish deed  
Or thoughtless word, the heart of foe or friend;  
Nor would I pass, unseeing, worthy need,  
Or sin by silence where I should defend.  
However meagre be my worldly wealth,  
Let me give something that shall aid my kind—  
A word of courage, or a thought of health,  
Dropped as I pass, for troubled hearts to find.  
Let me to-night look back across the span  
'Twixt dark and dawn, and to my conscience say—  
Because of some good act to beast or man—  
"The world is better that I lived to-day."

ELLA WHEELER WILCOX, in *Light*.



## RA'MA GĪTA'.

[Continued from page 681.]

## CHAPTER XI.

Hanûmân said :

O Teacher of teachers ! O Illustrious Râmachandra ! O Ocean of kindness ! What am I to say regarding your affection towards your devotees ? It is beyond my power of description. (1)

On account of such affection alone Thou art so very kind and extremely interested in rescuing me from being drowned thus in this shoreless ocean of Samsâra. (2)

There are the famous Tri-guṇas (three guṇas)—the Sattva, the Rajas, and the Tamas. There are also (four kinds of spiritual people) the Karmins, the Bhaktas, the Jnânins and the Yogins. (3)

O Chief of the Raghus ! Tell me the nature of these four (kinds of people) affected by Sattva and other guṇas and the corresponding results produced by their being so affected. (4)

S'ri Râma said :

[SA'TTVIKA KARMINS.]

Karmins in whom Sattva predominates, and who are free from desires, perform the Nitya Karmas enjoined by the S'rutis and Smritis, and thereby please Me, the all pervading Janârdana. (5)

They gradually become purified, and through the path of Vedânta reach Me, the Intelligent, Blissful and Eternal Paramâtman. (6)

[RA'JASA KARMINS.]

Others who are affected by Rajoguṇa, and who are desirous of obtaining heaven, perform the Yâgas and other Karmas mentioned in the S'rutis for propitiating Indra and other gods. (7)

They enjoy the highest pleasures in heaven together with the Devas, and when the good effects of such Karmas are exhausted, they are surely born again in this world. (8)

[TA'MASA KARMINS.]

Others affected by Tamoguṇa are ever bent upon performing Kâmya Karmas alone, and are always devoted to supporting their families with the monies earned by means of such Karmas. (9)

They go (after death) to the terrible hells protected by Chitragupta and others and thereafter take a downward course and descend to the wombs of dogs, etc. (*i. e.*, degrade themselves to the lives of dogs, etc.). (10)

[SA'TTVIKA BHAKTAS.]

Bhaktas who are endowed with Sattva and who are free from desires, adore Me the Vishnu holding in His hands the Conch, the

Discus, and the Club, by meditations and other means proclaimed in the S'rutis. (11)

They are brought by My attendants to My world. There, obtaining the knowledge of SELF from Me, they, in due course, reach That, My Supreme Seat, along with Me. (12)

[RA'JASA BHAKTAS.]

Those other Bhaktas in whom Rajoguṇa predominates, with their several disciples, adore me—Hari—externally in images, by archanas (adoring them with flowers), and in several other ways. (13)

They reach My world (Vaikuntha), enjoy such pleasures as are even rare to Brahmā and others, and are born again in very pure brāhmaṇa families. (14)

[TA'MASA BHAKTAS.]

Other Bhaktas in whom Tamoguṇa predominates, put upon themselves the garb of Bhaktas, and being devoid of the âcharas enjoined by the S'rutis, worship Me for the sake of money, etc. (15)

They, being on a par with the vulgar people, go to hell, and thereafter live the lives of dogs, etc., for their having committed sins from behind the screen. (16)

[SA'TTVIKA JNA'NINS.]

Jnânins who are Sâttvikas endowed with Vairâgya and other good qualities, who meditate on the identity of the SELF and Brahman, who shine with the âcharas pertaining to their respective castes and orders of life, be they householders, Sanyâsins, or others, (they) reach My Loka difficult to be attained, and with Me, in the end, reach That, My Supreme Seat. (17-18)

[RA'JASA JNA'NINS.]

Those Jnânins in whom Rajoguṇa predominates are mentally addicted to Samsâra, and they, surrounded by their disciples, occasionally contemplate on the meanings of S'rutis. (19)

They too reach My Loka, enjoy all the great pleasures there, and are born again to be freed instantly with the help of their former Vâsanas. (20)

[TA'MASA JNA'NINS.]

Those other Jnânins in whom Tamoguṇa predominates, being addicted to sensual pleasures, teach S'ûdras and others the meanings of Vedas *for the sake of money*. (21)

They also go to the most horrible hell, Raurava, and are, thereafter, mostly born as dogs, etc., *for having misused the Vedas*. (22)

[SA'TTVIKA YOGINS.]

Those yogins in whom Sattvagūṇa predominates, who always practise Nididhyâsana (or abstract meditation), who are ever delighted because of their having gained the experience of the SELF, and who are entirely free from desires, (such people) when their Prârab-

dhas end, and their bodies (consequently) fall, (they), without Utkrânti (or the agonies of the last moment), etc., reach That, My Supreme Seat, established by all the Vedânta. (23 & 24)

[RA'JASA YOGINS.]

Those other yogins who have a Rajoguṇa nature, who, on account of meditations practised in company with others, have not succeeded in bringing about the destruction of their mind, etc., and whose minds are perplexed at not having realised (A'tman) the object of their Dhyâna, undergo the greatest miseries resulting from Prârabdha. Then, leaving this body at death (after having undergone Utkrânti or agonies), they reach My Supreme Goal. (25 & 26.)

[TA'MASA YOGINS.]

Those Yogins in whom Tamoguṇa predominates, by showing extreme neglect to Brahma-Vidyâ, will be vexed by (Abhânâvaraṇa) the screen that keeps them off from the light of A'tman, and will be eager to acquire aṇima and other siddhis or superhuman powers.\* (27)

By their aversion to forbidden âchâras, they will reach My Loka, enjoy the highest pleasures there, and then will reach Me after being born once more on this earth. (28)

It should be understood by the wise that the three guṇas, Sattva, etc., become sixfold by dividing them into Kârya (secondary or pertaining to the effect), and Kâraṇa (primary or pertaining to the cause), which are of the nature of the changeable and the changeless.† (29)

Of these (Kârya and Kâraṇa guṇas), the Yogins‡ who are respectively endowed with the three Kârya or secondary guṇas are of three grades, and Jivanmuktas§ who are respectively endowed with the three Kârana or primary guṇas are also of three grades. (30)

And, O Mâruti! the Karmins, Bhaktas and Jnânins already referred to (in verses 5 to 22 of this chapter) are of nine grades, distinct in their character, each being endowed with one of the threefold subdivisions of each of the three (modified) guṇas.|| (31)

Just as Jivas who are the effects of Avidyâ are declared to be of nine grades\*\* on account of the triple nature of the principles known as Vis'va, Taijasa, and Prâjna ; (32)

\*According to another reading of the text the end of this verse runs thus : —“ And will adhere to their respective A's'ramâcharas.”

† The three guṇas, Sattva, Rajas and Tamas, pertaining to the effect which is subject to change, and the three guṇas pertaining to the cause which is not subject to change, make up the sixfold division here referred to. (See also footnote under verse 39 of this chapter).

‡ The three grades of Yogins who are influenced by the three Kârya guṇas, respectively practise the first three Samâdhis.

§ The three grades of Jivanmuktas who are influenced by the three Kârana or primary guṇas, respectively practise the last three higher Samâdhis.

|| The threefold divisions of the three modified guṇas are : I. (a) Sattva-sattva, (b) Sattva-rajâs, (c) Sattva-tamas ; II. (a) Rajas-sattva, (b) Rajas-rajâs, (c) Rajas-tamas ; III. (a) Tamas-sattva, (b) Tamas-rajâs, and (c) Tamas-tamas.

\*\*The nine grades of Jivas are : I. (a) Vis'va-vis'va, (b) Vis'va-taijasa, (c) Vis'va-prâjna ; II. (a) Taijasa-Vis'va, Taijasa-taijasa, Taijasa-prâjna ; III. Prâjna-vis'va, Prâjna-taijasa, and Prâjna-prâjna.

And just as the Lords who are influenced by the effects of Mâyâ, are declared to be of nine grades\* on account of the triple nature of the well-known Brahmâ, Vishnu, and I's'a ; (33)

Even so is the ninefold division of Karmins, etc. (including Bhaktas and Jnânins), who are influenced by the effect of any one of the three sub-divisions of each of the three (modified) guṇas called Sattva, Rajas, and Tamas.† (34)

The three primary or seed guṇas are said to pertain only to these, viz., the S'akti mentioned in Ajâ-mantra,‡ as also to the (higher) Prakriti who is of the nature of Chit, and the immortal Tripâd Tattva (the three-footed Brahma or the upper triad). (35)

Some say that these three guṇas are the effects of Mâyâ and Avidyâ. This is inconsistent because of their (of these guṇas) being the seeds (of Mâyâ and Avidyâ). (36)

The threefold sub-divisions (of the three modified guṇas) are quite distinct from those (separate guṇas) that pertain to the effect. and from those (latent guṇas) that pertain to the cause. They (the threefold modifications) are to be rejected by those who desire liberation. (37)

Those that have not even realised here the kârya guṇas, but who nevertheless neglect the Kâraṇa or seed guṇas with the idea (or the wrong notion) of similarity (between the guṇas pertaining to the effect and those pertaining to the cause), are pseudo-philosophers or quack-professors of the science of SELF. (38)

O Mâruti ! Even Brahma, Indra and others ever worship those My three (seed) guṇas which are of the nature of Sat, Chit, and Ananda.§ (39)

\* See *Theosophist*, vol. XXI., p. 150.

† The three grades, of Karmins, Jnânins and Bhaktas, are said to be under the influence of the effect of any one of the three sub-divisions (such as Sattva-sattva, etc.) of each of the three modified guṇas.

‡ See Svetâs'vatara Upanishad IV. 5, for this mantra.

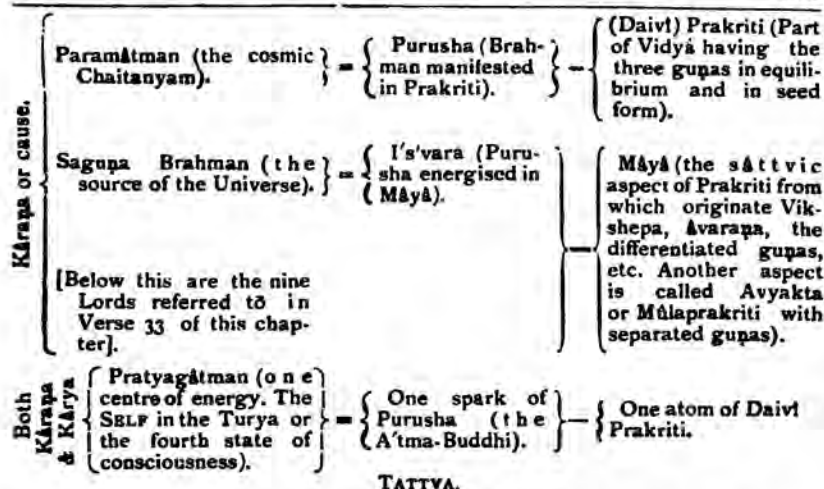
§ The teachings contained in verses 29 to 41 of this chapter, will be plain to the student of Vaidika Sâṅkhya, but will be quite unintelligible to the student of the current Sâṅkhya Philosophy which is termed avaidika and which is very often criticised by S'ankara, Râmânuja and other great writers. It is the former Sâṅkhya that is referred to in the Bhagavad Gîtâ. Its doctrines are discussed at length in several places in that colossal work called Tattvasârâyaṇa. For a very brief exposition of it, the reader is referred to Jlvachintâmaṇi, translated and published in the July and August numbers of vol. xxii. of the *Theosophist*. The following genealogy of higher occult Powers (though a very rough outline) and a few explanations given thereunder, will be of some help to the reader, in understanding the main doctrines of Vaidika Sâṅkhya which distinguish it from the other Sâṅkhya. This genealogy may be read with advantage along with the diagram on page 150 of vol. xxi. of the *Theosophist*.

#### THE NIRGUNA'TI'TA BRAHMAN.

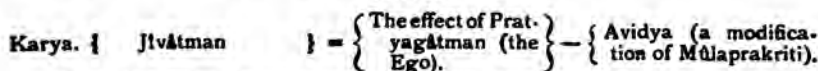
(The attributeless and the unknowable).

Kâraṇa or cause.	NAME OF ATI'TA TATTVAS.	DESCRIPTION.
{	Nirguṇa Brahma (the source of Jivas, having the privative attributes of Sat, Chit, and A'nanda).	= { Brahma-Vidyâ

O Hanûmân ! Thou shalt, therefore, with due regard for My words, contemplate upon the three Kâraṇa (or seed) guṇas pertaining to Me, for the sake of obtaining liberation in life. (40)



## TATTVA.



[From this point downwards the three-fold classifications and the differentiated guṇas begin to play their part].

