

the Treasurer of the Society, whose office is at the Society's Head-quarters at Adyar and that any allowances out of the funds of the Society made to local divisions for local purposes should have been paid by the Treasurer of the Society to those authorized to receive them. It seems now that what the Western Sections want is to levy fees and dues in the name, and by the authority, of the Theosophical Society, and then to keep the money so raised for themselves. What would the Chancellor of the Exchequer say if a town or district in England insisted on levying the income-tax itself, and then kept the money so raised to defray its Municipal expenses? Would he not say that the local authorities had no right to collect a single penny belonging to the Imperial Government, except as its authorized agents, and that as its agents they were bound to account for, and to hand over, every farthing so collected? And if the local authorities urged that "they required the money for their own expenses" and offered to make a "voluntary contribution" to the Imperial Exchequer out of the amount, would he not tell them, and take measures to make them understand, that in keeping money accruing from an imperial tax they were guilty of downright dishonesty, which no convenience or supposed necessity on their part could possibly justify and no pretended generosity excuse? The subject urgently demands to be clearly understood, and at present the ideas prevailing about it among the Fellows seem to be exceedingly confused.—*Ed.*]

#### PATANJALA'S YOGA PHILOSOPHY.

SIR,—The March No. of the *Path*, page 391, speaking of Patanjali's Aphorisms, is evidently referring to the translation printed by our energetic Brother Tukaram Tatya, which is only a reprint of the translation made by the late Dr. J. R. Ballantyne and Govindadana Sastri. The editor does not seem to be aware of a very much superior translation of Patanjali with its commentary by Bhoja Rāja—with notes and complete Sanskrit text—executed by the learned antiquarian Dr. Rajendra Lal Mitra for the Asiatic Society of Bengal, and which could be had either of the Librarian of the Society (57, Park Street, Calcutta) or of Messrs. Trübner (Ludgate Hill, London).

The latter deserves to become more widely known than it is at present, and the *Theosophist* will, I am sure, be helping many persons by giving a corner to the present note.

GOVINDA DASA.

DURGAKUND, Benares.

#### OUR SUBSCRIPTION PRICE.

DEAR BROTHER,—The *Theosophist* has taken a more lively and popular turn lately, and I feel sure it would be widely read if the subscription price were not so high. I have tried to get some of my friends to take it, but they all complain of the price.

Yours fraternally,  
D. S. I.

[Mr. Powell, who kindly said he would try to drum up subscribers during his tour among the Branches, writes in the same strain as D. S. I.; and the price is complained of in England and America. The editor has written to Colonel Olcott on the subject, and pending his reply, all that he feels himself justified in doing is to promise that any one who after this date, until further notice, subscribes for a half year at half the present yearly rates, shall receive credit for a subscription of longer duration, in proportion to the reduction made. If Colonel Olcott does not agree to a reduction, as the editor believes he will, such subscriptions will only have their face value.—*Ed.*]

#### TO CORRESPONDENTS.

I. S. R., *Kolar*.—The story in the *Times of India* called "The Jewels of Juggernaut," is a pure invention. It has all the "marks" of a made up tale, and none of those of a true "phenomenon." Consequently, we must be excused from "explaining how such occurrences are possible."

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# THE THEOSOPHIST.

VOL. X. No. 117.—JUNE 1889.

सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

#### APPLIED THEOSOPHY.

PEOPLE speak of pure mathematics and applied mathematics; the former belong properly to the region of the ideal, not of the ideal in the sense of the fanciful, for there is nothing less fanciful than mathematics, but the ideal in the sense of the metaphysical, which is the really real; the latter is the very imperfect expression of the former in terms of matter, and roughly utilized for the purposes of this mundane existence. Now it is a question which demands the very serious attention of the Fellows of this Society, whether there does not exist something which bears the same relation to "pure Theosophy" that applied mathematics bear to pure. If "applied Theosophy" expresses any real idea, what is implied in the term? Can the Fellows of the Theosophical Society apply their knowledge to the affairs of our mundane existence? Is it possible to materialize, however imperfectly, the great mass of high aspirations and altruistic sentiments that have accumulated in the literature of Theosophy and in the souls of Theosophists, and which at present, for want of an outlet, seem to threaten us with a congestion of spirituality?

The first question that naturally arises is, whether the action of the Theosophical Society in every respect should be limited to its declared Objects. On the general principle that every one should mind his own business, the presumption is in favour of this view. No one on joining our Society relinquishes his right to take a personal part in any other movement for the benefit of his fellow men, nor escapes his duty of doing so. But every "Cause" has its special organization and organs, and pre-empted field of work, and if the Objects of the Theosophical Society are taken seriously by its Fellows, are they not enough to occupy very fully all the time and energy these are likely to be able to spare from the

routine business of life? Of the three Objects, two are distinctly separated from everything else. The study of Eastern philosophies, religions and sciences, and the investigation of the obscure forces in Nature and powers in man, are specialities, which have little or no direct connection with the altruism which is the peculiar function of Theosophy as an ethical system to publish to the world; more than this, they may be said to be both of them unsocial in their nature, since their tendency is to isolate any one who seriously occupies himself with them from sympathetic intercourse with his neighbours. The first Object is altogether different. To "form the nucleus of Universal Brotherhood," so far from conducing to retirement and concentration, is a purpose so high, so deep, so broad, so universally sympathetic, so distant of realization, that it becomes vague and confused when the attention is directed to it, and to most Fellows this Object is about equivalent in practice to the formation of a nucleus for the recurrence of the Golden Age, or for the re-establishment of the garden of Eden.

Now, experience proves, what reason might have foreseen, that a comparatively small proportion of the Fellows of the Society take up seriously either of the two *contracting* Objects, and that only an exceptionally enthusiastic Brother is *moved to action* by the *expanding* one; from which it follows that as far as concerns any activity or good influence in the *practical* affairs of life, the Fellows as a corporate body might as well be shut up in a little community like the Shakers, from whom the world hears once in every ten years or so.

If this, however, were all there were in the Theosophical Society, it would never have become the well-known, by many much esteemed, and, in certain quarters, roundly abused institution that it is. The fact is that those who join the Society bring into it their knowledge and their activity, and the reputation of the Society has been built up by the individual efforts of its Fellows. Take away "Isis Unveiled," "The Secret Doctrine," "Light on the Path," "Esoteric Buddhism," "Theosophy, Religion and the Occult Sciences," and half a dozen other works, together with Theosophical magazines—all of them distinctly due to personal effort—and what would be left of the renown or notoriety of the Society? Since, however, the Theosophical Society is composed of its Fellows, and is what its Fellows make it, to say all that is in no way to disparage the Society, any more than it would detract from the beauty or utility of a Coral Island in the South Seas, to say that it owed its existence to the individual labours of the little lives that raised it from the bottom of the ocean. It is a mass of coral cells certainly, but it is something more—it is a coral Island, with an added individuality of its own.

What the Society has hitherto done,—its great merit in the eyes of some, and its terrible fault in the estimation of others—is to *make people think*. No one can for long belong to the Theosophical Society without beginning to question *himself*. He begins to ask himself: "How do I know that?" "Why do I believe this?" "What reason have I to be so certain that I am right, and so sure that my neighbours are wrong?" "What is my warrant for declar-

ing this action, or that practice, to be good, and their opposites bad?" The very air of Theosophy is charged with the spirit of enquiry. It is not the "sceptical" spirit, nor is it the "agnostic." It is a real desire to learn and know the truth, as far as it is possible for any creature to know it who is so limited by his capacities and so biased by his prejudices as is man. It is *that* which has raised the Theosophical Society above the level of all other aggregations or organizations of men, and which, so long as its Fellows abstain from dogmatizing, must keep it on an altogether higher plane. To the Theologian, to the Philosopher, to the Skeptic, to the Spiritualist, to the Materialist, it says the same thing—study man and nature, and compare what you find there with your own pre-existing ideas and theories. In proportion as anyone follows this advice he spontaneously inclines towards Theosophy, which is the least common multiple and greatest common measure of all the "ists," the "tys" and the "isms." There is nothing in the Objects of the Society which would enable any person unacquainted with its history to divine from them alone what would be the ideas of a Fellow of the Society upon almost any subject. The fact is that the Theosophical Society attracts persons who have got a natural disposition to examine, analyse, reflect; and when this tendency does not exist,—when people join the Society from special sympathy with one or more of its Objects,—they very soon begin to ponder over the problems of existence, for they find themselves involuntarily and instinctively subjecting their own pet theories and cherished weakness to the process of examination which is the slogan of the Society. The result of an examination thus candidly made is almost invariably a view of life and of the universe in more or less close resemblance to that of the Eastern religions and philosophies, when these are purified of their superstitions and priest-made masks. It is a mistake to imagine that what is known as Theosophy at present has been learned from the writings of the ancients; it is an independent growth in the modern mind which to many appears spontaneous, because they cannot discern whence the seeds come. Theosophy, like man himself, has many different sources. All Science, all Philosophy, all Religion, are its progenitors; it appears when the seed of an enquiring spirit is dropped into a personal soil sufficiently unprejudiced and altruistic to give it nourishment. The modern world is thinking out the problems of life in the rough, and then comparing its conclusions with the ideas of the ancients by way of corroborating or verifying them. Here and there a Fellow of the Society outside of India may be found who is willing to accept the Eastern Initiates, whether ancient or modern, as teachers; but the majority prefer to think and theorize for themselves, which is, after all, the best way for anyone to learn who can think and theorize logically.