Of the above, the Nirguṇâtîta is unknowable. Nirguṇa is called in this Gîtâ the middle Brahman which is reached by means of the three higher Samâdhis. Paramâtman has the three seed-guṇas which are said (in verse 39) to be of the nature of Sat, Chit and A'nanda, in a latent state. Pratyagâtman is endowed with both kâraṇa and kârya guṇas according as it is the kâraṇa pratyagâtman or the kârya pratyagâtman (see Jîva Chintâmani). Saguṇa Brahman is endowed with the three separate guṇas. The three-fold classification of each of the three differentiated guṇas (*i. e.*, the modifications of each of such guṇas) will only apply to Jivâtman. All the 96 Tattvas enumerated in the Varâhohanishad refer only to those Tattvas that are below Saguṇa Brahman. The current Sâṅkhya deals with the principles beginning from Mâyâ (called Avyakta or Mûlaprakriti) downwards. The Yoga has recognised I's'vara also. But the Vaidika Sâṅkhya mainly deals with all the higher Atîta Tattvas from Saguṇa Brahman upwards.

[As a possible help to the student of Theosophy, who is familiar only with the classifications given in the later theosophical writings, the following suggestions are offered : The Nirguṇâtîta Brahman is the Unknowable of the "Secret Doctrine;" the Atîta Tattvas (which are powers rather than qualities) are the inferred attributes of Nirguṇâtîta Brahman and do not in any sense refer to the three Logoi of the Solar System. The nine Lords, also, are those referred to as standing before Parabrahm : his immediate agents in the bringing of the universe into existence, so being powers rather than manifestations. These, all together, form the supreme Cause—are the reason for the existence of all that is. In this diagram all the intermediate stages between this great Unknowable and the human Ego are omitted. The student should think of many stages between them, but we will mention only one : that of the Solar Logos and his system. The Nirguṇâtîta Brahman stands as cause, Kâraṇa, and the Solar Logos as Kârya, or effect. The latter in its turn becomes Kâraṇa, or cause, and is the source of Pratyagâtman, which is the self of the individual : that self-conscious centre which is back of the Ego. This, again, in its turn, although an effect, becomes a cause and its Kârya is Jivâtman, the separated individual, or the Human Ego. The lower effects, the bodies mental, astral and gross, are ignored in this arrangement, but the student may think of them as effects of Jivâtman as cause. All below Nirguṇâtîta Brahman stands as a duality of effect and cause, until we reach the outermost limits of the all-pervading force, where, of course, effect only would exist.—Ed.]

Although these (seed) *guṇas* are known by the name of *guṇas* in this case (in the case of Sat-Chit-A'nanda), they are no-*guṇas* in the case of the Truth (or Nirguṇa Brahman). The one still above that (Power) is Nishpratiyogika or Nirguṇâtita (the attributeless) and It is far removed from *guṇas* and no-*guṇas*. (41)

O Thou that hast almost burnt down Lanka ! Having rejected the *guṇas* (the modifications of *guṇas*) by *guṇas* (the separate *guṇas*) thou shalt stand, as firm as the Mountain Meru, in thy self-consciousness, and shalt, by means of Samâdhis, realise, by degrees, My three *guṇas* (the Sat, Chit, and A'nanda). (42)

Thus in the glorious Upanishad of RA'MA GI'TA', the secret meaning of the Vedas, embodied in the second *Pâda* of the Upâsanâ Kânda of Tattvasârâyaṇa, reads the eleventh chapter, entitled :

THE YOGA OF SEPARATION FROM THE THREE GUNAS.

CHAPTER XII.

Hanûmân said :

O Râmachandra, Ocean of Mercy ! O Consort of Jânakî ! I, Thy servant, wish to hear of Thy mysterious Universal Form. (1)

S'ri Râma said :

O Hanûmân ! Hear me, O lord of apes ! I shall tell thee My mysterious Universal Form which will presently become visible to thyself and cause thee fear. (2)

Even though it is impossible to describe My Universal Form, in words, I, whose mind is won over by thy devotion, shall tell thee the same. That beautiful Form which has been brought about by the play of (My) Mâyâ, should, undoubtedly, be heard of by thee, but, be thou not afraid. (3)

Hanûmân said :

O Lord ! How can I possibly be terrified when, from the mouth of Thee who always advocates fearlessness, I now hear about Thy extremely auspicious and divine Form, which, if once heard of, is capable of destroying all fears ! (4)

S'ri Râma said :

O Hanûmân ! Do not say so. By merely hearing of it, alas ! even Brahma, Indra, and other gods are terrified. Even the hairs of My body stand erect when I think of it. By that, thou shalt faint away in no time. (5)

Think of that mighty undivided Form which has on all sides numerous hands and feet that are beyond grasp ; which has eyes, mouths, noses and heads on all sides ; and which has ears, necks, arms, breasts, navels, knees and thighs on all sides. (6)

Over and over again, O Hanûmân ! these fourteen worlds (or planes of existence) having, like so many guats, entered the cavity

of (a) nose of that Universal Form, while in the act of inhaling, come out scattered in the act of exhaling. (7)

The crores and crores of Brahmic eggs spreading over the hairs (of Its head) here and there, give occasion for certain doubts. They appear in their shape as if they were so many atoms clinging together like the seeds of one of the branches of an Indian fig tree which spreads on all sides its branches and branchlets. (8)

Some of those faces are big, some long, some short, and others atomic. So also are the feet, etc. Hence, That Form should be seen by those brave souls in this world whose minds are serene. (9)

Who is there that has the power and fearlessness to see That (Universal Form) to which are even the seven oceans like so many mouthfuls of water (for rinsing the mouth or drinking); to which the principal rivers are like the secretions of the nose; and the mountains such as Meru, etc., like the secretions of the ear. (10)

How could I tell thee the greatness of That—My Universal Form—before which numberless mid-day suns (the totality of whose brightness is) very difficult even to be imagined, are like so many fireflies, and by whose violent peal of laughter, the outer shell of the Brahmic egg has been broken; (11)

Wherefrom numberless gods of death run away on seeing the multitudes of faces with projecting fangs, and in which wonderful Form, they fall senseless of their own accord, not finding the slightest space anywhere else whereto they may go; (12)

Whereby numberless Indras have lost their eyes; wherein alone they fall down, and exceedingly cry, wherefore they reproach themselves for being unable to shut their eyes,\* and alas! being perplexed in mind, they become motionless; (13)

Within whose lotus-like navels, many four-faced ones (Brahmās), although (they are) the greatest and the permanent, yet dust-like (when compared with this Form) being broken down by that fierce peal of laughter, roll about in the same manner as wild animals do in mountain caves when frightened by thunderbolts. (14)

O son of Pavana! Thyself meditate upon that Mystery which is devoid of beginning, middle, and end; and by which the extraordinary fires (that break out at the time of the destruction of the world) are entirely destroyed, and are made invisible in no time. (15)

Skilfully perceive (by the mental eye) That, which shines, sometimes, of its own accord, as Meru; sometimes, clearly, as Maināka†; and sometimes, spontaneously, as the Himālayas, with beautiful choice colours. (16)

Under whose lotus-like feet even A'di-S'eshā (the thousand-headed serpent) is but a streak, and the sky over whose hairs (of the head) is like a dark coloured ornament. Thus shines that un-

\* Devas are said to have their eyes always open.

† Meru and Maināka are two mythological mountains. The former is said to be of golden hue and the latter evidently is of a dark colour.

divided Form which has the Sun and Moon for its pendants, and which pervades its own inside and outside. (17)

Who is there that is competent here (in this world) to express an opinion as to what My Form is like, when (in reality) it is unseen though partly seen; unheard of though partly heard of; and to which Brahma (knowledge) and Kshattra (power) are food, and death is mild sauce. (18)

While the Lord of Sitâ (*i.e.*, S'ri Râma) was thus describing (the Universal Form), Hanûmân, the son of Vâyu, was rapidly meditating upon that Form, with his eyes closed. (19)

Then, by means of such rapid meditation, He (Hanûmân), perceiving That (Form) which causes fear, fell down senseless on the floor with languid, powerless limbs. (20)

And S'ri Râma smilingly looked at him (Hanûmân) for a short space of time,\* and then, with great regard, raised him with His own lotus-like hands. (21)

With excellent cold water and with soft currents of air induced by fanning, the Lord Himself comforted him who was (then) senseless. (22)

After Hanûmân had recovered from his swoon, the best of the Raghus, with tears of Joy, and with indistinct words, again began to describe the Universal Form. (23)

On hearing it, the son of Anjana, holding firmly by his hands, both the feet of S'ri Râma, addressed Him (thus) with words choked in his throat. (24)

Hanûmân said :

O Lord ! Ocean of Mercy ! The grandeur of Thy Universal Form is, indeed, wonderful and difficult to be perceived. O Teacher ! Protect me who am deficient in courage, by concluding Thy description of That (Form) and by changing the topic. (25)

That great Form of Thine which presented Itself to my (mental) vision, without mercy draws here and there my feet, here and there my hands, and in like manner my other parts also. Alas ! I cannot endure this even for a moment. (26)

O my dear Lord ! Thou art possessed of endless grandeur, Thou art the Universal Spirit. Thou art all-powerful. Who is there equal to Thee ? As I have become the weakest of the weak, protect me with Thy tender look which is essentially kind. (27)

O Râma, having lotus-like eyes ! I am (only) a foolish and degraded monkey. What else have I in this world to depend upon except Thy lotus-like feet which are rare even to Brahmâ ? (28)

O chief of the Raghus ! Counting upon my excessive former courage, and being ignorant of the greatness of this Mâyâ of Thine

\* "Muhûrta," the word used in the text, is here taken to mean "a short space of time." It is sometimes taken to be equal to forty-eight minutes and sometimes three and three-fourths Indian hours.



difficult to be overcome, I have committed an error. O Teacher ! pardon me for this offence. (29)

Without even catching a glimpse of that Universal Form (which glimpse) is enough to destroy multitudes of strong sins, I thought that I had attained Thy Nirguṇa-SELF. Pardon me, O Lord ! for this offence also. (30)

Because of its association with Mâyâ, I certainly thought that (the characteristic of) fullness, will not apply to Saguṇa. O Lord ! O Supreme Purusha who art everywhere, inside and outside ! Pardon me for this offence also. (31)

Having daily observed Thy unbounded passion for S'ri Jânaki, I, without considering Thy greatness, entertained indiscriminate thoughts concerning even Thee who art the Lord of all. Alas ! pardon me for this, the greatest of my offences. (32)

When Hanûmân, the most intelligent, thus expressed himself in tasteful words, S'ri Râmâ, the great one, moved by mercy—with tears of Joy, with hairs standing erect, with shaking limbs, and with words choked in His throat—spoke to him these mild and candid words which indicate His love towards His devotees. (33 & 34)

S'ri Râma said :

O Hanûmân ! Let these words of thine be (useful) for (attaining) freedom from mundane existence. Consider as to what remains for thee, to be known, and again ask Me (about it). (35)

Thus in the glorious Upanishad of RA'MA GI'TA', the secret meaning of the Vedas, embodied in the second *Pâda* of the Upâsanâ Kânda of Tattvasârâyana, reads the twelfth chapter, entitled:

#### THE INVESTIGATION OF THE UNIVERSAL FORM.

#### CHAPTER XIII.

Hanûmân said :

Bow to Thee, destroyer of misfortunes and bestower of all fortunes. Bow to S'ri Râma who is the source of pleasure to the world. (1)

Bow to Thee, Kes'ava ; bow to Thee, Nârâyana (floating on the waters of Ether) ; bow to Thee, Mâdhava (the Lord of Lakshmi) ; bow to Thee, Govinda (the Cow-keeper) ; (2)

Bow to Thee, Vishṇu (the pervader) ; bow to Thee, Madhusûdana (the destroyer of the demon Madhu) ; bow to Thee, Trivikrama (He who measured the Universe by three steps) ; bow to Thee, Vâmana (the dwarf) ; (3)

Bow to Thee, S'ridhara (bearer of fortune) ; bow to Thee, Hrishikes'a (Lord of the organs of sense) ; bow to Thee, Padmânâbha (the lotus-navelled) ; bow to Thee, Dâmodara (having a cord round the belly).\* (4)

\* The word Dâmodara applies to Krishna—His foster-mother Yas'oda having in vain passed a rope round his belly, whilst a child, to keep him in confinement.