We have, then, a Society without opinions, but with certain "Objects," certain principles, and certain methods, and we have as a result a tendency to certain modes of thought and certain theories of the Universe, to which theories the name of Theosophy has been given, and when these theories are examined, they are found not only to resemble those contained in the Eastern systems of philoso-

phy, but a closer scrutiny shows that the very same ideas, only sadly mutilated, underlie all religions and are contained in a more or less diluted form in all philosophies. Not only this: a careful comparison of the root of the Theosophical system with the latest discoveries and most advanced conjectures of modern science, and of recent experimental research in the borderland between physics and metaphysics, shows an extraordinary agreement between them. We are advancing step by step; a student can take in at a time from a teacher only a very small addition to the knowledge he already possesses, and the fact that "The Secret Doctrine" has been so generally understood and so highly appreciated by Theosophists, shows that their own thoughts were not so very much behind the ideas *given out* in that marvellous work.

All this, however, is only what may be called the intellectual or philosophical side of Theosophy; and it is the fruit of the Theosophical Society's influence in only one direction. Those who come under the influence of the Theosophic spirit are affected ethically as well as philosophically. The same causes which produce a certain tendency in *thought* produce also a disposition to *act* in a certain manner. The habit of viewing the Universe and men's lives as a divinely wonderful system, in which progress towards ultimate perfection by means of conscious effort is the furthest analysis which we can make of the purpose of existence, results in a desire to exert the necessary effort in order to ensure for ourselves, and for those whom we can help, as much of that progress as is realizable at present. It is impossible for any one seriously to believe that this world is governed by a law of absolute justice—that as we sow, so shall we reap—without finding his ideas of the value of life, and of the things of life, radically affected thereby. If it be in our power to become larger and stronger beings, richer in ourselves, and happier in our lives, no one but a fool would refuse to avail himself of the means of attaining to that happier and higher state. If it be possible to help others to reach it, no one but a selfish and unsympathetic wretch would refuse to his neighbour the helping hand for which he feels he would himself be grateful. The consequence is that along with enlargement of the mind there takes place an enlargement of the sympathies as the result of Theosophic studies, and both of these conduce to the moral growth of the individual. This moral growth exhibits itself in two ways, internally and externally. The individual in whom it takes place begins to regulate and purify his own life; he casts away from him all that he feels will keep him weak and silly, and cultivates those habits and those qualities that he knows will make him strong. He also tries to induce his neighbours to enter the upward path, and endeavours to help those who show a disposition to turn away from the harmful and the idiotic, which form so large a proportion of the affairs of men's lives at present. The help he can be to single individuals is comparatively small; for the work they, like himself, have to do at first is the rectifying of their own faults and the purifying of their own motives, and this every man must necessarily do for himself; and a neighbour, however anxious to assist, can do but little more than exhort and encourage him. But over and above

these personal faults and evils, there are others which affect a great number of persons together, against which any single individual is powerless. Even were the dislike and fear of these wider evils general, and every one agreed that they ought to be put down, still unless a united attack be made upon them they cannot be abated, for individuals can make no impression on them, and they are strong enough to resist the attack of a mob. To combat them requires unanimity and organization. Every Fellow of the Society feels in his heart a strong wish to aid to the best of his ability in diminishing and, if possible, destroying these evils. He sees that their existence is completely incompatible with any success in establishing a nucleus of Universal Brotherhood. He knows that they have their root deep down in human selfishness, and that they are supported by many existing institutions,—political, social and religious,—to which they are firmly attached by established customs and vested interests.

Now it is at that point that the hitch occurs. The Theosophical Society is not supposed to promulgate opinions concerning social matters, any more than it is supposed to do so concerning religious matters; and as for politics, they are strictly prohibited to the Fellows, as Fellows, by the Constitution and Rules of the Society, although *personally* they may and often do take an active interest therein. Again, if any one proposes that the Theosophical Society shall take any part in the war against the practical evils of life, it is answered that, as has been previously said, each evil has already got a special organization to oppose it. There are special societies for the suppression of drunkenness, of cruelty, of immorality in various forms; and also for the furtherance of every kind of benevolent work; were the Theosophical Society therefore to interest itself in these things, not only would it be going out of its legitimate province, but it would be an interloper in the fields which others have got a prescriptive right to occupy. Now this would be a serious argument, but for one very obvious consideration; namely, that since the Theosophical Society has professedly, as a body, no opinions on any subject, it is equally a transgression of its basic principles for it to sustain or promulgate any special system of philosophy, as in practice it decidedly does, under the name of "Theosophy." The Theosophical Society may be, and nominally is, a Society for the stimulation of enquiry and research, overshadowed by the somewhat vague idea of the ultimate realization of human brotherhood; but we have seen already that those who enter the Society either possess already or very soon acquire, certain definite habits of mind and ways of viewing the Universe, which are denoted and connoted by the terms Theosophy and Theosophist. Now it is distinctly as a result of these ideas and habits that there arises a desire, not indeed peculiar to Theosophists, but inseparable from Theosophy, to rid the world of evil practices and evil forces; and it follows logically that the desire to act rightly is as much a consequence of a connection with Theosophy as the desire to think rightly; and that therefore both are natural, spontaneous, and inevitable consequences of Fellowship in the Theosophical Society and equally within the legitimate sphere of the Society, whether manifested individually, or by the united effort of a part or of the

whole of the Fellows. A Theosophist is necessarily imbued with what was called in the Middle Ages, and is called to this day by those who are still in the mediæval condition of mind, a hatred of Satan and all his works. To combat evil actively is, in fact, the ungratified desire at present of thousands of Fellows of the Society, and it is chiefly because there is now no outlet for their activity in that direction, which takes their attention off of themselves and away from each other, that quarrels and scandals occur among its Fellows. Only a small percentage of the Fellows care very much to work at Occultism, and now there is a separate division of the Society set apart for that purpose, under a Teacher eminently qualified to teach *real* Occultism if she only had pupils capable of learning it.

This then is the problem, and it is of all the problems presented to us at the present moment that which is of most importance to the Theosophical Society:—Having prepared themselves by study and self-development to take an active part in the warfare against evil, can any means be devised whereby the Fellows of the Society can apply their knowledge and their energies to the practical affairs of life? *Practical Theosophy* is an affair of the future. *Applied Theosophy* is a more modest ambition, and is, or ought to be, a possibility.

Now it is evident that no greater mistake could be made than to open little departments in the Society itself for different special purposes. A Temperance division, Social purity division, a Woman's rights division, an Anti-cruelty division, would be so many mistakes, unless the intention were similar to that which was manifested in the establishment of an Esoteric Division,—to isolate a certain group of Fellows from the main work of the Society, for the mutual benefit of all concerned. It would be a blunder, not only because these special divisions would intrude upon the work now being done by special organizations, but also because the *real work of the Theosophical Society is, and always must be, accomplished upon the plane of ideas, not on that of material things.* Moreover any specialization of function tends not only to develop a particular part, but also to draw into that part all that appertains to the exercise of that function, previously contained in the other parts. Already the effect of clearly divided Objects has been the formation in the Society of unrecognized but not unreal divisions, in the shape of groups which are exclusively addicted to psychic experiments, to the philosophy of the Hindus, to ethics of Buddhism, or to the speculations of modern Western thinkers. Were the Fellows encouraged to follow their natural affinities in the application of their Theosophy to the affairs of life, as they do their predilections for the study of Theosophy in one or other of its various aspects, they would become still more one-sided and partially developed Theosophists than they are at present, and this further isolation of its Fellows from one another would tend to weaken the Society still more as a united body.

If the Fellows of the Theosophical Society are to apply their Theosophy to the affairs of life, it must be through the Society, and as individual units of the whole,—not as isolated individuals. It is well known that in metaphysics two and two do not make

four but five, and that the fifth is frequently by far the most important part of the sum. The same idea is expressed in the fable of the bundle of sticks: tied together they are unbreakable, singly they can be snapped with ease. Union or unity adds certain qualities and powers that were not there before, and the vehicle in which these powers reside is the unit which is added to the number of the sticks by tying them together. It is this mystic individuality, "the sum total," that gives strength to all societies and congregations of men, and becomes the real dominating power, to which all contribute some of their force, and which stands behind every unit and lends its whole strength to it. Without it a Fellow of the Theosophical Society would be as powerless as any other isolated man or woman in the community. With it behind him an F. T. S. is a power in proportion to the unity and singleness of purpose of the Society to which he belongs. Who speaks when a priest of the Roman Catholic Church utters a command? *The united power of the Church of Rome.* Who speaks when a disrobed priest says something? *A nonentity.* Who speaks when the Judge, the General, the Statesman open their mouths? "The State,"—the tremendous and often tyrannical personality that comes into life and action when the units that compose it bound together, through organization, by a common will and a common purpose.

It is this added increment, and this only, that gives to the Theosophical Society its extraordinary, and to many unaccountable, power. Weak in numbers, contemptible in organization, distracted by personal jealousies, subject to constant endeavours on the part of ambitious individuals to break it up into pieces which they can distribute among themselves, the Theosophical Society is a power in the world notwithstanding all the assaults that are made upon it by outsiders, and the disintegrating influences within. Why? Because upon a plane higher than the physical the Fellows are united and strong. They are united in their ideas of the purpose of life, and of the government of the Universe,—in other words, they are strong in that they are individual cells composing the body called the Theosophical Society, as it exists in both the physical and the spiritual worlds.

Quarrel as they may among themselves, be as small and provincial as they choose, the Fellows of the Society cannot help contributing their little quota of theosophical ideas to that united whole idea which is the spirit of the Theosophical Society, and therefore its very life and real self. And those who attack the Society are frequently its supporters; for they attack it on the external plane, while, unknown to themselves and in spite of themselves, they support it upon the plane where its real life is passed, for those who are its enemies are generally ignorant of its true nature, and are frequently themselves imbued with eminently Theosophic ideas and aspirations, which nourish the Society on the ideal plane, and constantly tend to draw those in whom they exist, more and more in the direction of the Theosophical Society in its materialized form on earth.