Bow to Thee, Matsyarûpi (who took the form of fish); bow to Thee, Kûrmarûpi (who took the form of tortoise); bow to Thee, Varâharûpi (who took the form of Boar); bow to Thee, Nrisimha (Man-lion); (5)

Bow to Thee, Vâmana (Dwarf); bow to Thee, Râma (Parasurâma who extirpated the Kshattriya caste); bow to Thee, S'ri Râma (the slayer of Râvaṇâ); bow to Thee, Bala Râma (elder brother of Krishṇa); (6)

Bow to Thee, Krishṇa; bow to Thee, Kalkî (a future liberator of the world). O Lord! Janârdana! always be pleased with me. (7)

O Dear Consort of Jânakî! Some learned people say that the *Mantra* of sixteen syllables—*viz.*, O Hari! Râma!, Hari! Râma! Râma! Râma! Hari! Hari! Hari! Krishṇa! Hari! Krishṇa! Krishṇa! Krishṇa! Hari! Hari!—is the great *Mantra* that carries one to the other shore of Samsâra. (8 & 9)

Some say that the name "Râma" is the *Mantra* that rescues all—from Brahmâ down to the very worm—when it is muttered (by Mahâdeva) into their ears at the time of their death at Kâs'î (*i.e.*, Vârâṇasî which Samskrita word is now-a-days wrongly pronounced and written as Benares). (10)

Others say that the eight-lettered *Mantra* meaning "Bow to Narâyana," to which is directly prefixed, Praṇava, is the most excellent *Mantra* which rescues one from earthly bondage. (11)

Others say that that *Mantra* which rescues one at Kâs'î is, the letters (that make up the word) "S'iva," or as some would say, it is the five-lettered *Mantra* pertaining to S'iva (meaning) "Bow to S'iva." (12)

Others again hold that Praṇava, the eternal and auspicious monosyllable proclaimed in all the Vedas is, of all others, the most important lettered and ever rescuing (târaka) *Mantra*. (13)

Thus, verily, is this point argued in diverse ways by the wise Brâhmanas who debate upon Târa (the *Mantra* that is capable of rescuing one from bondage). O chief of the Raghus! Decide the point here and tell me the one which is best suited for my meditation. (14)

Thus questioned by Hanûmân, S'ri Râma, well-versed in S'rutis, taking into His consideration the *pros* and *cons* of all the S'rutis, that treat of Târaka, such as Brihajjâbala, (Râma) tâpinî, (Nârada) Parivrâjaka, Advaya (târaka), and all others down to the end of Muktikopanishad, told him (thus) the decided meaning. (15 & 16)

S'ri Râma said :

O Hanûmân! I shall tell thee that Târa by which thou shalt be able to cross, immediately, this ocean of Samsâra. Hear, with a most attentive mind. (17)

There is no doubt, O Hanûmân! that all the S'aiva, and Vaishṇava *Mantras* have, ordinarily, the power to rescue one from Samsâra. (18)

Even then, this Mantra called Praṇava is the most excellent of all. It is this alone that is actually meditated upon by all, for the sake of liberation. (19)

All other Mantras except Praṇava are applied for purposes of both *Bhoga* (enjoyment) and *Moksha* (liberation); but this (Praṇava), verily, is applied for the purpose of liberation alone. (20)

And this Praṇava which is of the form of "OM" consisting of letters beginning with A, U, etc., is found established in all the Vedānta (Upanishads). (21)

Such eminent personages as Brihaspati (the Teacher of Devas), A'di Ś'esha (the thousand-tongued serpent serving the purpose of Vishṇu's bed), etc., so also My own teacher Vasishtha, the consort of Arundhatī, are incapable of describing the greatness of this (Praṇava). (22)

Therefore do I desist from giving thee a description of it at present. Now hear from Me its form and meaning, both of which should necessarily be known by thee. (23)

This Praṇava has its form made up of sixteen inconceivable or subtile Mātrās (measures or parts) \* such as the following, viz., (1) A, which is said to be the first letter; (2) U, the one next to it; (3) then the letter M (ma); (4) then ardhāmātrā (half the measure of a tone); (5) Nāda (sound); (6) next to it, is Bindu (the point from which the sound starts); (7) Kalā; (8) then, Kalātītā (the one above Kalā); (9) S'ānti (tranquillity or peace); (10) then, S'āntyatītā (the one above No. 9); (11) the eleventh is said to be Unmanī; (12) the twelfth is Manonmanī; (13) Purī; (14) Madhyamā; (15) then, Pasyanti; and (16) the last, Parā. (24 to 26)

O Hanūmān! By subdividing each of these Mātrās into their gross, subtile, seed, and turya (or the fourth) states, they become sixty-four.† (27)

\* It is impossible to make the average reader understand the occult significance and the meaning attached to the name of each of these Mātrās. They refer to highly occult matters reserved for the last stages of initiation. Those fortunate souls that have undergone the highest stages of initiation into the secrets of ancient Indian white magic and occultism, may, with advantage, refer to that portion of Varivasyā-rhāsya which treats of "Hrīm" and its sixteen, as well as two hundred and fifty-six Mātrās. "Hrīm" is said to be the Sthūla Praṇava and "OM," the Sukshma Praṇava. The two hundred and fifty-six Mātrās of this Praṇava with their different classifications, meanings and applications are fully dealt with in the Anubhūti-Mīmāṃsa-Bhāṣya of Appaya Dīkshītācharya. Many points dealt with in this Rāma Gītā will, at present, be unintelligible to the average reader. Earnest students may hope to grasp those points clearly when they are enabled to read in the issues of the next volume of the *Theosophist*, the translation, in parts, of Muktiratna, a complete Manual of Anubhavādvaīta (i.e., the empirical or experiential monism).

† The Māndūkya, one of the ten Upanishads, speaks of four Mātrās, viz., A, U, M and ardhāmātrā, and also of eight Mātrās by assigning four Mātrās to Prakṛiti and four to Puruṣa. The Atharvas'iropanishad, one of the Thirty-two Upanishads, deals with the gross, the subtile, the seed and the Turya states of each of these four, and thus makes them sixteen. Again speaking of the sixteen Mātrās pertaining to Prakṛiti and an equal number to Puruṣa, it (the said Upanishad) gives us thirty-two Mātrās. The Varāha and Nārada parivrājaka coming under the class of one hundred and eight Upanishads, speak of the sixteen parts mentioned in verses 24 to 26 of this chapter. Then the eighth (chapter of) instruc-

Being two-fold from the standpoint of (the inseparable) Prakriti-Purusha (or Matter-Spirit) they again become one-hundred and twenty-eight Mâtrâs. (28)

From thence they again become two-hundred and fifty-six Mâtrâs when considered from the standpoint of the further two-fold subdivision into Saguṇa and Nirguṇa. (29)

Thus, O Mâruti ! understand that Praṇava consists of such extremely subtle Mâtrâs. I shall now tell thee its meaning. Hear with an attentive mind. (30)

That supreme Brahman which is well known to be of the nature of undivided Sat-Chit-A'nanda is alone, verily, the primary meaning of this Praṇava which enables one to get over to the other shore of the ocean of Samsâra. (31)

Those one hundred and twenty-eight Mâtrâs which are free from any tinge of Saguṇa, are, here said to demonstrate Brahman's Svagatabheda \* (*i. e.*, the distinctions existing among the several members which go to make up, as it were, the body of Nirguṇa Brahman). (32)

Of these (128 Mâtrâs), sixteen Mâtrâs are included in the sixteen subdivisions† into gross, etc., of the four characteristics known by the name of Viveka, etc., pertaining to the sixteen kinds of âtmâdhikârin (or persons fit for realising the SELF). (33)

It should be understood by thee that the remaining (112) out of the aforesaid (128 Mâtrâs), are distributed among the seven (Jnâna) Bhûmikas or stages, in their respective order, at the rate of sixteen Mâtrâs for each stage. (34)

It is only by thus dividing it into Mâtrâs that the Praṇava mantra should be meditated upon by the wise with the aid of S'ravana, &c., for the sake of their direct cognition (or experience of the SELF). (35)

This Praṇava which ought to be muttered in prayer in its complete form as an undivided one (without breaking it into Mâtrâs) and which is resorted to by ascetics who are unselfish in their devotion, is the sole cause of mental purification. (36)

Just as the meditation on this (Praṇava) in the form of muttered prayer which is subordinate (to abstract meditation) is useful here, for attaining Krama-Mukti (*i. e.*, liberation in due order) ; even so, O Hanûmân ! is the repetition of My name (useful here for attaining Krama-Mukti). (37)

The primary meanings of other (holy) names (used by devotees

tion of the latter Upanishad refers to sixty-four Mâtrâs in dealing with their gross subtle, seed and Turya states. Again speaking of the Prakriti-Purusha aspect, the Praṇava is said to consist of one hundred and twenty-eight Mâtrâs. Of these (128), the first ninety-six Mâtrâs will include the ninety-six Tattvas. (Muktiratna-Mahâvâkyâ prakaraṇa).

\* To illustrate Svagatabheda we may take the example of an Indian fig tree, whose branches, leaves, twigs, shoots, fruits, roots, etc., are distinct from one another, although all of them together go to make up the tree.

† The subdivisions here referred to are : the Sthûla-viveka, Sûkshma-viveka, Kârana-viveka, and Turya viveka ; Sthûla vairâgya, Sûkshma-vairâgya, Kârana-vairâgya, and Turya vairâgya ; and so forth for the remaining two also.

in their prayers) are included in the secondary (or undivided) Praṇava. The primary meaning of the Praṇava divided into Mātrās is included in itself. (38)

The Sanyâsin or the ascetic alone is verily entitled to perform that meditation (or muttered prayer) in which the gaṇa (*i.e.*, the secondary or the undivided) Praṇava is the chief object of meditation. Whereas all are, without exception, entitled to perform that (abstract) meditation in which the mukhya (*i.e.*, the primary or the divided) Praṇava is the chief object of meditation. (39)

The son of Vâyu, hearing in this manner, the meaning taught by S'ri Râma, said (to Him) : I have heard that Thou art Thyself the meaning of Praṇava. Tell me, O Râghava ! how it is. (40)

S'ri Râma said :

I shall tell thee that meaning also. Hear, O Hanûmân ! with devotion. By hearing it alone thou shalt instantly become purified. (41)

Lakshmaṇa whose form is Vis'wa, denotes the meaning of Akâra (*i.e.*, the letter A); S'atrughna whose form is Tajasa, denotes the meaning of Ukâra (*i.e.*, the letter U); and Bharata whose form is Prâjna, denotes the meaning of Makâra (*i.e.*, the letter M). I am, surely, ardhmâtrâ and my very form is Brahmânanda itself. (45 & 43)

On account of My presence, this Sitâ who is called Mûlaprakriti is said to be the cause of creation, preservation, and destruction of all beings, and the support of the Universe. The Brahmavâdins call her Prakriti, because she is to Me like Prâṇa. (44 and 45)

She alone is Mahâmâyâ and she, the most supreme Vidyâ. O son of Marut ! She is also that Lakshmî who has My breast for her residence. (46)

Praṇava is said to have sixteen other states, O Hanûmân ! attentively hear those states beginning with Jâgrat-Jâgrat. (47)

O son of Vâyu ! The great ones say that that state in which there are no such ideas as 'this' or 'mine' as regards all visible manifestations, is called JA'GRAT-JA'GRAT. (48)

That is said to be JA'GRAT-SVAPNA wherein all ideas of name and form are given up—after realising (the fact that) the uninterrupted series of manifestations (are) in me, the Sat-Chit-A'nanda. (49)

The conviction that "in me, the all-pervading Chidâkâs'a (or the space of mind), there is naught else except SELF-knowledge," is called JA'GRAT-SUPTI. (50)

That is called JA'GRAT-TURYA wherein the conviction becomes firm that the three states, Sthûla, etc. (*i.e.*, the gross, the subtle, and the causal), are false ; even though the causal form has not yet been broken up (or neutralised) there (*i.e.*, at this stage). (51)

The conviction that even the activities proceeding from the astral plane owing to causes set in motion previously, do not, in the least

bind me when the knowledge of the physical plane is completely destroyed, is called SVAPNA-JA'GRAT. (52)

That is SVAPNA SVAPNA wherein the seer, the sight, and the seen, which remain after the destruction of Kârapâjûâna (or ignorance which is the root of all) becomes ineffectual for purposes of knowing. (53)

When by means of excessive subtile thinking, the modifications of one's own mind become, without the least agitation, merged in knowledge, then it is called SVAPNA-SUPTI. (54)

That loss of innate bliss (pertaining to the individual Self) which follows his attainment of (the universal) Bliss on account of his undisturbed seat in the Undivided (Form), is called SVAPNA-TURVA. (55)

The experience of that SELF-Bliss which has taken the shape of (or has been identified with) the Universal Intelligence through the rising (or spreading) of mental modifications, is called SUPTI-JA'GRAT. (56)

That state is called SUPTI-SVAPNA in which one identifies himself with the modifications of the mind which has long been immersed in the experience of internal Bliss. (57)

The attainment of oneness of knowledge which is far above the mental modifications pertaining to the visibles, and far above the realisation of the abstract condition of the Lord, is called SUPTI-SUPTI. (58)

That is called SUPTI-TURVA wherein the Akhandaikarasa or the one Undivided Essence (of the Universal SELF) starts into view or manifests, of its own accord, without the help of meditation. (59)

O Hanûmân ! That state wherein the enjoyment (or experience) of the aforesaid Essence becomes natural (or easily obtainable) in his waking state, is called TURVA-JA'GRAT. (60)

That state wherein that enjoyment becomes natural even in his dreaming state is difficult to be accomplished, and is called TURVA-SVAPNA. (61)

If that One Undivided Essence will clearly manifest itself even in deep sleep, then that state which is extremely difficult to accomplish, is called TURVA-SUPTI. (62)

That Arûpa state which is beyond cognizance, and wherein the Akhandaikarasa disappears (or is absorbed) like the dust of kataka-nut (*i.e.*, the nut of a plant—probably *Strychnos Potatorum*—used for clearing water), is called TURVA-TURVA. (63)

These sixteen states should be known by men of subtile intellects. O Hanûmân ! They are not to be told by thee to any one and every one. (64)

These (sixteen states) that I have taught thee should be carefully told by thee to one who has the greatest regard for the one hundred and eight Upanishads ; whose desire for Videha Mukti, increases day by day ; whose devotion to the Teacher is extremely

stainless ; whose non-attachment to all external objects of enjoyment is very great ; and who has all the distinguishing marks of a Jivanmukta. (65 to 67).