If then the real power of Theosophy in the world is exercised in the realm of thought; and if the direction in which that power is exerted is a natural consequence of the growth of certain ideas in the minds of those who carry out the Objects of the Society, it stands to reason that the gigantic evils of our modern world must be attacked with immaterial weapons and in the intellectual and moral planes. How can this be accomplished? Simply by perceiving the fact, understanding it and acknowledging it. Then the actual work will be accomplished quietly, almost silently, and apparently spontaneously, just as the great reforming work of the Society is now being accomplished—by individuals,—who, while contributing to the strength of the Society, draw from it in return a force that gives to their utterances an importance and a power which had they spoken as isolated individuals, and not as Fellows of the Society, their words would not have had.

There does not, and cannot, exist the slightest doubt as to the direction in which the power of the Theosophical Society would be applied in practical things. If the tendency of Fellowship in the Society is to develop certain habits of philosophic thought, its tendency is even stronger to give rise to definite ethical views and moral principles. However much and bitterly the Fellows may disagree as to the duration of Devachan or the number and viability of the Principles in man, or any other point of occult doctrine, it would be hard to get up a dispute among the brethren as to the evil of intemperance, or the abomination of cruelty, or about any other of the crying sins of our times. Not only is that the case, but they all would give the same reasons, for their detestation of these evils, reasons founded on their theosophical ideas and principles. Still, of what avail or utility to the world are their ideas and wishes in these matters at present? Who cares to have the good-word or influence of the Theosophical Society for any benevolent movement, any reform, or any attempt to do justice? *No one.* There is not a "cause" to-day that would not rather see the minister of some microscopic Christian sect on the platform at its Annual Meeting than the most prominent member of the Theosophical Society—for the good and sufficient reason that the Rev. Gentleman would carry with him the unseen but not unfelt influence and authority of the body to which he belongs, while the F. T. S. would represent nothing but himself. This condition of things should not exist, and all that is needed to remedy it is for us all to see and understand that *the ethical* is just as much a part of the Theosophical idea, and just as much the business of the Fellows of the Society, as *the philosophical*.

But it is only as a united whole that the Theosophical Society can ever be a power in the world for good, or a vehicle for the exercise of the altruistic efforts of its Fellows. The action of the Theosophical Society is on the plane of ideas, which is the plane of realities, in that material things are but pre-existing ideals brought down into this earthly sphere. The Theosophical Society does not mean a number of little coteries, nor a few larger coteries composed of a collection of the smaller ones. It does not mean a few hundred Presidents of little Branches, or half a score of

"General Secretaries," it does not mean even the Fellows that compose the Society at any particular time, for these come and go and the Society remains intact, as the cells of the body change while the body remains the same person, animated by the same spirit. The real Theosophical Society is an indivisible unit, animated by an individual life. Its soul is the love of truth, its vital principle is kindness, and it dwells in a world above the material, where no enemy can touch it. It depends for its manifestation on earth upon an appropriate vehicle, and the first condition necessary in that vehicle is that it shall be a *united whole*. The Theosophical Society is an ideal power for good diffused over the whole world, but it requires material conditions, and the most important of these is a material centre, from which and to which the efferent and afferent forces shall circulate. This is a condition of the life of all organizations, and of all organisms, and the Theosophical Society is both; it is an organization on the material plane, an organism on the spiritual. A common centre, therefore, is as necessary for spiritual as for physical reasons. "Adyar" is not a place only, it is a principle. It is a name which ought to carry with it a power far greater than that conveyed by the name "Rome." ADYAR is the centre of the Theosophical movement,—not "7 Duke Street, Adelphi," or "Post Office Box 2659, New York."

ADYAR is a principle and a symbol, as well as a locality. ADYAR is the name which means on the material plane the Head-quarters of an international, or, more properly speaking, world-wide Society of persons who have common aims and objects and are imbued with a common spirit. It means on the supra-physical plane a centre of life and energy, the point to and from which the currents run between the ideal and the material. Every loyal Fellow has in his heart a little ADYAR, for he has in him a spark of the spiritual fire which the name typifies. ADYAR is the symbol of our unity as a Society, and so long as it exists in the hearts of its Fellows, the powers of the enemy can never prevail against the Theosophical Society.

What then, to recapitulate, must be our answer to the questions with which we started:—Is such a thing as "Applied Theosophy" possible? If so, of what does it consist?

We have seen that there is no reason why the ideas and influence of the Theosophical Society should not be as great in combating wickedness in the practical department of life as in combating error in the philosophical. The Objects of the Society neither order nor forbid interference with either; but they predispose the Fellows to exert an active influence in both, by evolving in their minds a perception of truer and better things, and a desire for their realization. We have seen that it is not by making the Society itself an instrument on the physical plane that its power can be utilized for good; but that its influence must be a moral one, consisting of the combined and united thoughts and wishes of the whole Society, focussed upon any advisable point, and acting through the personality of its individual Fellows. We have seen that all that is necessary to make such a united power manifest is that its existence should be acknowledged and felt by the Fellows them-

selves; and that to acknowledge and feel it, and thus bring it from the latent to the active condition, the Fellows must perceive that the Theosophical Society is a living entity, "ideal" if one chooses to call it so, but an entity *one and indivisible* alike upon the material and on the supra-physical plane. We have also seen that the visible centre of the Society, "ADYAR," is symbolical of the principle of unity, as well as of the material life of the Society, and that in every sense loyalty to ADYAR means loyalty to the objects of the Society and to the principles of Theosophy.

The answer to our questions must then be that Applied Theosophy is surely a possibility; and that it consists of the moral influence brought to bear upon the practical evils of life by the exertions of individual Fellows who have behind them, severally and collectively, the spiritual power created by unity of purpose, of ideas and of loyalty to the truth; a power for good of which the terrestrial Adyar is the physical centre and Head-quarters; while the spiritual Adyar is the channel by means of which powerful influences from a higher sphere, unseen but not unfelt, enter the Society through the hearts of each and all of its Fellows, thence to be outpoured upon the whole world.

#### A FEW LINES FROM CALIFORNIA.

"Get but the truth once uttered, and 'tis like  
A star new-born, that drops into its place,  
And which once circling in its placid round  
Not all the tumult of the earth can shake."

**T**HE inspiration of true workers for Theosophy lies not in the hope of self-advancement, but in the consciousness of touching the deeper harmonies of nature, and awakening a responsive thrill of higher life in the soul of Humanity. To be of practical benefit to the great work, every earnest Theosophist should have a mother's instinct for the preservation of her infant, and persistently follow his highest intuitions in relation to the cause.

*Practical* Theosophy is much needed. All phenomenalism must be eradicated if its healthy vitality is to be sustained and perpetuated.

The vital truths and profound principles advocated as portals to the higher consciousness of the race, must not be confounded with astral athleticism and the mediocre attainments of *Hatha Yoga*. Interesting specimens of such confounding have frequently come within the range of our observation. A mediumistic individual coolly asserts that it is personally visited by Mahatmas of the Orient for the purpose of being converted from Orthodoxy to Theosophy. Such statements inflame the imaginations of the weak-minded, and they fly off at a tangent seeking their own indefinite conception of an Adept in the palpable atmosphere of our material world, although totally ignorant as to the simplest occult law governing their personal being.

Students should be cautious when they hear "Mahatma" stories, for the authors are usually more or less mediumistic, if not more or less mad. Mahatmas are not supposed to go into agony over an orthodox mind—they have larger work to do.

On the other hand, the astral world is full of aping elementaries who are ever ready to impress *images* of Mahatmas, "long flowing robes," &c., upon mediumistic natures. The fact that such matters are ventilated broadcast by the would-be seers is a proof of the delusion, for when once a mortal is so far advanced as to be brought normally and by synchronous vibration into the soul-sphere of these vast natures, it is not likely that he will hang the sacred boon upon his sleeve, or put it in a dime-show.

It is the blind bolting after the wonderful that drags as a dead weight upon the wings of Theosophy and destroys her freedom to do practical good.

In the West we are learning to strive above all to be practical and to overcome the conventionalisms that have been projected into the domain of Theosophy in its exoteric expressions.

The Bohemianism of western life is a stimulant to this endeavour, and the general population is inoculated with an habitual revolt against all dogmatic limitations.

In California we have now five Theosophic Branches and two in prospect. The Golden Gate Lodge of San Francisco displays much radiating energy, having several earnest devotees who expound the main theories of Theosophy in the leading journals, while the ardent sincerity and consecration to the Ideal displayed at their weekly meetings, is, to say the least, edifying to every stranger who enters their ranks.

The Los Angeles Theosophical Society has held frequent open meetings, which have been largely attended by Metaphysicians and other truth-seekers, showing ready intelligent apprehension of the Theosophic system promulgated. The home of the Secretary of this Branch is the public rendezvous for Theosophists, and a well-fitted library is in constant circulation. At the last meeting the publication of a Theosophic diet-book was proposed, the surplus sum realized to go towards the Theosophic fund. As the suggestion met with unanimous favor, the work will go on at once.

We anticipate establishing, sooner or later, a Theosophic Head-quarter in Southern California for the purpose of quarterly or semi-annual meetings of Theosophists in this state. Being divided by a great desert from the Eastern States this seems a necessity, and will give useful expression to the unity and harmony which exists among our Branches.

The life-wave of ages shall not pass over us and leave us barren. The gold of souls here as in the reposeful Orient shines from its deeps like a buried sun, and glad hearts are ready to unearth it again.

LOUISE A. OFF.

## VEDANTHAVARTHIKAM.

(Continued from page 410.)