Never should these (states) be taught to one who is devoid of the said characteristics ; who is wicked-minded ; who is a deceiver ; an athiest ; an ungrateful one ; one who is always bent upon sensual pleasures ; who always pretends (or dramatically represents by his looks, gestures and outward actions) to have reached that high state of Jivanmukti ; and who is devoid of devotion to Teacher, etc. (68 & 69)

O Mâruti ! This should always be screened even before Karmîns, Bhaktas, and Jnânîns ; and should only be taught to those Yogîns who are intent upon the identification of SRLF. (70)

Out of regard (for thy dependence on Me), I have taught thee all the esoteric Vedântic meanings that ought to be kept screened. I have, therefore, O son of Vâyu ! no other secret than this to be kept screened. This is all my entire wealth. (71)

Those sixteen Mâtrâs of the monosyllable "Om" are said to be the forms of (or to represent the different grades of) the Universal Brahmic consciousness ; and the rest (112) are only the subdivisions of the seven stages or Bhûmikas representing the various states of these sixteen.\* What secret other than this can there be ? (72)

There is no other point that has to be questioned by thee, no other meaning that has to be explained by Me, and likewise 'nothing that is left unexplained by My worthy Teacher (Vasishtha). Question me again if thou hast anything more to hear from Me. (73)

Thus in the glorious Upanishad of RA'MA GI'TA', the secret meaning of the Vedas, embodied in the second *Pâda*, of the Upâsanâ Kânda of Tattvasârâyana, reads the thirteenth chapter, entitled :

**THE YOGA OF THE DIVISIONS OF TARAKA PRANAVA.**

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

(To be continued.)

\* Those referred to in this verse are the 128 Nirguṇa Mâtrâs. The Saguṇa Mâtrâs are referred to in the footnote to verse 27, and in verses 33 and 47.

*BROTHERHOOD AS TAUGHT BY THE BUDDHA.*

**I**T needs only the most cursory examination of the recorded utterances of Lord Buddha, to convince any honest investigator that the key-note of his whole teaching is, Love to all Humanity—the very essence of Brotherhood.

Neither need one search far to discover the harmony existing between the fundamental teachings of the Buddha and the Christ.

But the breadth and boundlessness of the teaching of the Buddha concerning Brotherhood are manifest in the fact that it includes our younger brothers, the animals—even all created beings. The omission of this important branch of Brotherhood from the teachings of the Christ, is no doubt owing to the extreme brevity of these teachings—so far as they are at present known to us—when compared with the voluminous records of the utterances of the Buddha.

The following gems selected from a miscellaneous collection entitled, “The Imitation of Buddha,”\* by Ernest M. Bowden, which are referred to by Sir Edwin Arnold, in his preface to the work, as, “rubies, sapphires and emeralds of wisdom, compassion and human Brotherhood, any one of which, worn on the heart, would be sufficient to make the wearer rich beyond estimation” . . . . . will fairly set forth the doctrines of the Buddha concerning Brotherhood.†

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Hurt not others with that which pains yourself (p. 24).

With pure thoughts and fullness of Love, I will do towards others what I do for myself (p. 24).

Overcome evil by good (p. 27).

Conquer your foe by force and you increase his enmity; conquer by love and you reap no after-sorrow (p. 27).

He cherished the feeling of affection for all beings as if they were his only son (p. 36).

The man of honour should minister to his friends . . . . . by liberality, courtesy, benevolence, and by doing to them as he would be done by (p. 39).

Speak not harshly to anybody (p. 40).

Let us then live happily, not hating those who hate us. In the midst of those who hate us, let us dwell free from hatred (p. 44).

For hatred does not cease by hatred, at any time; hatred ceases by love; this is an old rule (p. 44).

(Not superstitious rites, but) kindness to slaves and servants,

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\*For sale at the *Theosophist* Office. Price Rs. 2-4.

† The references given indicate the pages in Mr. Bowden's book, where more definite references to Lord Buddha's works may be found.



reverence towards venerable persons, self-control with respect to living creatures, . . . . these and similar (virtuous actions are the rites which ought indeed to be performed). (p. 48).

Doing no injury to anyone, dwell in the world full of love and kindness (p. 51).

By the power of his compassion . . . . he made all men friends (p. 77).

(To) the man who foolishly does me wrong, I will return the protection of my ungrudging love: the more the evil that comes from him, the more the good that shall go from me (p. 86).

Liberality, courtesy, benevolence, unselfishness, under all circumstances, towards all people—these qualities are to the world what the linch-pin is to the rolling chariot (p. 100).

Humble in mind, but large in gracious deeds; abundant in charity to the poor and helpless (p. 102).

May I be thoroughly imbued with benevolence, and show always a charitable disposition, till such time as this heart shall cease to beat (p. 105).

Loving virtue, he is able to profit men; and thus, by an impartiality of conduct, he treats them . . . . all as his own equals and fellows (p. 107).

A loving heart is the great requirement; to regard the people as an only son; not to oppress, not to destroy; . . . . not to exalt oneself by treading down others, but to comfort and befriend those in suffering (p. 112).

In this mode of salvation there are no distinctions of rich and poor, male and female, people and priests; all are equally able to arrive at the blissful state (p. 114).

Even the most unworthy who seeks for salvation is not to be forbidden (p. 114).

Look with friendship . . . . on the evil and on the good (p. 114).

I consider the welfare of all people as something for which I must work (p. 117).

If thou see others lamenting, join in their lamentations: if thou hear others rejoicing, join in their joy (p. 118).

This good man, moved by pity, gives up his life for another, as though it were but a straw (p. 135).

Full of truth and compassion and mercy and long suffering (p. 144).

Tell him I look for no recompense—not even to be born in heaven—but seek . . . . the benefit of men, to bring back those who have gone astray, to enlighten those living in . . . . dismal error . . . . to put away all sources of sorrow and pain from the world (p. 116).

#### KINDNESS TO ANIMALS.

All beings desire happiness; therefore to all extend your benevolence (p. 23).

Because he has pity upon every living creature, therefore is a man called holy (p. 23).

The member of Buddha's order . . . . should not intentionally destroy the life of any being, down even to a worm or an ant (p. 28).

He came to remove the sorrows of all living things (p. 29).

Whosoever . . . . harms living beings . . . . and in whom there is no compassion for them, let us know such as a base-born (p. 56).

Whoso hurts not (living) creatures, whether those that tremble or those that are strong, nor yet kills nor causes to be killed, him do I call a Brâhmana (p. 57).

Even so of all things that have . . . . life, there is not one that (the Buddhist anchorite) passes over; . . . . he looks upon all with . . . . deep-felt love. This, verily . . . . is the way to a state of union with God (p. 67).

Causing destruction to living beings, killing and mutilating . . . . stealing and speaking falsely, fraud and deception . . . . these are what defile a man (p. 82).

If a man thus walks in the ways of compassion, is it possible that he should hurt anything intentionally? (p. 83).

To whom even the life of a serpent is sacred (p. 87).

I love living things that have no feet . . . . four footed creatures and things with many feet . . . . May all creatures, all things that live, all beings of whatever kind, may they all behold good fortune (p. 87).

He who . . . . is tender to all that lives . . . . is protected by Heaven and loved by men (p. 103).

MONOS

### MEANS OF SPIRITUAL GROWTH.\*

“THE Manas is said to be twofold—the Pure and the impure. The impure is determined by desire and the Pure is devoid of desire.” What constitutes Purity of mind? Or rather, by what marks are we to note the taint of impurity in our desires? The answer to this question is found on almost every page of the now numerous books on Theosophical Ethics, an answer easy to grasp intellectually, but so very difficult to realise in one's actual life. Any desire connected with the separated self as opposed to the one self of all is and must be impure. Why? The philosophical basis of this teaching is not hard to find. The great outflow of energy during a period of manifestation has been symbolised in various ways, but the picture that appeals best to many persons is that of the flow of a current of light into a field of darkness. The trend of this current must necessarily be in one direction and one direction only, and that we call the goal of the evolution of the totality of beings—*viz.*, the evolution of a

\* Read before the Adyar Lodge, T. S., May 12th, 1901.

Logos and minor Logic and other Powers who will take in hand future, yet unborn, or shall I say, yet unplanned schemes of evolution. This outflow of the energy of the Logos requires also to be opposed at every step by the inertia of the matter into which it flows, by the Tamas which is one of the characteristics of Mâyâ; for it is impossible to picture an action without reaction, a flow without resistance, frictional or otherwise. It follows then that that is pure, that is light, which runs in the direction of the flow of the energy of the Logos, which works for the one Self of all; and that is impure, that is darkness, which runs in the opposite direction, which works for the separated self. To employ another image which also is very helpful, whatever is in harmony with the keynote struck by the Logos at the beginning of creation is pure, whatever is in discord with it is impure. Now what is the keynote of creation, if one might venture the phrase? The following passage translated from the *S'atapatha Brâhmana* (XIII., 7, 1. 1.), supplies the answer:—

“Brahma, the self-existent, performed tapas.\* He thought, ‘In tapas there is not infinity. Come, let me sacrifice myself in [various] forms of life and [various] forms of life in myself. Then having sacrificed himself in all living things and all living things in Himself, He acquired superiority, self-effulgence, and supreme lordship. Therefore a Yajamâna who offers all [available] sacrificial material in the Sarvamedha (universal sacrifice) obtains superiority, self-effulgence, and supreme lordship.”

The following passage translated from the *Bhagavad Gîtâ*, iii., 10, contains also the same teaching, only it is generally misunderstood and misinterpreted:

“Having created the world with sacrifice, thus said the Lord of the world. ‘With this, multiply; verily it is the desire-giver.”

The Logos having thus struck the keynote of sacrifice, it follows that however low we be in the scale of evolution, once we understand this teaching, we have to seek the attunement of our little selves with the Paramâtman only by means of sacrifice. Sacrifice alone can help us to grow, to ‘multiply,’ to secure our ‘desires.’ In so far as we sacrifice whatever the separated self holds dear, to that degree alone shall the chord of self sing in proper time. All desires, all desire-prompted thoughts and acts that have to do with the good, spiritual or temporal, of the separated self, are out of time and must prevent the eternal music of the spheres from being heard. Hence if the self sets itself up as a centre and seeks to take in happiness, to take in knowledge, to take in pleasure, it but works with the forces of Mâyâ the forces that obstruct the flow of the energy of the Logos. Hence when we give we are pure and when we take we are impure.

\* *Tapas* here does not mean the *Tapas* subsidiary to creation, but the enjoyment of Nirvanic bliss by the Logos during *Pralaya*.

Next comes the question, having understood the philosophical basis of the teaching, how shall we strive to realize it in actual life? Every day during the calm, dispassionate moments of the morning meditation, we resolve to keep down the snake of self that is forever and in most insidious ways weaving itself into our lives. But when we go out into the world all the famous resolves seem to resolve into nothing, without our being any the wiser for it and when it is too late we find the self has been active just as it was before. I have also noticed that, struggling to conquer a particular weakness, after having thought much about the beauty of the "opposite virtue" and resolved with all available will-force to build it into myself, when the fall came, it came like a stroke of lightning, without preparation, without a struggle and without a groan. This is the result of what one may call a face-to-face fight with the self, when one is not grown strong enough to do it. What then are the indirect means to weaken the power of the self? Herein we see the benefits of the numerous penances and ceremonies that form the basework of the various forms of discipline prescribed by the various religions of the world. Divorced from their philosophical meaning, they have but led to Pharisaism in all ages and countries; but vivified by the genial warmth of Theosophy, I think they can be made to be of some use in the conquest of the self, which is the aim of every earnest member of the Society. But this discipline is too often entirely connected with the physical body and each man should supplement it with similar correctives for the higher bodies. For this purpose the following prescription is priceless: "Give light to the toiling pilgrim, and seek out him who knows still less than thou; who in his wretched desolation sits starving for the bread of wisdom and the bread which feeds the shadow, without a Teacher, hope, or consolation, and—let him hear the Law." ("Voice of the Silence," p. 45.) I do not know of any better means of strangling this snake of self than this one—of constantly seeking out one that knows less than you and trying to make him see the light that you have seen, of trying to make him participate in the joy that you have felt or rather that you can feel in fulness only when you find at least one other fellow-man whom you can make to see with you this flash from on high. Efforts in this direction of spreading the light of Truth should, to be of benefit, not be sporadic, but constant; should constitute a recognized portion of one's daily activities. If made a constant habit of the mind, this habitual outflow of the self to others proves of some use in counteracting the constant tendency to appropriate, which is the note of the lower self. One often and often attempts to directly eliminate the sense of self from one's thoughts and desires and acts, but one finds the insidious hydra-headed demon only gets fresh inspiration and greater māyāvic glamour from all these combats. Unchivalrous as it might look, one has to fight the demon from under cover, as S'ri Rāma is said to

have attacked a specially invulnerable opponent of his; one has to starve the self of its food by being constantly engaged in what is rather prosaically described as 'altruistic work.' This is the teaching of S'ri Krishna in what is practically the last s'lōka of the Bhagavad Gītā, xviii. 68 :

"Whoso proclaims this grand secret to My Bhaktas, loves Me above all and doubtless reaches Myself."

The self having been disabled by constant efforts in these ways of self-discipline, becomes a fit subject for the treatment taught in the "Light on the Path," I., 20. It may *then* be grasped firmly and made the means of understanding the growth and meaning of individuality, for it will then not afford any obstacle to one's boldly "plunging into the mysterious and glorious depths of one's own inmost being" and returning with an accession of spiritual energy from each such plunge.

P. T. SRINIVAS IYENGAR.

[In the debate that followed the reading of the above paper, analogies were sought for, enabling one to grasp the idea that a soul increases in strength and does not lose, by giving, and the following were suggested :

(1) "From one light, many lights."

(2) The water of a well keeping ever the same quantity as the water is used. It is, when used, sweet, while if the well is not used it grows stagnant.

(3) As one of the means of growth of the body is exercise, so one means of growth of soul qualities is the practising of them. To eat and sleep, merely, does not make a strong body; so reading and meditation alone do not bring out the strength of the higher faculties; but the effort to put them into practice increases the strength of the soul in man and its power of expression in the material world in all ways helpful to his brothers and himself.

(4) Water, running through a natural channel, serves to fertilise the land near the channel, and at the same time washes all impurities out of the channel itself. So the Love of the Logos which, like the total quantity of matter and of energy in the system, might be conceived to be a constant quantity, if made to flow through an individual heart, serves to wash the heart of its stains and to further the work of the Logos himself.]

"ASTROLOGICAL WARNINGS."

[Concluded from p. 687.]

THE New Moon of the 3rd December, 1899, took place at 0-48 A. M., G. M. T., when Virgo  $25^{\circ}$  ascended and Gemini  $23^{\circ}$  culminated, at London. This seems to show that during the next 5,000 years the centre of the world, or "the hub of the universe," as the Americans would say, will move from London to Puget Inlet on the Pacific Coast of North America; Seattle and Tacoma forming one huge city and monopolising the trade of the world. The places of the planets at this conjunction are, Jupiter  $25^{\circ} 10'$  Scorpio, Uranus  $8^{\circ} 26'$ , Sun and Moon  $10^{\circ} 40'$ , Mercury  $17^{\circ} 40'$ , Moon's Node (Rahu)  $20^{\circ} 35'$ , Mars  $22^{\circ} 40'$ , Saturn  $24^{\circ} 20'$ , Venus  $0^{\circ} 15'$  Capricorn, and Neptune  $25^{\circ} 40'$  retrograding in Gemini. This conjunction has to be taken in connection with the total solar eclipses of the 28th May, 1900, and the 18th May, 1901, as well as the conjunction of Saturn and Jupiter on the 28th November, 1901, and the other congresses and conjunctions of planets in the December following. The most interesting point to us in this conjunction is, that when Mars arrived at the opposition, Gemini  $10^{\circ} 40'$ , on the 13th July, 1900, the fiercest fighting in China took place. It seems probable therefore that this war of China with Europe will be the means to bring about the great changes predestined. But we must wait another 15 years till Saturn is in Gemini before these events come to their fruition and completion.

The total eclipse of the 28th May, 1900, occurred in opposition to the New Moon of the 3rd December previous, G. M. T. 2-50 P. M. At Constantinople,  $8^{\circ}$  Scorpio rises and  $15^{\circ}$  Aquarius culminates; the luminaries, Gemini  $6^{\circ} 47'$ , are in the 8th house, while Mars is setting in Taurus  $8^{\circ} 20'$ . As there is only a difference of six minutes in time between Constantinople and St. Petersburg, this figure also applied to St. Petersburg, and so Russia fought the Chinese in Manchuria, and the Czar himself nearly died from an attack of typhus last autumn. The total solar eclipse of the 18th May this year is complementary to that of last year, and occurs G. M. T. 5-38 A. M. At London, Gemini  $24^{\circ}$  ascends and Aquarius  $18^{\circ}$  culminates; the luminaries, Taurus  $26^{\circ} 34'$ , are with the Pleiades, and in the twelfth house. At Madras, Mars, Virgo  $2^{\circ} 30'$ , is in the ascendant. This eclipse will be very unfortunate for the Czar and Russia. Nicholas II. was born on the 18th May 1868, at St. Petersburg, with Virgo  $9^{\circ} 29'$  on the ascendant, and Taurus  $29^{\circ} 11'$  culminating; the Sun in Taurus  $27^{\circ} 11'$  being on the mid-heaven, with the Pleiades and in opposition to Saturn. At this eclipse therefore we find

Mars on his ascendant and the luminaries on his Sun and mid-heaven. The Boy-King of Spain also was born on the 17th May 1886, with the Sun in conjunction with Neptune, so that he too will be under very evil directions. Before proceeding further it may be as well to give the figure of the heavens at the Vernal Equinox, G. M. T. 7-23 A. M., 21st March, 1901, which may be taken as the horoscope of the xxth Century. At London, Taurus  $15^{\circ}$  ascends and Capricorn  $19^{\circ}$  culminates, with the Sun in the twelfth house. This is of good omen for Ireland, even though it shows Saturn in Capricorn as the ruling planet of the xxth Century. Mars retrograding in Leo is evil for France and Rome, as he is the ruler of the seventh house. Mars is in the ascendant at Pekin, so that no alleviation of its sorrows and miseries awaits China. For India the outlook is of the brightest; and the same may be said for Turkey in Europe, whose deliverance from the Turkish yoke is very near at hand.

As the horoscope of the king is the horoscope of the country he rules over, it will be as well to give here the horoscope of His Majesty, King Edward VII., who was born at Buckingham Palace on the 9th November, 1841, at G. M. T. 10-48 A.M.; Sagittarius  $27^{\circ} 43'$  ascends and Scorpio  $2^{\circ} 29'$  culminates; the Sun in Scorpio  $16^{\circ} 54'$  with the fortunate fixed star, North Scale, is in the mid-heaven, Saturn  $0^{\circ} 9'$  and Mars  $15^{\circ} 14'$  Capricorn, are in the first house, while Jupiter has just passed the ascendant in Sagittarius,  $21^{\circ} 28'$ . Neptune, Aquarius  $14^{\circ} 20'$ , and Uranus, Pisces  $20^{\circ} 37'$ , are in the second house. The Moon is in Virgo  $29^{\circ} 26'$ , on the cusp of the ninth house, Venus is in Libra,  $19^{\circ} 24'$ , in the ninth house, and Mercury is in Sagittarius,  $1^{\circ} 42'$ , in the eleventh house. It will readily be seen that this is a very powerful horoscope, "big with the fate of Cæsar and of Rome."

I now give the horoscope of Victor Emanuel III., King of Italy, who was born at Naples on the 11th November, 1869, at 10-39 P.M.; since his horoscope bears the same relation to that of the King of England and the solar eclipse of the 11th November next, as the horoscope of the Boy-King of Spain does to that of the Czar, and the total solar eclipse of the 18th May. Leo, the ruling sign of Rome,  $13^{\circ} 28'$  ascends, and Taurus  $3^{\circ} 2'$ , culminates, while Jupiter,  $15^{\circ} 27'$  Taurus, retrograding, is on the mid-heaven, Saturn,  $16^{\circ} 11'$ , with Mars  $17^{\circ} 51'$  Sagittarius, and with Venus  $4^{\circ} 19'$  Capricorn, are in the fifth house.

After this digression we come to the solar eclipse of the 11th November next, which is complementary to the total eclipse of the 18th May; and of importance as transiting the radical suns of the Kings of England and Italy, and also as the planets again begin to form groups, as they did at the New Moon of the 3rd December, 1899. Scorpio  $22^{\circ}$  ascends and Virgo  $12^{\circ}$  culminates, while the luminaries, in  $18^{\circ} 14'$  Scorpio, are on the ascendant. At Berlin, Vienna and Rome, Mars will be on the ascendant. This eclipse is

likely to lead to earthquakes, floods, upheavals and submergencies in countries where it is visible, and also in those under Taurus, Leo, Scorpio and Aquarius. The months of November and December next will witness the war of the gods (planetary spirits) in the Heavens while the earth is perturbed thereby.

The conjunction of Jupiter with Saturn, in  $14^{\circ}$  Capricorn, G. M. T. 4-36 P.M., occurs on the 28th November next. At London, Gemini  $19^{\circ} 5'$  ascends and Aquarius  $13^{\circ} 23'$  culminates, while the conjoined planets are in the eighth house, with Venus  $22^{\circ} 53'$  Capricorn. Mars,  $3^{\circ} 26'$  Capricorn, is in the seventh house. Sun  $5^{\circ} 46'$  and Uranus  $16^{\circ} 27'$  Sagittarius are with Mercury  $17^{\circ} 53'$  Scorpio, in the sixth house. Neptune  $0^{\circ} 44'$  is on the cusp of, while Moon  $12^{\circ} 38'$  Cancer is in, the second house. Conjunctions of Jupiter and Saturn occur every twenty years and bring about great changes in the world, especially in the Cardinal signs. On the 26th January, 1842, there was a conjunction of these two planets in  $8^{\circ} 54'$  Capricorn, which marked the retreat from Cabul, during which the British Army was massacred to a man. What makes this conjunction so ominous is that the ascendant of London ascends both at this and the following conjunction of Saturn and Mars on the 14th December, while at London, Gemini  $24^{\circ}$  ascends at the total solar eclipse of the 18th May. With Gemini ascending and Aquarius culminating it would appear as if the effects of these eclipses and conjunctions would principally affect England and Russia. It is unlikely that the whole of India is under Capricorn, probably only Northern India is. Afghanistan is likely once more to become the theatre of war; either when Mars arrives at the opposition of the eclipse of the 18th May, on the 9th October next, or on forming his conjunction with Saturn on the 14th December following. The last time Saturn occupied Capricorn was from the 15th December, 1870, to the 10th December, 1873, and its entrance into the sign was signalled by a total eclipse of the Sun on the 22nd December, 1870. There was a total eclipse of the Moon, in Capricorn  $21^{\circ}$ , on the 12th July, 1870, just three days before the Franco-Prussian war began, and on the ascendant of the horoscope of Napoleon III. No wonder then that France was defeated, Louis Bonaparte lost his throne, and Pio Nono, Rome and the Temporal Power. Saturn was also in Capricorn from the 29th December, 1811, to the 27th December, 1814. Saturn found Napoleon the Great at the zenith of his power and glory, and in three short years hurled him down from his place of pride, a prisoner at Elba. It is not improbable that great misfortunes may yet befall France and other countries in Europe before Saturn enters Aquarius.

The peculiarity of conjunction of Saturn and Jupiter is that for centuries they fall in the same triplicity. As the conjunction of these planets in Capricorn  $8^{\circ} 54'$  on the 26th January, 1842, began a new series, from the fiery to the earthly triplicities, it was termed by



Zadkiel I., "the Great Mutation;" and he predicted from it "war and bloodshed in India, great changes in agriculture and legislation with regard to landed property." The ancient aphorism runs: "Jupiter and Saturn change and overturn things; and when, conjoined, they pass from one triplicity to another, or from one sign to another, there will be the beginning of divergencies." When Saturn reached  $9^{\circ}$  Cancer, in 1857, in opposition to "the Great Mutation," the Indian mutiny broke out in Northern India. A conjunction of Saturn and Jupiter in  $18^{\circ}$  Virgo occurred on the 21st October, 1861. At this time fighting was going on in Poland and in Crete, and the American Civil War had just begun. When Saturn arrived at  $18^{\circ}$  Pisces, in opposition to this conjunction, on the 7th May, 1877, Russia made war on Turkey. There was a conjunction of Saturn and Jupiter on the 18th April, 1881, in  $1^{\circ}$  Taurus. Agrarian outrages were rife then in Ireland, the Czar and President Garfield were assassinated, then also followed Scobeloff's massacre of the Turcomans at Geok Tepe, the Majuba Hill surrender in the Transvaal, the evacuation of Candahar, the death of Lord Beaconsfield, the seizure of Tunis by the French, and the military Revolt of Arabi Pacha which was followed by the English occupation of Egypt. Saturn, on the 19th November, 1894, and the 28th May, 1895, arrived at the opposition,  $1^{\circ} 35'$  Scorpio, when we had the defeat of Home Rule for Ireland, at the General Election of 1895, the Armenian Massacres, and the Italian Defeats in Abyssinia. At the time of the conjunction of the 18th April, 1881, there were six planets in Taurus. With regard to the next conjunction on the 28th November, it would be well to bear in mind that Saturn arrives at the opposition in 1915-16.

Zadkiel considers that the conjunction of the 28th November next will bear rule for ten years to come; and that it will be even more important than that of the 26th January, 1842, which seems very probable. A general European War appears fairly certain, from which will result the enthronement of Russia upon the Bosphorus in place of the Sultan, and the disappearance of every independent Mahomedan kingdom from off the face of the earth. From St. Petersburg to Madrid, Mars is in the seventh house throughout Europe, both at this conjunction and at the conjunction of Saturn and Mars on the 14th December next, G. M. T. 3-59 P.M. After his conjunction with Saturn in Capricorn  $15^{\circ} 42' 43''$ , Mars forms his conjunction with Jupiter in Capricorn  $18^{\circ} 9'$ , G. M. T. 7-23 P.M. (in the sixth house at London), on the 17th December; so that on the 16th, at 5-41 A.M., he is midway between Saturn and Jupiter. These conjunctions of Mars, Jupiter and Saturn all take place in the first house of the Royal Horoscope, as similar conjunctions took place both before and after the King's birth in 1841. On the sixtieth day after birth, which corresponds to the sixtieth year of his life, there were five planets in Capricorn, Jupiter and Venus were in conjunction and in sextile to Mars, while the Sun had the sextile of Uranus. This is

good as far as it goes, and is helped out by the primary direction of Sun parallel Jupiter, Zodiac, which comes into operation next November. But unfortunately, just before this, the primary directions are evil-ascendant square Saturn, Zodiac, in August, and mid-heaven conjunction Saturn, Zodiac and Mundo, in September. At the end of this year, just as sixty years before, there are five planets in Capricorn. In conclusion, taking everything into consideration, it seems probable that towards the end of this present year England will pass through an even darker hour than that of December, 1899; but, with the proverbial English luck and pluck, finally she will emerge from the valley of the shadow of death, victorious though sadly strained and battered in a war of Titans.