The Sishya asked:—"I now wish to know how one can learn *Dhyanam* (contemplation) by merely attending to *Lakshyam* (aim of vision both mental and physical). Therefore I beg you to tell me how a *Raja Yogi* remains in *Samadhi*" (state of physical sleep in spiritual wakefulness).

The Guru rejoined:—"By the practice of *Kumbhakam* (conserving breath) every day, the breath stops for two *muhurthams*, (a *muhurtham* = about 48 minutes). Therefore without the least effort on the part of the practitioner, his breath passing through *Sushumna* (coronal artery) road and shunning *Rechaka* (exhaling) and *Puraka* (inhaling), he will gain mastery over *Kumbhaka*. This can be achieved in about three months' time. If he will he can see and unmistakably recognize the *Nada* (the united sound of 5 *vayus* or kinds of air), *Bindu* (the *Vignyanamayakosa*, i. e., the knowledge-Sheath of human constitution), and *Kala*, and the *Panchabhutams* (5 gross elements) as well. Even if he regards this seeing and determining as *Karma Yoga* (Yoga of actions), yet he can reject this plan and practice the more exalted *Mantra Yoga* of *Pranava* form (i. e., meditating upon the nature of *Om*.) This practice of *Kumbhakam* varies with the

*Kumbhakam* is an easy road to *Raja Yog*. *Kumbhakam* is a secret as possible. After conquering breath by practising pure *Kumbhakam*, one becomes fit to practice *Raja Yog*. Otherwise he will have only the idea but not experience of it. Now I shall teach you how it is. Listen to me patiently. First purify yourself; sit with *Siddhasanam* (a kind of posture in which the practitioner presses or shuts with one heel the anus and with the other the sexual organ—probably this is the favourite posture of *Dattatreya Rishi*,) on a soft cushion-like seat in a lonely place; keep your hands on your knees; keep your head still and bent somewhat forward; let your body be straight; neither open nor close your eyes, but let them be half opened and steady without motion; and then concentrate your mind on *Madhyalakshyam*. After this, acquiring *Antharalakshyam* through *Madhyalakshyam*,<sup>1</sup> he will naturally become *Brahma*. Hence *Raja Yog Samadhi* is the best.

Of the three *Yogams*, viz., *Mantra*, *Hata*, and *Raja*, the *Mantra Yog*, composed of *Tharaka* (the *mantra* which secures salvation) is involved in the *Raja Yog*. Thus there remain only *Hata* and *Raja Yoga*, current in the world. As *Raja Yog* is less difficult than *Hata Yog*, people practice the *Raja Yog*, which also requires a control over mind, which latter in turn requires a control over breath. *Hata Yog* gives a hold over breath, which creates a control over mind, which control is necessary for practising *Raja Yog*. Mind and breath are like milk and water. *Raja Yog* is subject to mind

<sup>1</sup> (Vidic Theost., Vol. 10, pp. 409-10.)

and breath. There is no doubt about this. He who wants to become a perfect *Yogi*, and to experience the wonderful phenomena must control mind and breath, continually practise *Yog* for 24 years, observing the set rules therefor, and unflinchingly and thoroughly overcome the five *Tatvams* or elements, earth, water, &c., and reach *Parutatva* (the highest essence). This *Raja Yogi* gains *Sarshintva* (the state in which one enjoys the wealth and happiness of *Brahm*) during this life. In the absence of *Mahatvam*, controlling breath and mind by means of *Nivruthi* (occult or spiritual path) and pure *Kumbhaka*, he will gain perfection. To a *Raja Yogi*, remaining incessantly in *Nirvikalpa* (changeless) *Samadhi* is only *Gnyanam*. To a *Yogi* there are two *Samadhis*, and without *Gnyanam* there is no *Moksha* or *Nirvana*."

The Sishya said:—"The *Yoga* you described is *Sarshniyam* (the state in which one enjoys the wealth and happiness of *Brahm*) and not *Videhakivalyam* (attainment of *Moksha* or *Nirvana* from which there is no return to rebirth). Of *Bhakti* and *Yoga* forms, what you related seems more of the nature of *Bhakti* (devotion or piety). Therefore I beg you to explain what that *Gnyanam* is which leads to *Videhakivalyam*."

The Guru rejoined:—" '*Gnyanam* (knowledge) itself is *Moksham*. Without *Gnyanam*, *Moksham* cannot be attained,' say the *Srutis*. Therefore an aspirant for *Moksha* must acquire *Gnyana*."

*Gnyana* is first divided into two grand divisions, viz., (1) *Pravruthi Gnyanam* and (2) *Nivruthi Gnyanam*. The former is again subdivided into<sup>1</sup> (a) *Vishaya Gnyanam*, (b) *Sabda Gnyanam*, and (c) *Vachá Gnyanam*; and the latter into<sup>2</sup> (a) *Anubhava Gnyanam*, (b) *Nirvishaya Gnyanam*, and (c) *Swapprakasa Gnyanam*. It need not be doubted whether the same *Gnyanam* be called both *Pravruthi* and *Nivruthi*; for *Gnyanam* once experienced becomes *Nivruthi*; and so long as *Gnyanam* remains a professed or lip *Gnyanam* or worldly *Gnyanam*, so long it is called only *Pravruthi Gnyanam*. This latter sort of *Gnyanam* procures conventional honors. Therefore *Nivruthi Gnyanam* is necessary for attaining *Moksham* and will now be described. There are countless books which treat of *Vedanta* (occult part of the *Vedas*) and *Gnyana*; the study and practice of, and the knowledge and the power to teach, which are of no avail without the purity of mind. As a patient who has lost all taste desires several kinds of curries as a means to relish food, but cannot take even a morsel of food though the richest and best seasoned curries are given—for his illness has distorted his natural and real taste,—so a man who is not pure-minded can never acquire *Gnyanam*, however much he may yearn for it and whatever number of books he may study—for he has no self-experience. And as one who is sound and healthy will be quite contented and delighted with any simple food, so a pure

1. (a) Knowledge arising from sense perceptions.
- (b) Do. do. sound.
- (c) Do. do. expressions.
2. (a) Do. do. experience.
- (b) Do. do. other than sense perception, or intuition.
- (c) Do. do. study of self.

mindful person having a self-experience of the little he learns secretly from his Guru, will be contented and will evolve *Gnyanam* or acquire it from his superiors. Possessing *Agyanam* (ignorance of spiritual or occult nature) before, and *Gnyanam* after the reception of such indoctrination, he will be overwhelmed with the practice of *Gnyanam*. As one who, after illness, recovered his original taste, relishes his food, so curing the impurity of mind by administering a dose of self-enquiry and thus gaining a pure mind one should listen to *Vedanta*. What is listened to must be revolved in the mind, so as to consistently reconcile the seeming inconsistencies. From such a reconciliation *Nidhidhyasana* (which is a purgative to cleanse one from such impurities as lust, hatred, &c.) springs. This *Nidhidhyasana* originates *Nirvikalpaka* (changeless) *Samadhi*, seeing which one will always enjoy the bliss of self-knowledge. One to whom the practice of *Gnyanam* becomes a matter of course may be called a *Jivanmukta* (one who is in this world but not of this world). His state, *Jivanmukti*. Then *Agami* (effects of future actions) and *Sanchita* (total effects of past actions) are destroyed. The *Prarabdha* body will last as a means of suffering only till *Prarabdha* (the present enjoyable portion of *Sanchita* effects) exhausts itself by being experienced. Thus the final dissolution of body never to return is what is called *Videha-kivalya*. This is *Moksha*."

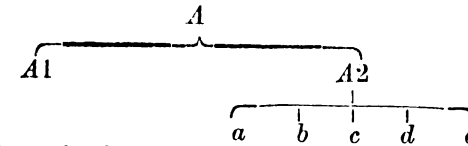
The Sishya required the Guru to briefly recapitulate what has been already stated.

The Guru replied:—"Listen. *Vedanta* is a hypothetical or postulatory process, for the reality of the unreal world is first supposed for the sake of argument, just to eliminate that reality in the end after the problem is solved. Bear in mind what is going to be taught and understand it. In the individual *Brahma* arose *Gnyana Sakti* (power of *Gnyana*). This *Sakti* or energy became *Maya* (external delusion or what is not) composed of *Satwa*, *Rajasa*, and *Thamasa Gunas*<sup>1</sup> (qualities). The one *Brahma* covered with *Maya* became *Mayasabalita Brahm*, (*Brahm* enveloped in *Maya*—delusion, *i. e.*, noumenon in phenomenon), from whom arose *Akasa*, which originated *Vayu* (air), which gave birth to *Tejas* (fire), which issued *Apas* (water), which yielded *Pritvi* (earth). These five elements having thus come out by *Upadana Karana* (material cause) in a fivefold manifestation, and, with the word or order of *Iswara*, gave rise to *Stula* (gross), *Sukshma* (astral) and *Karana* (causal) worlds as follows<sup>2</sup>:—*e. g.*

1. On these 3 *gunas* or qualities read the *Bhagavat Gita*, Ch. XIV. Also, "*Satwa Gunas* = spiritually best qualities; *Rajo-Gunas* = materially or worldly good qualities; *Tamo-Gunas* = worldly worst qualities, (*Vide Atma Bodh*—Notes on, verse 48, by the Translator.)

2. On this process of divisions, sub-divisions and combinations, one may with advantage refer to the writer's English translation of Sri Sankara Charya's *Atma Bodh*, verse 12, and the Notes thereon.

N. B.—Some of the technical expressions are purposely left unexplained herein for two amongst other reasons,—*viz.*, (a) Some of them will be explained further on, and (b) the others have been so repeatedly explained in Theosophical literature, that they have now become quite common and familiar with the reader, and therefore any attempt to explain them once more would disgust, and occupy the time and tire the patience of the reader.—B. P. N.



Divide each of the five primary elements first into two parts as A1 and A2. Keep A1 apart, and divide A2 into five parts as a, b, c, d and e. There are five primary elements A, B, C, D and E, each divided and subdivided as above. The arithmetical combination of each subdivisional b, c, d and e with the five parts of other elements will give twenty combinations, which with 5 a's will become 25, *i. e.*, 5 classes of 5 parts. This admixture of 25 parts is *Stula Sariram* (physical or gross body). The unsubdivided halves of the first division of each of the five primary elements together form *Sukshma Sariram*. Thus these *Stula* and *Sukshma Sariras* form *Brahmanda* (the universe). This *Sukshma Sarira* and the five senses are *Satwikamsyam* (*i. e.*, of spiritual nature). The five organs are of *Rajasamsyam* (*i. e.*, of spirito-material natures). The five *Vayus*, *viz.*, *Prana*, &c., are of gross *Rajasamsyam*. *Manas*, *Buddhi*, &c., are of gross *Satwikamsyam*. *Stula Sarira* is of *Tamasamsyam* (*i. e.*, of material or worldly nature). Hence the *Mayavic* world of three *Gunas*. This world is *Prakriti* (*i. e.*, phenomenal). The *Maya*—masked *Brahma*—is *Purusha*. The knowledge of *Purusha* and *Prakriti* (*i. e.*, of noumenon and phenomenon) is the knowledge of *Atma* and *Anatma* (what is, and what is not, *Atma*). The primary requisite in the acquirement of *Gnyanam* is the knowledge of the *Atma* and *Anatma*. This knowledge is the essence of all *Vedantic* teaching. Just as we enquire of strangers to learn the affairs of a strange land, and just as we consult the calendar alone to learn the dates, so also we must set up proper and respective enquiries for learning different things. In the study of *Gnyana*, the world of *Karma* is not the fit subject. In the study of *Atmic-self* and *Anatmic not-self*, the proper subject is the enquiry into *Atma* and *Anatma*. Though one ignorantly knows *Atma*, yet his knowing *Atma* as himself is *Gnyanam*. Therefore carefully attend to the following exposition of *Atma* and *Anatma*. As it is ruled that a few moments every day must be devoted to meditation and self enquiry, by the resulting knowledge or *Gnyanam*, as by sunrise, the darkness of ignorance or *Agyanam* must be dispelled. The primary requisites for such enquiry are *Sadhana Chatushtayams* or the four kinds of practices. They are:—

*Sadhana Chatushtayams*—The quarternary pre-requisites for the study of *Atma Gnyanam*.

- I. The knowledge of *Nitya*—eternal, and *Anitya*—non-eternal or transient.
- II. The giving up of all desires for the enjoyment either of worldly or of celestial bliss.
- III. The acquisition of six kinds of wealth, *viz.*, *Syama*, &c.
- IV. And the state of a *Mumukshu*, an aspirant for *Nirvana*.

B. P. NARASIMMAH, F. T. S.

(To be continued.)



## THEOSOPHY AND SPIRITUALISM.

NOTHING could be fairer, more liberal and more philosophical, than the concluding paragraph of an editorial in the *Harbinger of Light* of April.

"Spiritualism and Theosophy are just what men make them; their conceptions of either are broad or narrow according to their plane of development. The philosophic of both schools can fraternise and work together in many directions; both are working for the diffusion of a knowledge of the spiritual side of things, and the advancement of humanity; and we hail with pleasure any disposition towards co-operation on those lines where there is agreement; setting aside salient points of divergence for time to rectify and harmonise."

The editorial in question is a reasonable and kindly criticism of an article of mine in *The Theosophist* for February. The writer contests the assertion that Spiritualism is not a religion, bringing forward passages from several of the best known writers on Spiritualism in support of the affirmative side. Now, without wishing to enter into a controversy on that point, it may be permitted me to say: firstly, that I was perfectly aware of a number of passages similar to those quoted by *The Harbinger*, but that they seem to me, when carefully examined, to mean *not* that Spiritualism is a religion, in the sense that it has what logicians call the "marks" of a religion—the essential characteristics—but that Spiritualism *is* religion to the authors who are quoted, in the sense that "wine is milk to the old;" that is to say, that it takes the place of a religion, and does the duty of one in their cases. Even the passages quoted in *The Harbinger* show that it is claimed to be a religion only in a figurative or poetic sense; as, for instance, when Dr. J. M. Peebles says: "Its worship is aspiration; its symbols, circles; its prayers, good deeds; its incense, gentle words," &c. Secondly, that the great change from the devotional to the enquiring state of mind among Spiritualists is a very recent thing, and that, therefore, the present views of Spiritualists on the religious aspect of Spiritualism cannot be gathered from works written several years ago, at which time there is no doubt that the large majority of Spiritualists regarded the communications as revelations of religious truth, and as the basis of a new religion in the literal acceptance of that word. *The Harbinger* takes objection to the Messrs. Theobald being regarded as representative Spiritualists, because they are "Christian Spiritualists," and thinks that since they are "bound to dissociate Spiritualism from religious ethics," their opinion is not reliable evidence that Spiritualism is not a religion. This seems to be a valid objection; but it would not be difficult to find other well known Spiritualists, who certainly are representatives of large sections of Spiritualists, (and who is representative of Spiritualism as a whole?) who take the same view as the Messrs. Theobald,—the well known American Spiritualist, for example, Mr. A. E. Newton, in an article in the *North American Review* for December last. The opinions put forward in that article have not, as far as I am aware, been questioned by Spiritualists generally. Mr. Newton speaks to the point as follows:—

"Thus it will be seen that, as the term is modernly used, spiritualism involves simply a question of fact, provable by sensible and rational evidence, like the facts of astronomy, of chemistry, or of telegraphy; and a Spiritual-

ist in this sense is one who has become convinced of this fact, aside from and independent of religious belief, theological dogmas, or moral codes of any description. It is true, however, that the subject is so closely related to both religion and morals that a conviction of this one basic fact, with the new knowledge and fresh influx of thought that are apt to come with it, is likely to result in some modification—at least, expansion—of previous religious conceptions, and perhaps ethical notions also, depending much upon the nature of the views antecedently entertained. And it is somewhat common for indiscriminating minds, even among avowed Spiritualists as well as their opponents, to regard as essential parts of spiritualism the particular theories or views they as individuals have come to entertain, whether religious or anti-religious, theistical or atheistical, rational or irrational, refined and spiritual, or crude and gross. Opponents are specially liable to make this mistake, particularly as regards anything which appears to them objectionable and offensive. But candid enquirers who may read these pages will please note that to be a Spiritualist in the authorized modern sense of the term, means no more than merely to be a believer in the reality of communion with the so-called "dead," or more correctly, with excarated human beings. It does not necessarily imply adhesion to what some one has rightly termed 'that compound of atheism, agnosticism, irreligion and blatant individualism,' (to which might sometimes be added, sensualism), which is frequently, but erroneously, called 'Spiritualism.' Beyond the simple fact of recognized spirit-communion, all theories of religion, all doctrines of theology,—all questions about the existence of God, the Devil, Christ, the Bible, creation, salvation, atonement, reincarnation, the condition and destiny of spirits, etc., and all debatable questions of morals,—are matters of distinct or after enquiry, regarding which Spiritualists are no more fully at one than are other people. Each independent thinker has his own opinions, depending much upon his previous status, his capability for dealing with such subjects, as well as his predilections and the consequent grade or department in the vast environing spirit-world with which he is most closely *en rapport*."

Mr. Newton goes on to state that since the term "Spiritual" has an older and higher signification ("see Lexicographers," he says,) the term Spiritualist "properly pertains" only to the more spiritually minded of those to whom the name "Spiritualist," as the term is modernly used, is applicable,—unless, indeed, he means to draw a distinction between "Spiritualism" and its cognate, "Spiritualist," and holds that there may be believers in "Spiritualism" who are not "Spiritualists," a metaphysical refinement which is far too delicate for every day use. It is in the larger acceptance that Mr. Newton declares himself a Spiritualist, but still, as he describes it, even the assumption of this higher position does not make Spiritualism "a religion." He has carefully excluded the fundamental characteristics of a religion,—“all questions about the existence of God, the Devil, Christ, the Bible, creation, salvation, atonement, etc.”—and he does not bring them in again. Those only who deserve to be called Spiritualists are, he says, "such persons as, in addition to a recognition of spirit existence, presence, and communion, hold to doctrines of an elevating, refining, spiritualizing tendency, and aspire to exemplify these in thought and life, seeking to make spirit communion contribute to that high end. Such aspiration establishes a tendency to look beneath the surface of things—to enquire into causes, hidden meanings, and realities—to interpret all systems of religion, philosophy, and morals according to the spirit rather than the letter, and to view the universe from the standpoint of spirit instead of that of matter."

Now, any unprejudiced person who has studied the writings of professed Theosophists, in their spirit as well as in their letter, must be aware that those qualifications which Mr. Newton adds to the popular meaning of Spiritualism to make it the Spiritualism which he accepts and confesses, are precisely those which for the last 14 years at least have been understood by the term "Theosophical." It is well known that when the Theosophical Society was founded it was ardently supported by many Spiritualists—Emma Hardinge Britten and Henry J. Newton being among its original office-bearers—and it is equally well known that the split which took place between the spiritualistic and the orientalistic groups in the Society arose simply because the latter contested the proposition—a primary and fundamental article of faith among Spiritualists in those days—that the communications *always* come from the actual spiritual egos of the defunct mortals whose names were thereunto appended, and that the phenomena invariably proceeded from the same source.