THOMAS BANON.

## Theosophy in all Lands.

LONDON, 25th July, 1901.

The annual convention of the European Section has once more come and gone, and it appears to be generally agreed that it was a pleasant and successful function, although it goes without saying that the presence of Mrs. Besant, and the lectures which she usually gives, were very greatly missed by all. Exceptionally fine weather—warm sunshine tempered by a cool breeze—enabled the visitors and delegates to get about London in comparative comfort and permitted the crowded rooms at Headquarters to be more easily endured. They certainly *were* very crowded for we had really a good gathering of the clans, and London itself furnishes an increasingly large contingent, and as for the two public meetings, they were remarkably successful from the point of view of numbers.

As usual, the delegates were received at Headquarters on Friday evening (July 12th) and a couple of hours passed quickly in renewing old acquaintanceships and making new ones. Saturday morning sufficed for the very brief and almost entirely formal business of this convention and included an interesting but brief address from Mr. Sinnett, who presided, as well as one from Mr. Leadbeater who, having just returned from America, gave a little account of his general impressions as to the work of the T.S. in that country, and the prospects before the workers there. With large hopefulness for the spread of Theosophy in that extensive country, he indicated some points where caution was needed owing to the almost too receptive character of the people, who were so ready for teaching on the lines of occultism that they were inclined to accept too much rather than too little, and thus became to some extent a prey to the machinations of designing and self-interested people, who started innumerable varieties of little semi-occult societies which were mischievous and misleading.

In the afternoon there was another gathering for tea and talk and in the evening a very well attended meeting at Queen's Hall at which lectures were given by Mr. Bertram Keightley and Mr. Mead. The former spoke on the general outlook for the future, touching on some of

the prominent features of modern thought and the way in which Theosophy was destined to help in the moulding of the thought of the future, while Mr. Mead took up his favourite theme of the problems connected with early Christianity and the way in which the criticism of modern scholarship was laying bare all that could be known of this fascinating study from outside evidence.

Sunday brought various social gatherings arranged by several London members with a view of allowing country and foreign delegates further opportunities of meeting and conversation, and at seven o'clock—the time fixed for the evening meeting—every seat in Queen's Hall was occupied by an audience sufficiently interested in Theosophy to attend a convention gathering. It was distinctly encouraging to see the character of the assembly extremely crowded, so that scores of people stood during the whole time—being extremely attentive. Mr. Sinnett was the first speaker and he chose for his subject, "Theosophy the Science of the Future," and dealt in a clear and lucid fashion with the subject of recent scientific discovery and its tendency to approach the occult standpoint, following somewhat on the lines of his recent articles in the "Evening Sun," though of course with much less of detail. Mr. Leadbeater gave the second lecture which was on "Higher States of Consciousness." The subject was a big one and the lecturer took it somewhat fully, especially in the earlier stages, but the audience listened with profound and sustained interest and the meeting was declared a great success.

Monday gave yet another opportunity for those who could remain and avail themselves of a couple of hours in the afternoon during which Mr. Leadbeater answered questions at Headquarters, and the following day saw the dispersion of most of the delegates to their respective centres of activity.

By this time many London members have departed to the country and during August the Sectional Library and reading-rooms will be closed—while the Blavatsky Lodge does not resume its meetings until October.

The following extract from *Science Siftings* is of interest as pointing to the probability of securing at no remote date some further evidence of that ancient and vast civilisation which had its roots in those mighty empires of the past of which the occult records tell us. The feeble descendant of mighty progenitors, the Aztec civilisation, is not without interest to those who study the problems of races and the rise and fall of nations:—

What promises to be a rich and most important archæological discovery was made a few days ago by workmen in a sewer excavation immediately behind the cathedral in the city of Mexico. Two of the chain of 78 chapels which surrounded the great Aztec temple which stood at the time of Cortez's conquest have been found. Only the tops of the towers have as yet been uncovered, but articles found are conclusive evidence that the buried Teocalli has at last been uncovered. A great quantity of objects pertaining to the old temple have been taken out in the last few days, including idols of all sizes, some richly ornamented with gold; gold objects, pure jade beads, sacrificial knives, carved slabs of stone, coloured pottery, on which the colours are as brilliant and beautiful as they were four centuries ago, and stone and metal objects of many kinds, making altogether several waggon loads. President Diaz was quick to grasp the im-

portance of the discovery, and upon his recommendation £40,000 has been appropriated to continue the work of excavation.

An area covering 20 acres, including the main plaza of the city and the cathedral, which is thought to cover part of the buried Aztec Teocalli, will be excavated. The temple itself may be found, as may the lost treasure of Montezuma. From the gold objects already taken out this hope seems likely to be realised. In any case the value of the objects procured is sure to be many times the cost of excavation.

What curious calculations still find publicity! A French Geologist, M. Rémond, recently claims 220,000,000 years for the deposition of the carboniferous strata of the Mons valley alone. Shade of H. P. B.! What another indignant paragraph has been lost to the "Secret Doctrine"!

A. B. C.

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### HOLLAND.

A decidedly unique discussion on Theosophy has taken place in Amsterdam recently. One of our members, Mr. C. F. Haje, among the "Theses" he was to uphold before the eleven Professors who constituted the Examining Board, when under examination for his degree of Doctor of Dutch letters, placed the following:

"The Theosophical movement which was commenced by Helena Petrovna Blavatsky, and for which she fought, is not valued at its high worth by the world of the learned."

In order to enable Mr. Haje to defend his position in the way he desired, Mr. van Manen attacked him by bringing to notice all the attacks on Theosophy and upon H.P.B.; for, as our correspondent writes, "If Mr. Haje were able to refute the various arguments brought into play against him, and that under the critical hearing of eleven Professors, then a strong moral authority would have been created for very useful reference in the future. Mr. Haje indeed defended himself splendidly. The Professors were obliged to listen for twenty minutes to a discussion on Theosophy, which they would not have done had they had a choice in the matter."

As Mr. Haje received his degree, Theosophy may be considered as a recognized subject for discussion at the Amsterdam University, and this is certainly a move in the right direction.

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### Reviews.

#### THE UNKNOWN PHILOSOPHER.\*

Mr. Waite has placed the English reading student of Philosophy under great obligations by this latest book of his, for, with the exception of "Theosophic Correspondence" and "Man: His true Nature and Ministry," both translated by the late Mr. Edward B. Penny, we have none of the teachings of this great philosopher of the Eighteenth Century. The present volume is not a translation of any work of Saint-Martin, but is a careful and sympathetic study of all of his

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\* The Life of Louis Claude de Saint-Martin, by Arthur Edward Waite, London, Philip Wellby, 1901. Price 7/6 Net.

writings and a rendering of them into convenient form, with translations and paraphrasing.

The book opens with a sketch of the life of Saint-Martin, tracing the circumstances which placed him in the way of occult teaching; his meeting with Pasqually, and his entrance into the order of the Elect Cohens. Then follow the meetings with the different people who had so great influence on his life and thought; but, in spite of his admiration for them, he was not an imitator, but followed an individual method in his development of the higher faculties. The life of Saint-Martin "In the Occult World," "In the Inward Man," and the "Later History of Martinism" are the subjects dealt with in the first book. The second treats of the "Sources of Martinistic Doctrine." Saint-Martin, himself, gives much credit both to Swedenborg, and to Jacob Boehme, but Mr. Waite finds that through his writings runs a distinct individuality and that the views of other philosophers, while appreciated and quoted by Saint-Martin, do not seem to have modified, to an appreciable extent, his own peculiar method of thought.

Book the Third treats of "The Nature and State of Man." In the Introductory, the author says:

The message of Saint-Martin may be fitly termed the Counsel of the Exile. It is concerned with man only, with the glorious intention of his creation, with his fall, his subsequent bondage, the means of his liberation, and his return to the purpose of his being. It is in most respects a concrete, practical message, and there is not much evidence in Saint-Martin of any concern or any specific illumination as to merely abstract problems. He speculates, indeed, upon many matters which have at first sight the air of abstractions, but, later or sooner, they all refer to that which is for him the great, the exclusive subject—namely, Man and his Destiny. This consideration will help us to account for the meagre references which can alone be gathered from his works upon a subject that is seemingly of such transcendent importance in a mystic and theosophic system, as the Divine Nature considered in itself—that Nature with which the true mystic must ever seek to conform, that First Principle with which fallen and deviated humanity must strive to recover correspondence (p. 113).

Saint-Martin was surely aware of the possible development of the psychic powers in man, but he seems to have deliberately abandoned that method for himself and does not advise others to follow it. His system seems rather to bear affinity to the school of Raja Yoga, the development of the innate powers by knowledge and practice, as the following will show:

Let me affirm that divine union (which is the end of all human life, according to Saint-Martin) is a work which can be accomplished only by the strong and constant resolution of those who desire it; that there is no other means to this end but the persevering use of a pure will, aided by the works and practice of every virtue, fertilised by prayer, that divine grace may come to help our weakness and lead us to the term of our regeneration (p. 116)."

Back of Nature Saint-Martin recognized a power, or force, which gave the laws which operate in it. But "he did not really regard Nature as the chief mirror of Divinity. It was man, and not his environment, which proved the Supreme Agent (p. 117).

In the chapter on Good and Evil we find the following: "Good is for every being the fulfilment of His proper law, and evil is that which is opposed thereto" (p. 127). And again:

"Since all beings have but a single law, for all derive from a first law, which is one, in like manner, good, as the fulfilment of this law, must be one also, single and exclusively true, though it embraces the infinity of existence. On the contrary, evil can have no correspondence with this law of being, because it is at war with the same; it cannot, therefore, be comprised in unity, since it tends to degrade it by seeking to form a rival unity. In a word, it is false, since it cannot exist alone;" that is to say, it is a derangement, and a derangement supposes an order which preceded it; "and since, despite itself, the true law of beings co-exists with it, which law it can never destroy, though it can disturb it and retard its fulfilment."

In the next chapter, the two Principles are discussed, and in them Saint-Martin traces the origin of good and evil in Nature and Man.

Very interesting and instructive are the chapters treating of man's true origin, and his real mission in life; for Saint-Martin believed that man had a distinct mission, "to recall those to life who, by an improper use of its liberty, had forfeited its essence," and that this was the purpose for which he was called into being.

"The Martinistic doctrine of the Fall of Man is, put shortly, that the evil principle which he was created to restrain and to reconcile succeeded in seducing him" (p. 166). Saint-Martin says in the "Natural Table:" "The crime of man was the abuse of the knowledge he possessed as to the union of the principle of the universe with the universe. The privation of this knowledge was his punishment; he knew no longer the intellectual light" (p. 167). And again: "I must not conceal that this crass envelope is the actual penalty to which the crime of man has made him subject in the temporal region. Thereby begin and thereby are perpetuated the trials without which he cannot recover his former correspondence with the light" (p. 177). So this penalty proves to be our salvation, for suffering finally forces us to turn within for comfort and there to seek for that spark of the divine which is in each of us. A large portion of the book is devoted to an exposition of Saint-Martin's theories of the way by which man may re-attain Godhood. There is a short Section on the "Mystical Philosophy of Numbers," and an Appendix containing some prayers of Saint-Martin, a few metrical exercises and a bibliography.

N. E. W.

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#### MAGAZINES.

In *The Theosophical Review* for August, W. C. Ward concludes his study on "Love," 'from the Greek of Plotinus.' Mr. Bertram Keightley gives a historical survey of "The Religion of the Sikhs," first giving the main teachings of their sacred book, the "A'di Granth," and then following with a brief account of their chief Gurus, from the period of Guru Nānak, the founder of their religion, until the present time. "The Relation of Theosophy to the Fundamental Laws and doctrines of Christianity," by C. George Currie, D. D., is a very able exposition of the harmony existing between the two systems of belief. He opens with that ever memorable and all-important statement of Jesus, as recorded in St. Matthew, xxii., 37-40, which might be considered a summary of Christian Dharma:

"Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind. This is the first and great commandment. And the second

is like unto it : Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets."

The writer of the essay illustrates, in a masterly manner, the *quality* of the love thus enjoined upon his disciples by Jesus. "A Religion of Mystery," by a Russian, is a synopsis of the beliefs and traditions of the ancient Lithuanians which contain many gems of truth some of which are partially veiled. "The Prince and the Water Gates" is a story by Michael Wood, which will well repay perusal. Mr. Mead's contribution is entitled, "The Life-Side of Christianity," and the catholicity of his views will commend his article to all lovers of truth. He says :

"We can no more account for the life, growth and persistence of Christianity by an analysis of outer phenomena, than we can find the soul of a man by dissecting his body, or discover the secret of genius by a mere survey of its environment. To all these things there is an inner side. And it is just the inner side of the origins of Christianity which has been so much neglected by those who have so far approached them from the present limited view-point of scientific enquiry. The life-side of things is at present beyond its ken."