It was precisely because the Spiritualists of 14 years ago did not possess the qualities which Mr. Newton now says are distinctive of a true spiritualist that they quarrelled with the Theosophists and withdrew from the Theosophical Society. They had *no* disposition "to enquire into causes, hidden meanings, and realities," or "to look beneath the surface of things." That was precisely what they were asked to do, and refused. They had their "proof palpable" that the invisibles were what they professed to be, for did not the spirits sign their names every time? What if Shakespeare or Napoleon did write very inferior stuff;—that was owing to "imperfect conditions;" the valuable part of what they said, concerning the inhabitants of other planets for example, and about their daily occupations in the spirit-world, no one had a right to contradict or gainsay, or at least if they attempted to do so, the Spiritualists at that time were far too enthusiastic and far too impatient of contradiction to listen to what was said. Every one who has followed the development of modern Spiritualism since then, knows how the changed attitude of Spiritualists to-day has gradually come about; how suspicion crept in that tricky or dishonest spirits sometimes personated the great departed; how the glaring contradictions in "spirit teachings" gradually gave rise to a doubt about the entire reliability of what was told by the invisible entities, and about the extent of their knowledge of facts on the spiritual plane; and also how this little breach in the fortress of credulity has gradually widened, until now one can hardly take up a spiritualistic journal without finding warnings contained therein, against believing all the spirits say, and even against being too confident that it is invariably a human spirit that is influencing the medium or producing phenomena. The fact is, that the more advanced Spiritualists of today have arrived by the teaching of experience at a point which is indistinguishable without the aid of a microscope from the position that has all along been assumed by Theosophists. The very things that Spiritualists refused to do when urged upon them by Theosophists 14 years ago, they are doing now of their

own accord; they are weighing evidence dispassionately, they are reasoning logically on the facts which come before them, they are trying to divest their minds of preconceived notions, and they are beginning to study the similar phenomena which have occurred often enough in the world's history before, and have been known for thousands of years in the East. Can any rational person, who calmly reviews the whole case, suppose for a moment that if the Spiritualists of 14 years ago had entertained the same ideas as the Spiritualists of to-day, and had been animated by the same spirit of philosophical enquiry, they would have withdrawn from the Theosophical Society? There is by their own showing absolutely no reason why they should have done so. No Theosophist can take up the modern works on Spiritualism but he sees passage after passage on which he can put his finger and say; "That is pure theosophy; this is a truly theosophical idea; here is a sentiment that might have been taken out of one of our own writers; there is an argument that any Theosophist might have been proud to have brought forward." And if any one can say that as a Theosophist how much more freely can he say so as a Fellow of the Theosophical Society—that is to say, as one who is pledged to no particular belief, but who has merely bound himself to seek the truth dispassionately and fearlessly, in philosophy, in ethics and in religion?

It must be remembered that the Theosophical Society is not a "Brotherhood of Theosophists." Those who enter it may join such a brotherhood if they will, but they join it *in spirit, and on the spiritual plane*. But as a matter of fact the Theosophical Society at present contains a great many Fellows who, while ranging themselves under the banner of Theosophy, are believers in everything that Mr. Newton and the writer of the late editorial in the *Harbinger of Light* would most probably include in the term "Spiritualism." This has been the case, but in a lesser degree than at present, during all the years of the Society's existence; and it would seem from the nature of things, and from the necessities of the case, that as the ideas of Spiritualists assimilate more and more with the theories put forward by Theosophists, an increasing number of Spiritualists will enter the Theosophical Society. There is no other Society in existence in which a Spiritualist of the advanced school would find himself at home. There is no such body as a "Spiritual Society." There are *Societies of Spiritualists* without number, but every one of them is a fold enclosed by a fence consisting of articles of belief. Simplify these articles as much as ever it is possible,—make the fence so low that any one can walk over it without an effort—these Societies of Spiritualists will still be cliques and coteries, small or large as the case may be, distinguished from other lovers and followers of Truth by being pledged to a particular creed, and by possessing a characteristic shibboleth; they will not be Societies the only qualification for membership in which is that a person shall be "spiritual." If such Spiritualists as Mr. Newton and the writer of the editorial in the *Harbinger* are correct in their description of the qualities and ideas that constitute a Spiritualist, then to be

"Spiritual" is practically the same thing as to be "Theosophical," and there is no reason at all why such Spiritualists should object to the term *Theosophical*, which is noble in its derivation, and is consecrated by having been adopted in former centuries by many of the most spiritually minded of the "students of the Divine," who during the last 2,000 years or more have shed the light of truth around them.

It must not be thought that in bringing forward the opinion of Mr. Newton regarding the real nature of Spiritualism, and upholding the view that Spiritualism is not a religion, anything uncomplimentary to Spiritualism is intended. If Spiritualism, dealing with same subjects with which religion deals, is not a religion, that must be because it is either more than a religion, or less than one. In what Mr. Newton calls the modern view of it, Spiritualism is less than a religion, in that it fails to cover all the ground which religion occupies; but in what he calls the proper understanding of the term, Spiritualism does cover all the ground of religion, but in a manner different to that in which any religion covers it. In saying therefore that Spiritualism in its most advanced form is not a religion, one says of Spiritualism precisely what Theosophists say of Theosophy—that it is not a religion but Religion itself. How far that high claim is justified in the case of Spiritualism will depend upon its future development; whatever is destined to supersede religions must be free from those elements which enable the spiritual sentiments in man, to be manufactured into creeds. If the idea of progressive development be true in intellectual and spiritual things, as Theosophists believe it to be, then the human institutions known as systems of religion are certain to be superseded by some other and high development, which will afford a more rational and worthy outlet for those devotional and aspirational tendencies in man which seem to be among the most fundamental facts of his existence. What this Religion of the future will be, which is not to be the same thing as we now understand by "a religion," none of us can tell as yet. Some may declare it will be called "Theosophy," others may be equally certain it will be called "Spiritualism." It is about these names that the chief dispute appears to be at present. "Spiritualists" are not agreed as to what true Spiritualism is; "Theosophists" are not united in their views of the real nature of Theosophy, and many in both the camps are beginning to suspect that if they could only get down deep enough in their respective "claims," they would come upon a common gold-bearing reef at the bottom.

The *Theosophist* rejoices equally with the *Harbinger* at the prospects of a better understanding between Theosophists and Spiritualists, an understanding which may be the basis of an alliance against the forces of evil in various shapes,—and a better and more hopeful warrant for which it would just now be hard to find than the action of three Theosophical magazines now published in Paris in reference to the great congress of "Spiritists and Spiritualists" to be held during the first week in September next at Barcelona in Spain, and at which it is expected that every Society and movement which is entitled in any way to be called "spiritual"

will assist. At a preliminary meeting held at Paris on April 3rd to organize the French contingent to this international gathering next autumn, five magazines were represented, and undertook to collect funds for defraying the expenses of the Convention. According to the report contained in the *Revue Spirite* of April 15th, two of these were *Le Spiritisme*, and the *Revue Spirite*—distinctively Spiritualistic publications. The other three were the Theosophical magazines, to wit:—

*La Revue Theosophique*:—Manager, the Countess d'Adhémar; Chief Editor, MADAME H. P. BLAVATSKY.

*L'Initiation*; Manager, M. Papus; Chief Editor, M. Georges Montiere.

*L'Aurore*; Manager, The Duchesse de Pomar; Editor, Madame de Morsier.

Several prominent French Theosophists are mentioned by name in the *Revue Spirite*, among them the President, the two Vice-Presidents, and the Secretary of the "Hermes" Branch of the Theosophical Society, as actively participating in the preparations for the coming Barcelona Convention. It looks as if the hatchet were about to be buried; and, under the circumstances, Theosophists may fairly say to Spiritualists: "It is your move now!"

A. K.

#### A POET-THEOSOPHIST: WALT WHITMAN.

"I myself but write one or two indicative words for the future,  
I but advance a moment, only to wheel and hurry back in the darkness."

**A** STRONG, manly, individuality; a warm-hearted, ever-flowing, human sympathy; a rich and sympathetic imagination; and, above all, a powerful, living and upright soul, a warm faith in the sanity and inherent rightness of the universe, and a profound spiritual insight, are some of the qualities of this great poet and greater man.

Of Walt Whitman's departure from the ordinary poetical forms, of his defence of his own peculiar vehicle, we have little to say; it is his evangel that concerns us, and the mission embodied in his poems.

Walt Whitman thoroughly believes in himself, or to speak more truly, in the truth which he represents. His is the only heroic figure in modern literature; he meets us in his poems as a man, a friend, and a teacher; a strong, forceful, well-balanced soul, a complete symmetrical personality, a giver of strong and wise counsel. We never lay down his poems without feeling that we have spoken with one of the elect, the heroes of the race.

It has been said of the Apollo Belvedere, that, as you look on the wonderful symmetry of that figure, the perfect harmony of power

and beauty, its graceful strength constrains you to shake off fatigue, the bent shoulders and weary head are raised up, and one feels for the moment that the divine youth and celestial vigour of the god course through the veins.

Very like this is the effect of Walt Whitman, only in his case the impression is lasting, and the influence of this perfectly poised soul and manly individuality, once felt, can never be forgotten.

He has his own ideals, in poetry as in life; and he courageously acts up to them, and retains his belief in his own intuition of truth, even when the whole of tradition is against him.

"A phantom rose before me with distrustful aspect,  
Terrible in beauty, age, and power,  
The genius of poets of old lands,  
With finger pointing to many immortal songs,  
And menacing voice. *What singest thou? it said,  
Knowest thou not that there is but one theme for ever-enduring bards?  
And that is the theme of war, the fortune of battles,  
The making of perfect soldiers.*

*Be it so, then I answered,  
I too haughty shade also sing war, and a longer and greater one than any,  
Waged with varying fortune, victory deferred and wavering,  
(Yet methinks certain at the last) the field, the world,  
For life and death, for the body and for the eternal soul."*

Walt Whitman's spiritual ideal, based upon the truth and reality of the soul, differs widely from that Oriental ideal which is daily becoming more rehabilitated in the modern world's esteem.

The Oriental ideal, basing itself also on the reality of the soul, and convinced that the true life is realised when the soul lives through the man, seeks to obtain this life by a monastic suppression of the senses, by a continual war on the body.

This ideal found its way into Europe, and flourished for centuries, being accepted as the very refinement of Christianity, becoming vocal in the teachings of Saint Francis of Assisi. It reigned triumphant in the breasts of the pious monks, and it is pre-eminently an ascetic, self-effacing character that answers to the Christian model of a "saint." This ideal finds its justification in the sermon on the Mount; and it cannot be wondered at that a religious teacher, sprung from an obscure and down-trodden nation under the sway of alien rulers, and harassed by a tyrannical Government, should have given to his doctrine a tone of resignation, should have placed his ideal in self-effacement, and should have set his goal in another world.

There is another faith than this of the East. Its ideal is a strong, manly soul, drawing its strength from a harmony with the deep purposes of nature, a firm powerful will, always warring for the weak, the down-trodden, and the oppressed; a perfect bodily life, breathing the vigour of that nature which builds the oak, and perfumes the roses; an abundant love for humanity, for the sinner as well as the saint, for the obscure as for the privileged, for the ignorant as for the wise; and, above all, a free-flowing and abundant life, a perfect equilibrium, the man balancing the universe,

and standing upright and unabashed before heaven and earth, in this, or in any other world. This is the ideal of Walt Whitman.

"From this hour I ordain myself loose of limits and imaginary lines,  
Going where I list, my own master total and absolute,  
Listening to others, considering well what they say,  
Pausing, searching, receiving, contemplating,  
Gently, but with undeniable will, divesting myself of the holds that  
would hold me.

I inhale great draughts of space,  
The east and the west are mine, the north and south are mine,  
I am larger, better than I thought,  
I did not know that I contained so much goodness."

Still higher notes are struck further on in the same poem, the Song of the Open Road;

"Here is the test of wisdom,  
Wisdom is not finally tested in the schools,  
Wisdom cannot be pass'd from one to another not having it,  
Wisdom is of the soul, is not susceptible of proof, is its own proof,  
Applies to all stages and objects and qualities, and is content,  
Is the certainty of the reality and immortality of things, and the excellence of things."

.....  
Allons! with power, liberty, the earth, the elements,  
Health, defiance, gaiety, self-esteem, curiosity;  
Allons! from all formulæ!  
From your formulæ, O bat-eyed and materialistic priests.

.....  
Allons! after the great Companions, and to belong to them,  
'They too are on the road—they are the swift and majestic men—they  
are the greatest women.

.....  
Of the progress of the souls of men and women along the grand roads  
of the universe, all other progress is the needed emblem and  
sustenance."

This poem, the Song of the Open Road, is a majestic chant of freedom, in which the poet gradually rises from the symbol, a fact in outward nature, to the truths the symbol contains, to the deep spiritual forces and powers which are foundations of the visible universe, and on which the visible universe rests like foam on a river, or like a summer cloud on the bosom of the air.

Again and again in these poems this truth is taught, that the powers of the spirit of man are the realities, the firm and permanent immutables, and that the external appearances of life are but the shadows that vanish, or the canvas whereon the soul paints and records its workings.

"I say the whole earth and all the stars in the sky are for religion's sake.  
How can the real body ever die and be buried?  
Of your real body, and any man's or woman's real body,  
Item for item it will elude the hands of the corpse-cleaners and pass to  
fitting spheres,  
Carrying what has accrued to it from the moment of birth to the moment of death."

But what is by far the most characteristic quality of this poet is his broad humanity, his gospel of friendship.

It thrills from his poems, like a new revelation, raising an echo in every heart, and breaking through the artificial barriers which divide soul from soul.

How many interests all men have in common, and how vastly do they transcend in importance the points of difference! Does not the same sun shine on all, are we not the common recipients of nature's benefactions, do not the same hearts beat in all bosoms? Why not then recognize our brotherhood?

"Come! I will make the continent indissoluble,  
I will make the most splendid race the sun ever shone upon,  
I will make divine magnetic lands,  
With the love of comrades,  
With the life-long love of comrades."

CHARLES JOHNSTON.

### TRUE RELIGION.

THE reflecting mind is always filled with painful bewilderment by the numberless forms of religious belief, which divide the world keeping man apart from man, and leading not infrequently to cruelty and oppression. In this country especially, the feeling attains a very high pitch of intensity. There is no country in the world where so many different and conflicting forms of faith, from the rudest fetish worship to the most spiritual, are brought into such close and dangerous contact. Not to mention the less active and in that sense less important religions, Hinduism, Mahomedanism and Christianity, each asserting its exclusive saving power, are perpetually contending with one another for supremacy. It becomes, therefore, in an especial sense, the duty of those to whom India is of interest, seriously to inquire as to what is religion; in what does it essentially consist; what comes from the adoption of a religion different from that in which one is born; which religion is true, and why ought true religion to prevail, and what follows the ascendancy of true religion? The ascendancy of true religion leads to the acceptance of truth, separated from falsehood, and the right understanding of temporal and spiritual duties, which, in their turn, secure the well-being of all alike.

As the drinking of water is necessary for the satisfaction of thirst, so is religion necessary for the extinction of all suffering, generated by conflict of interests and ignorance of the true nature of man. The need of water in some form or other is urgent upon all, from the least to the highest of creatures. But the water, which in various forms satisfies the requirements of creatures, is one and the same. In a similar manner, the truth that, assuming the diverse forms of the religions of the earth, fulfills the needs of all men, is one and the same. As water, one and undivided, sustains the life of the body, so truth, one and undivided, sustains the life of the soul. In other words, the All-Perfect Supreme Being, who, under the various designations of God, Allah, Jehovah and Iswar, is the Father, Mother and Teacher of all beings, the innermost reality in them all, and the foundation of all that be, is also that of true religion. It is, indeed, He who has to be accepted of all men. If we live in obedience to Him peacefully, soberly and

understandingly then, indeed, shall we attain to joy in all things and in all conditions. This is true religion. The different forms which have been imagined of religion by difference of time, place and nationality, do not make true religion. Although in the end, all such religions are founded on the Deity, yet for purposes of discrimination, they must be called false religions. For they produce nothing but disharmony, contention and cruelty between man and man by the claims of each one to be superior to the rest. Every one thinks that to be the best which pleases him most. The wine-bibber fancies himself better than the opium-eater, and the *gunja*-smoker asserts his superiority over both. The meat-eater likes meat, and, therefore, dislikes the eater of vegetables, and receives from the latter the same treatment himself. It is not otherwise in regard to religion. If God is the beginning, the middle, and the end of religion, what reason can there be for preferring one religion to another? That which fills a man's nature most, he thinks to be the best; and that which opposes his nature, he condemns, nature being the totality of faculties active within that individual. This is the light, which lightens our path in all questions of this kind. The wise man knows that the same spirit which quickens him, quickens all men, ever seeking to put them on the road to truth: and, knowing this, condemns no man.

The religion of all men is inwardly the same. For the Hindu true religion is an abiding restful faith in the perfect *Parabrahma* who is self-manifest, the teacher of all, the inner reality in all beings and is truth itself; it is the stretching forth of equal mercy to all creatures, it is a regard for all by comparing their sorrows and joys with one's own, and it is the giving of food to the hungry, and water to those in thirst. For the Mahomedan true religion is a like faith in Allah, who is the same as *Parabrahma*, and the relieving of the hunger and thirst of the hungry and the thirsty. For the Christian true religion is loving faith in God, who is no other than *Parabrahma*, it is the doing good to all creatures, it is the ministering to the needs of the helpless, crippled and blind.

When all religions thus agree, what use can there be in fighting with one another with weapons, forged by our own delusive mind? Moved by the pride of religious exclusiveness, and turning the eyes away from truth, why should we condemn ourselves, reaping a never ending harvest of suffering and sorrow? Let us turn from gloom and grief to light and joy. Let us all, Hindus, Mahomedans and Christians, consider with seriousness who am I, what am I in reality, what in reality is God or Allah or Iswar—the perfect *Parabrahma*, the self-manifest reality and teacher? Where was I in all past time, whence am I, and whither have I to go, what is my work, and how shall I gain the end in time and eternity whereby I can rejoice for ever and for ever?

[The foregoing remarkable article is from the *Indian Mirror* of May 7th. It breathes throughout the truly Theosophic spirit; and it seems more than doubtful whether there be any other country in the world in whose daily secular press such large and tolerant ideas would find expression in a leading editorial article.—Ed.]

## THE HINDU THEOLOGICAL HIGH SCHOOL.

**T**HE *Hindu* of April 27th contained the following paragraphs and other similar ones have appeared in it since.

"THE HINDU THEOLOGICAL HIGH SCHOOL.—Dewan Bahadur Ragoonatha Row, late Prime Minister of His Highness Maharajah Holkar, visited the school yesterday afternoon, went round the classes with the Head Master and wrote the following in the Visitor's Book: 'I visited this institution on the 26th April 1889. I need not say that all praise is due to M. R. Ry. Pandiyaji for having undertaken to establish, conduct and supervise this institution. It has been the first institution in which any religious instruction is given: any school without it cannot be a place of real instruction. I wish all success to Pandiyaji's commendable efforts, and hope that other schools will follow the example set by this school.'