He does not deny that hallucination must be "duly allowed for in our investigations," but adds :

"We protest against the narrow-mindedness and egregious self-conceit that presumes to class the experiences of religion among the phenomena of criminological psychology."

"A Dialogue on Deck," is an account of an interesting conversation between Captain X., a recent convert to the Roman Catholic faith, and a lady theosophist. The main text closes with a brief though quite readable and somewhat instructive story by E. M. Stevens—"The seeds of Gossamer"—showing that the summing up of the good deeds of the king and the beggar resulted in quantities small indeed ; the motives being nearly all that was of value.

July *Theosophy in Australasia*, devotes about eight pages to an article by T. H. Martyn, on "The Bible." The subject is divided as follows : 1. 'The Bible as it sees itself.' 2. 'The Bible as its critics see it.' 3. 'The Bible as it is.' The contribution contains much that is of value to Bible readers, who should give it careful attention. Mr. George Peell makes an earnest plea for individual investigation and discrimination in regard to the acceptance of the various statements which have been promulgated in Theosophical teachings.

*The N. Z. Theosophical Magazine* presents its readers with the first portion of an article on "Dharma," by Marion Judson, the aim being to simplify the teaching on this subject. The very helpful and instructive paper, "Theosophy applied to the Education of Children," by Helen Thorne, is concluded. A poem on "God," and another instalment of Auntie Loo's story—"Fairy Passiton—" follow.

*The Theosophic Gleaner* for August publishes the conclusion of "Jainism and Buddhism," together with a variety of valuable selections from various sources.

*Revue Théosophique* for July opens with the translation of Mrs. Besant's "Devotion and the Spiritual life." Dr. Prat Flottes has an essay on "Theosophy." "Is Beauty indispensable," by Blanvillain, follows. "Ancient Peru," is continued, and "Questions and Answers,"

Reviews and notes on the movement, complete the number. The translation of the second volume of the "Secret Doctrine" is begun.

The June issue of *Theosophia* presents to its readers "Fragments of Occult Truth," by H. P. B.; the first portion of the translation of "The Path of Discipleship," by Mrs. Besant; "Tao-*te*-King;" "Clairvoyance;" the report of that part of the examination of C. F. Haje for the degree of Doctor of Dutch letters at the Amsterdam University, in which he defends Theosophy, thus forcing the eleven Professors to listen to a discourse on Theosophy. "From the life of Bacilli;" "Over Population;" "Golden Thoughts" and notes on the theosophical movement fill the remaining pages.

*Sophia* for July continues the translation of "Thought-Power, its Control and Culture," of the reports of Dr. Pascal's lectures at Geneva, and of "the Idyll of the White Lotus." "One chapter of the thoughts of the Spaniard, Sánchez Calvo;" "Questions;" "Suggestive Thoughts;" a Platonic dialogue and Reviews complete a very interesting number.

*Teosofia* for July contains the "Life within Matter;" a letter on "The Life of Minerals," reprinted from the Rome *Tribuna*; the continuation of "An Italian Hermetic Philosopher of the 17th Century;" "Reincarnation," by Dr. Pascal; a letter from Mrs. Lloyd on "Customs of India," notably that of "Suttee," and notes on the T. S. movement.

*The Arya* (July) opens with "True and false ideas of Work and Conquest, Part II.," by Professor K. Sundararama Aiyar, M. A. The "Religious Teachers of India," by Swami Ramakrishnananda, is continued. Dewan Bahadur R. Ragoonath Row, contributes three articles to this issue—"Sri Sankara's creed," "Smritis," and "The Principles of Vedic Religion." S. Ramaswami Aiyar, B.A., B.L., has two articles,—one on "Self-Sacrifice" and one on "Yoga Principles in Sacrifice." "Anecdotes of Kamban," by M. S. Purnalingam Pillai, B.A., and "The Arya Catechism," by Alkondavilli Govindacharlu, C. E., are both continued. The subject of "The Castes during the Epic Period," is discussed by T. R. B. Notes on various subjects—Editorial, Educational, and Religious—"Science Jottings," Reviews, etc., complete the number.

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

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## CUTTINGS AND COMMENTS.

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

*Pali and  
Sanskrit—  
Hinduism  
and Bud-  
dhism.*

In a recent editorial in the *Indian Mirror*, we find the following which we commend to the careful attention of our readers:—

WHILST we most cordially welcome the present Hindu revival in our midst, and the attempt that is being made to revive the study of Sanskrit literature, we are strongly of opinion that it would be well if at the same time an endeavour were made to revive the cultivation of Pali literature in this country, and the study of the Buddhist scriptures. Sanskrit was not the only language that existed in Ancient India. Pali can justly claim a similar honour. Pali was the spoken language of India in the olden times, and the Indian vernaculars of the present day are only so many modifications of the Pali language. And what little of the past history of this country has been preserved to us—of social history at least—is to be found in the pages of Pali books. It is, therefore, the duty of all well-wishers of India, who are deeply interested in the revival of Sanskrit, to see that steps are taken simultaneously to revive the study of Pali literature amongst us. We are glad that Pali has been made an optional subject in the curriculum of the B. A. Examination of the Calcutta University. Pali is a language that can be more easily mastered than Sanskrit, and its close affinity to Bengali gives it a peculiar claim to the acceptance of our Bengali fellow-countrymen. There is much that is instructive and interesting in the Buddhistic literature, and a knowledge of Pali alone would enable us to have access to the treasures of that literature. We rejoice exceedingly at the establishment of the Central Hindu College at Benares, and of other educational institutions in other places for the study of Sanskrit, and for giving instruction in Hinduism to our boys; and it will afford us equal pleasure to see similar institutions established for the study of Pali and the cultivation of Buddhistic literature. There is not the least doubt that the sublimest religious truths and the highest code of morality are to be found in Buddhist books as much as in Hindu books—and as the study of each other's religion on the part of Hindus and Buddhists is bound to be helpful to both, we deem it important that the study of Sanskrit and Pali, and the investigations into the doctrines of Hinduism and Buddhism, should be carried on at one and the same time. Now that the question of religious education is engaging such a large share of public attention, the subject-matter of this article is deserving of serious consideration. It should be remembered that whilst some of the sublimest truths of Hinduism are to be found scattered here and there in our sacred books, they are to be found in a more convenient and collected form in the sacred books of the Buddhists. Our young men cannot certainly be instructed in a higher ethical code than is to be met with in some of the Buddhist sacred books. As the future destiny of India depends wholly on the progress she makes in religious thought, we hope our suggestions will not be lost upon our countrymen. Students of the Vedānta or the Advaita philosophy will recognise much resemblance between that philosophy and the philosophy of Lord Buddha. There need, therefore, be no quarrel between Hindus and Buddhists, and all strife and discord should cease between them. They should live in perfect amity, and like brothers of the same family. One of the chief objects of the Mahā-bodhi Society ought to be to try and bridge over the gulf that yawns between them, and bind them firmly together in the silken bonds of love and affection. This indeed is a consummation devoutly to be wished, for the sake of both.

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Gunvantrai G. Mazumdar writes from Patan, N.

*Fifty years* Guzerat, as a correspondent of the *Bombay Gazette*.—  
*without Food.*

"So far as the case of Premabai is concerned, the attempt to induce the scientific world to believe in the possibility of existence without subsistence has proved a complete failure. This single case, however, ought not to be allowed to turn our minds into an irremovable bar towards instituting scientific enquiries in cases where they become necessary and imperative. As a Hindu, and consequently believing in the efficiency of Yoga practices, I am prepared to hold my own against any odds when I say that it is quite possible for a Yogi to subsist without nourishment of any kind whatever for a period, greater or smaller, according as his Yoga studies are advanced or initiatory. We have heard of and even seen the cases of Sadhus allowing themselves to be buried in the earth for a considerable period of time and then emerging from their Samādhis full of life and health. I would not have taken up this subject had it not been for the fact that cases like that of the memorable Premabai have a tendency to deal a death-blow to the doctrines of the Yoga Shāstra itself. For the verification of my point I quote here the case of a woman who has been subsisting without any sort of nourishment these fifty years. At the present she lives in the Ramamifa Koota, near the Fateh Sagar Bag, at Jodhpur (Rajputana). Throughout Marwar she is known by the name of Matagi, her real name being Rukhi Bai. She only takes water *bharuamrita* thrice every day. This *bharuamrita*, as every temple-going Hindu knows, weighs less than even a tola or ounce. The pious lady, though now an octogenarian, is still able to go up to the Rajgadhi, situated on a hill half a mile high. I would not have made bold to come before the public but for the fact that some of my own near relations, who have stayed with her for years and who have had ample opportunity to mark all her movements with the strictest vigilance have been unable to find out the least flaw in her. As a Brahmin of the orthodox school of Hinduism I would draw the attention of Sir Bhalchandra to this unique case of the power that the practice of Yoga imparts to a human being. Throughout Jodhpur she is looked upon as a saintly personage, Her Highness the Maharani denying herself her very dinner until she pays her respects to her, every morning."

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*Why Bibles* as to the use which is made of copies of the Bible in  
*are in demand* India. In a recent issue of the *Pioneer* a correspond-  
*in China.* ent mentioned that "tens of thousands more Bibles  
were printed last year than ever before." A Scotsman

now sends to our contemporary the following extract from the *Scotsman* newspaper, to show where some of these Bibles go:—

"Some time ago there was a big demand for cheap Bibles for China and one ship took out nearly 100,000 books. The remarkable number of new Christians this indicated, while it occasioned much thankfulness in Missionary circles, caused the Gospel Propagation Societies to set on foot enquiries as to the methods employed in saving the souls of such an unusual number of Celestials, and the use to which they put the Bibles sent to them. The results of these enquiries were surprising. These Chinese are large manufacturers of fireworks, especially of the cracker variety. The poor Chinaman works at home for a contractor, who provides him with a certain quantity of powder and leaves him to find the paper for wrappers. Now, paper is not a cheap commodity in China, but when John Chinaman found that Bibles were to be had for the asking, he took all he could get, and his conscience did not suffer a pang as to their disposal for cracker wrappers"

The *Pioneer* correspondent adds: "In this extract we are told of one ship which took out 100,000 books—and we can readily believe that other ships took out larger or smaller quantities. This

will account for a good percentage of the Bibles printed in 1900, or may be for the year before." The article in the *Scotsman*, it may be remarked, appeared in the latter part of 1900. In this country copies of the Bible as big as Webster's Dictionary used to be sold for a few annas; and our boys and grown-up men are known to utilise the Bible copies in a way not very different from that which finds favour with John Chinaman.—*The Hindu*.



*The Spark of Virtue in the Human Soul.* Colonel Olcott having asked the respected philanthropist, Miss Clara Barton, whether imprisoned criminals as a rule read good books, or those which glorify the highwayman and burglar as heroes, she replies:—

"You speak of something I have said in some report. That may be, although I do not recollect it; still, it is very probable, and would be perfectly true, if I said I believe that even the most hardened and degraded nature leans instinctively to virtue; however far from the grasp—the dim ray is there, however clouded. I had once under my care nearly half a thousand women prisoners of all grades, from the simple dissolute life, to suspected, if not attempted murder.

"They sat before me in chapel an hour each day. I did not weary them with advice—they had had a surfeit of that long before; nor correction—they were having enough of that, Heaven knows, as the weary days dragged on. I told them stories of the lives of other persons, and left them to draw their own inferences; but never one plaudit did I get from even the most hardened, for a story of successful vice or crime. They listened stolidly, or approvingly, to a tale of vice overtaken by retributive justice; but the simple story of reclamation—of one leaving, at last, the mirey track and the hidden way, and learning to lead the life that God had planned—one who had found the strength to keep the path, and walk erect before the world, filled the hall with sobs, often with moans painful to listen to. I never interrupted, but let nature have her perfect work, and studied myself, meanwhile, the lesson I am now trying so unexpectedly and imperfectly to recite to you. The spark of virtue and of God is inborn in the human soul, or man would not be man."



*Instantaneous Healing as a result of Prayer.* The two following statements which we copy from *Light*, show that aid from higher planes of being is sometimes rendered to mortals, in a manner that might be considered miraculous by those who do not realise that nothing can happen which is outside the realm of law:—

A highly-esteemed Catholic clergyman and author, Christoph von Schmidt, who died in 1854, at the age of eighty years, as a member of the Cathedral Chapter (Domkapitel) of Augsburg, has left an interesting autobiography in which he, though he does not otherwise show any interest in occultism, minutely records some remarkable events which took place during the early days of his priesthood.

In the village of Lengensvang, which belonged to the large parish in which Mr. von Schmidt was the clergyman, there lived a youth of about twenty years. From his earliest days the lad had suffered from epileptic fits of the worst description. Sometimes he might have them twenty times during the day, falling down suddenly, and afterwards sleeping heavily.

His parents could not allow him to take his meals with them, as the fits were so horrible to witness, and the smallest excitement would

cause them to return. Sometimes several men were needed to hold the boy while under these terrible attacks.

The parents being well-to-do people, and esteemed members of the community, kept the facts as secret as possible; but three of the fits having taken place publicly, for instance, one at church, Pastor Schmidt got to know about them and went to see the poor youth at his home. He found him looking ill, and, to all appearance, very much distressed.

And the poor lad got worse. He could not leave his bed or even assume a sitting position in it, as the fits would immediately throw him down. In this miserable condition the young man threw himself on the mercy of God; and Pastor Schmidt relates the further course of this wonderful case, in the boy's own words, as accurately as he could remember them. It must be added that the word 'Bue,' which occurs in the narrative, belongs to the Bavarian peasant dialect, and means *son, child*. The boy said:

'It was the afternoon of July 3rd, 1796; everybody in the house had gone to church, and all the doors were locked. I was lying quite alone in my bed in the uppermost room, when my misery became more clear to me than ever before, and I wept so bitterly that the tears streamed down my cheeks. I prayed with more fervour than ever, stretching out my arms towards the image of the Mother of God, which hangs near my bed, when a knock came at the door. The knocking was repeated very loudly, and I began to hope for some help. I went on praying. The door was then thrown open with a violent crash, and I was frightened and crept under the counterpane; but I perceived that something was drawing it away from me. Though gripping it strongly I had to leave my hold of it. Then I saw a white globe, as white as the purest piece of linen. The ball glided up and down my body, and a voice came and said: "Bue! thy cross is heavy, very heavy, but trust in God and rise; thou shalt be helped." "May God reward thee!" I said, and the form moved upwards and vanished.

'A moment afterwards my father came home from church. On entering the house he was astonished to find the upper storey illuminated. He came up the stairs, and saw that the door to my room which on leaving he had carefully locked, was open. "Have you left your bed," he asked, "and have you been able to rise?"

'I told him what had happened, but father insisted on its having been a dream. But I said, "I know that I was awake, and you will never make me believe the contrary."

'Father went to seek the chaplain who had performed the afternoon service, and the chaplain said: "This thing may be of God; believe this, and trust implicitly in the Divine help."

'Now I rose from my bed and sat down on a large chest in my room. I was able to pray fervently and trustfully, and I was very hopeful. While thus praying, something fell down on the box from the ceiling. I looked upwards—the globe was again visible. It descended through the air and took its place beside me on the chest. I shook with fear. "Bue!" said the voice. "God sends me here; thou art cured. Thou canst now go wherever thou wishest."

'Hearing God's name, my terror ceased, and I became quite easy in my mind. "Thou art cured; walk, stand, do as thou liketh," the voice said again; "thy cross has been taken from thee."

The youth added his regret that he had not remembered thanking the 'globe' for its kindness, and his astonishment at its being able to speak. He said also that the voice very much resembled that of a very kind neighbour, Gottfried Ehrhardt, who had recently died.

Pastor Schmidt found the young man's expression so sincerely happy and grateful, and so candid, that he had not the least doubt about the truth of the story; and after this event his health was perfectly restored, and he never had any relapse, though sometimes working in the fields many hours and in the hottest sunshine, which formerly would have been like death to him.

*Timely aid  
from a higher  
plane.*

In another remarkable case of a supernatural character, related by Pastor Schmidt, he begins by speaking of the elevated mind and high moral standard of the person who told him about it. It was a young chaplain, whose disinterestedness and devotion were appreciated by all who knew him. He was a deep thinker and a man of prayer.

Schmidt once undertook a walking excursion with this man, whose name was Weber, and in the evening twilight, while wandering in the brilliant moonshine across valleys and mountains, and while listening to the song of the nightingale, their hearts being disposed to confidential communications, Weber told the following episode, which had left a deep impression on him :—

Some years ago he had been chaplain in a large parish called Mittelberg, and on a cold and stormy evening he was seated with the clergyman of the parish at their supper. A poor, lonely boy knocked at the window and, shaking from hunger and cold, begged for alms. Weber obtained the priest's permission to take the child indoors and give him some of the warm soup.

It being evident that the child was ill, the chaplain got him put to bed and nursed him carefully during a violent fever, from which the boy recovered, but only to fall into an illness from which he finally died in the course of the ensuing summer. Weber nursed him spiritually and physically. He taught the boy, who was an orphan, to say the Lord's Prayer and he told him many incidents of the life of Jesus, to which the boy listened with joy. He grew in faith and divine knowledge of the love of God and Jesus Christ, and his patience under suffering was something marvellous. As autumn approached the boy passed peacefully away, to awaken in a better existence.

The following winter Weber paid a visit to a sick person, a German mile from his home, and stayed so long that it had become quite dark when he left. A labourer in the place offered to accompany him, but Weber, knowing how hard the man had worked the whole day, would not trouble him, thinking it would be easy for him to get home, as he knew every step of the way.

But fresh snow had fallen and all the roads were covered with it, so that the chaplain lost his way. Suddenly he heard some ice breaking under his feet and he felt himself sinking deeper and deeper into the water of a lake, without anything to take hold of. He looked upon himself as lost. Then he saw a radiant light. Surrounded by light clouds he saw the boy's smiling, transfigured face; that boy whom he had prepared for his death and whose eyes he had closed. The form seized his hand and drew him up on *terra firma*; it reached out with its arm in the direction which he had to go, and then it disappeared. Weber, who had been saved in this wonderful manner, reached his home with indescribable feelings.

The next day he went to look at the place where he had been so near drowning. He could trace his own footsteps to the dangerous place, and his were the only footsteps visible in the new-fallen snow. He looked at the newly-formed ice in the spot which had been broken in the very deepest part. His heart went up in thankfulness to God.

Pastor Schmidt adds that this event was a convincing proof to him and the chaplain of the continuance of life after death, and that many Divine promises after this stood out in new light to them. They saw that the loving dead in another existence still could follow their fate and with God's permission come to their assistance.

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I think that these two narratives may be accepted with perfect trust, coming from such honourable and serious persons. Both took place in

Bavaria among Catholics, who are very little interested in spiritualistic phenomena.

MADAME T. DE CHRISTMAS DIRCKINCK-HOLMFELD.  
Valby, Denmark.

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*The Inter-  
national  
Vegetarian  
Congress.*

The Lucknow *Advocate*, in commenting on the Congress of Vegetarians held in London on June last, says :

The report of the inauguration of the International Vegetarian Congress.....suggests many thoughts. First of all, it adds another confirmation to our belief that the modern age is tending towards internationalism. People are eager to strengthen their hands by allying themselves with those of similar convictions in other lands. This is one of the best and most hopeful tendencies of civilisation. The inaugural meeting of the international Vegetarian Congress which took place in London on the 22nd June is, taken by itself, a hopeful sign of the times. It shows unmistakably that the Vegetarian movement is gaining ground in the West. The Memorial Hall, where the meeting was held, is reported to have been crowded with visitors. The Hon'ble Mrs. Eliot Yorke, President of the Women's Temperance Union, opened an Exhibition of Vegetarian foods and sundries in an adjoining room, and the Presidential address delivered by Mr. Arnold Hills teemed with thoughtful passages. He believed vegetarianism was one of the movements by which the world would be won from misery to peace and joy.

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*The Indian  
Mirror and  
the Rev. Mr.  
Vance.*

The *Indian Mirror* has unflinchingly held aloft the banner of Theosophy these many long years, patiently enduring the ridicule of the opposition; however, the tide is beginning to turn, and it now says: "But those laugh best who laugh last, and we think the opportunity to laugh last and laugh best has come, at length, for us." It then proceeds to publish the following letter addressed to the London *Spectator*, by the Rev. G. Hamilton Vance of Dublin, and thinks its readers will fairly "adjudge the prize of this belated discovery to Theosophists."

There was in my congregation an old lady—since deceased—the Hon. Miss—, who valued greatly the privilege of attending divine worship in my church, and whose habit it was to come in by a side door and sit beside one of my daughters in the minister's pew. Her health being precarious and failing she was sometimes rather late. One Sunday morning I was about concluding the sermon, when I chanced to notice Miss— sitting in her usual place. The thought crossed my mind at the time, first of pleasure at seeing her again after some weeks' absence through illness, and then of surprise that I had not noticed her earlier in the service; and I also remember noting in my mind, in the pulpit at the time, that she was sitting unusually close to my daughter. When we got home, I remarked to the members of my family about Miss—'s presence in church. But they one and all denied that she had been there, and said with laughter, when I persisted that I had certainly seen her, that I must have been dreaming. Whether, in face of their unanimous negative, I should eventually have acquiesced in the opinion that I had been mistaken, I cannot say. But I happened to be calling that same Sunday afternoon on two ladies, members of my congregation, and I inquired casually of them whether they had noticed Miss—in church that morning. "Yes," they replied, "she was there. "I was myself perfectly convinced that I had seen her: I never felt more strongly certain of any thing in my life; but so emphatically sure were the members of my family, in whose pew I had seen her,

that she was not there, that I determined to call on Miss—and ascertain from herself whether she had been in church or not. I did so; and the answer I received tends, in my opinion to substantiate the mysterious nature of the occurrence. Miss—had not, so she said, been to church that day; but she had had a very strong desire to go, had, indeed intended to go, and had ordered the carriage, which had even come to the door for the purpose of taking her, but at the last moment her strength was not equal to the exertion. Taking all the circumstances of this incident into view, it seems to me to prove that under certain conditions— intense volition being probably one—the mind may have the power of projecting the image of its own body elsewhere, so as to be even visible to the bodily eye of other people.

The Editor of the *Mirror* can certainly be pardoned for feeling somewhat elated over the admission, by the Reverend gentleman who ministers to his Dublin congregation, of the possibility, yes, even the actuality, of a human being projecting his double to a distance, by "intense volition." He says:

"When this power was claimed by those, who ought to know, on behalf of Indian Adepts, the world laughed. We resist the overwhelming temptation to deduce further triumphs from the authentic story of a trusted Christian divine."

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We are indebted to the *Lahore Tribune* for the following:—

*Sun-spots  
and  
changes of  
Temperature.*

An interesting feature in connection with the Magnetic Survey which is to be undertaken in India is the discovery of the existence of interdependence between magnetic tension and sun-spots. The Meteorological Department in Simla has received a chart from Sir Norman Lockyer in which a comparison has been made between the record of the Bombay magnetic station and the curve of sun-spot frequency, showing an almost exact coincidence of the two. More remarkable still is the fact that in some cases the magnetic record is found to anticipate the sun-spot maxima. This may eventually lead to the possibility of foretelling the one from the other. In a paper in the *Proceedings of the Royal Society*, Sir Norman Lockyer and Mr. W. J. S. Lockyer have sought to prove the existence of a connection between solar changes of temperature, dependent upon sun-spots, and variations in the rainfall of the Indian region. By the light of the recent discovery of a large sun-spot (supposed to be responsible for the present heat wave all over the world) Sir Norman's conclusions regarding solar changes of temperature, dependant upon sun-spots, are calculated to excite much interest, and we cannot say if they do not apply to the variations that are unfortunately observable in the rainfall of the Indian region just now.

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*The  
Azamgarh  
Well.*

There is a wonderful story in circulation concerning a leper who was cured by drinking water from a disused well and bathing in it. Referring to this the *Indian Mirror* makes the following observations:—

"The story reads much like certain "Miraculous cures" brought about in certain places through the instrumentality of Romish priests. But in this case, there were no priests nor professional miracle workers. The poor leper received heartless treatment. The kindness that sent him to the disused well might have proved fatal. The leper drank full draughts of the waters of the well, and bathed in it, and was a whole man again. What, then, becomes of the bacteria theory? The water must have been full of germs. Was it a homœopathic remedy which cured the unconscious patient? There is a pool of water at Bahraitich (Oudh), not far from the Nepal border, which is alleged to

have equally efficacious virtues, but priestcraft is there, and many patients have returned home uncurred and unconvinced. And these stories remind us of a true story, not very generally known, of an English doctor and sanitarian who filled a bottle with water taken from what he believed to be the impurest part of the sacred river Ganges, near Benares. He took the sample home in the full belief that he would be able to demonstrate that while the Hindu pilgrims bathed in the Ganges for achieving spiritual salvation, they were courting almost certain destruction. The dirty, filthy sample was taken home and the severest analysis showed no trace of bacteria or that sort of thing! How is the story to be explained away? Dr. Hankin of Agra has also found that the Ganges water is free from bacteria.



*An opinion adverse to Reincarnation.* Mr. C. Staniland Wake, of Chicago, writes to *The Sunday Record-Herald* of that city, complimenting Col. Olcott for "his excellent outline of the main doctrines of Theosophy." Still he thinks "Many arguments could be advanced in opposition to the doctrine of reincarnation," which he considers super-

fluous. He says :

The main aim of evolution is the perfect development of the cosmos as an organized entity and not that of man, who partakes of the general progress, however, in being a part of the whole. Now, as the perfection of man is relative to that of the cosmos of which he forms a part, there is no occasion for the reincarnation of particular individuals, if this were actually possible. They are indeed mere cells in the cosmic organs constituted by particular classes of human beings or by the human race as a totality.

He thinks "terrestrial reincarnation is not required," because "Man can go on toward such a state of perfection as is necessary for him, elsewhere, beyond the confines of earth."

He closes as follows :

Notwithstanding the defects above referred to, Theosophy as a general system contains valuable truths, which will be recognized by science when they are put into plain language and freed from the exaggeration and imaginative speculation in which the Oriental mind is apt to indulge. Particularly good is its insistence on the doctrine of the divine trinity, the mystery which furnishes the key to all other mysteries of the cosmos, including that of man himself.

We understand that, since the publication of Mr. Wake's letter from which we have quoted, he has become a member of the Theosophical Society.