"Mr. A. L. Narasimham Garu, B. A., B. L., District Munsif of Gooty, Mr. Veerasalingam, Pandit of Rajahmundry, and Mr. Buccina Pantulu of the *Hindu Reformer*, visited the school on the 23rd Instant, went round the classes with the Head Master, and evinced a deep interest in the working and organization of the school. The following remarks were made by them in the Visitor's Book: 'We have visited the school and gone round the classes. The school commences with a prayer, a very good thing. We have heard the Principal of the College teach Theology and are well satisfied with it. It is very interesting. Mr. C. Varadaya Garu conducts the prayer in the Lower Classes and also teaches Theology. On the whole, it is very interesting, and the Institution deserves encouragement from every Aryan.'

The Hindu Theological High School owes its existence to the indefatigable energy of Mr. R. Sivasankara Pandiya, B. A., F. T. S.

In one of his pamphlets the learned and public-spirited founder tells us:—

"Since 1875, I have been looking into, and making researches in, the sacred books of the East and the West, especially of my dear Aryavarta, with a view to discover and collect together the gems of truth secured in them, and before my eyes are closed for ever, to publish them in an attractive and acceptable form for the good of seekers after truth like myself. As 'art is long, and time is fleeting,' I studied, chiefly in English translations, the important portions of the sacred books of Brahmanism, Confucianism, Buddhism, Parsiism, Hellenism, Latinism, Judaism, Christianity and Mahomedanism, and I was amply rewarded by that study in the shape of finding out grand truths of religion which are imbedded in them. I now see that great truths of religion are not the monopoly of any one specially-favored race, but are the common property, like fire, air, and water, of almost all nations of the world. When I compare one religion with another, I clearly see that each and every religion is at present in a more or less corrupt state, and that the pure form of each is to be found only in its earliest writings. This is, in fact, saying in other words, that the source of a river contains purer water than its mouth, because the latter part contains all the rubbish that falls into it or that is thrown into it in its course and progress, while the former contains pure water from the heavens. Thus I find that, in many cases, the *Upanishads* of the Hindus, the *Ta Hio* of the Chinese, the *Zendavesta* of the Parsis, the *Tripitaka* of the Buddhists, the *Iliad* of the Greeks, the *Æniad* of the Latins, the *Talmud* of the Jews, the *Bible* of the Christians, and the *Koran* of the Mahomedans, that all these inculcate the same grand truths of religion in different languages and in different garbs."

In another pamphlet he says:—

"As I was convinced that the apathy and indifference of Hindu students in general towards their noble ancestral religion was chiefly due to their ignorance of the existence of such gems and treasures in our sacred books, I determined not to allow my collections to be buried with me, but to share them with my Hindu fellow-countrymen. With this view, I started in the

beginning of 1882, special weekly moral and religious classes to teach our Hindu boys and girls the general principles of Hinduism on a non-sectarian basis. The classes have been held in different parts of Madras, to suit the convenience of students. They were held in my Hall in Sowcarpet, during the first two years; then in my class-room in Pachayappali's College with the kind permission of its Principal. Subsequently, they were held in the premises of the Hindu Excelsior Reading Room in Peddunaick's Petta; and now they are held once more in my own Hall. My plan of instruction is, to select such generally applicable moral and religious subjects as "Truth," "Righteousness," "Conquest of the Passions," "Loyalty," "Existence of God," "The Unity of God," "The Hindu Trinity," "Janmantara or the Doctrine of Re-births," "Karma or the Doctrine of Works," "Bhakti or Devotion to God," &c., and to explain and illustrate them, both in English and Vernaculars, by suitable quotations and anecdotes from the *Vedas*, the *Dharma Shāstras*, the *Purānas*, the *Rāmāyana*, the *Mahabharata*, and other grand works of antiquity, and also by parallel quotations and examples from English and Vernacular authors, and by instances and examples drawn from nature, from modern science, and from worldly experience, in such a way as to make children take an active interest in the great truths of morality and religion, and as to make those lessons impressive and permanent in their influence over the daily conduct and after-life of the children. From actual experience, I find that this plan of treating the subjects in a general and popular way, creates, in the mind of our young men and women, far greater sympathy with, interest in, and love for, their morals and religion, than dry scientific expositions of ethics and theology and learned disquisitions and homilies on them, which merely call forth the wonder of children and excite their curiosity, but do not engender in them a sympathetic, practical, and law-abiding spirit. Morals and religion should be presented before young minds as living realities, making them happy and cheerful, and not as dead fossils making them miserable and morose. Moral and religious truths should be so carefully inculcated into the minds of our youth as to make them love this world, their homes, and children, and do their duties in a cheerful and reverent manner towards their country, their kings, and their religion, and, become philanthropists, and not to make them hate this world, their homes, and children, not to make them neglect their duties towards their country, their rulers, and their religion, and, lastly, not to make them ascetics and misanthropists. The greatest lesson that we learn from the *Bhagavadgita*, in fact, the very thing that led Sri Krishna to put before Arjuna the truths of morality and religion, is that every man should strictly discharge the duties allotted to him by virtue of his birth and position in this world."

Although the efforts made by Mr. Pandiya as above described were wonderfully successful considering the difficulties under which he laboured, they did not come up to his idea of what ought to and might be accomplished. In the same pamphlet, published last autumn, he says:—

"However much might be done through stray moral classes and occasional publications, nothing truly substantial and effectual could be done without the establishment of well-organized schools and colleges where both secular and religious instruction would be imparted, and without introducing moral and religious instruction on a non-sectarian basis into existing schools and colleges. As charity begins at home, the establishment in Madras of a HINDU THEOLOGICAL COLLEGE on the lines suggested above, has, therefore, been the dream of my life. For the last fifteen years, I have been working for it, and the recent commotion at the Madras Christian College, has fully confirmed my belief that no time should be lost by us in bringing about the establishment of a College of our own, where both secular and religious education would be imparted to our youth. My burning love for my religion and for my co-religionists has prompted me to take a *Diksha* or a solemn vow not to get shaved till the establishment of a Hindu Institution in Madras imparting both secular and religious instruction."

Thanks to the financial assistance of several "wealthy, patriotic, and generous-hearted men,"—among whom he mentions M. R. Ry

M. Ramakrishniah Pantulu Garu, the patriotic banker of Sowcarpett, and M. R. Ry. T. Gopinatha Tawkerji, the benevolent diamond-merchant of Madras,—Mr. Pandiya was able to commence to realize the dream of his life by opening a Hindu Theological High School on the 14th of January last, with the prospect of its soon developing into a Hindu Theological College, which will be no less than a National institution in importance and in rank, and the immediate need of which is stated in a circular letter of his dated May 1st, 1888, to be due to the “proselytizing influence of Christian Missionaries resulting in serious consequences to many Hindu families, the natural dread of Hindu parents to send their children to Missionary Institutions, the deeply-felt want of religious instruction among Hindu students, the gradual withdrawal of Government from the cause of higher Education in India by suggesting that the cause should be upheld by rich and influential native gentlemen,” and the heavy fees in other Schools and Colleges capable of imparting instruction up to the standard of the Madras University.

The importance of the Hindu Theological High School is likely to be much enhanced by the change which seems to be imminent in policy of the missionaries. Up till lately they have given their chief attention to education, and that their efforts in that direction are gratefully appreciated by the people may be judged from the following passage from a recent issue of *the Hindu* :—

“Nothing would be more ungrateful, indeed, than to ignore the laudable endeavours of missionaries in the cause of education in this country. In times gone by, it was the missionaries that stood by us and sowed among us the seeds of liberal education, the fruits of which we are now reaping. Be their motives what they may, we cannot shut our eyes to the fact that missionaries have laid India under eternal indebtedness to them.”

Of recent years, however, the people in Europe and America who support the Indian Missions have become dissatisfied for two reasons. Firstly, because the number of conversions was found to be lamentably under the anticipated mark both in quantity and quality of the converts; secondly, because experience showed that when youths are imbued with the modern spirit, as they must be by any education on modern lines, and at the same time the religion they have been taught at home is abused and ridiculed at school, and a religion there taught which is abused and ridiculed at home, the result is unbelief in any religion at all.

The word was consequently passed along the missionary lines some time ago that there must be more converts, or —! In fact the Rev. gentlemen found themselves in the unpleasant position of the Lord High Executioner in the Mikado,—unless there were some heads cut off they were in danger of being decapitated themselves. The result has been a sudden activity of a very questionable kind, and many attempts have recently been made, which have greatly excited and angered the Hindu population, to make converts by what may almost be termed force.

In the same article, quoted above, the writer speaks of some of these attempts at forcible conversion as follows, adding that the subject seems to be assuming a national importance :—

“The attempt of one of the Christian College Professors to convert a Hindu student from Rajahmundry called forth something like a national

protest and threatened for a time to deal a death-blow to missionary institutions in India. Then the indiscreet zeal of the Headmaster of the Mission School in Madura ended in the establishment of a second Grade College in that city. The Jesuit padres are at their wits' end now at Trichinopoly, and the occasion has called forth a public meeting for the establishment of “a National College.” The Coimbatore conversion case has directed the attention of the Hindu inhabitants of the place to the teaching of the Bible in Hindu schools. Almost at every place where there is a mission institution, there has sprung up a Hindu school supported by indigenous wealth.

The missionaries seem, in fact, to be acting upon the principle of the policeman in the comedy who arrested an inoffensive citizen : “I have done nothing,” expostulated the victim; “Neither have I for three months,” replied the minion of the law, “and the sergeant says he will report me if I don't show more activity.”

Now it is quite evident that if the missionaries in India are in future to adopt a policy of concentrating their energies on the religious part of the functions they have hitherto performed, and of abandoning the educational, the consequence will be that the education of the Hindus will fall to these native schools and colleges, on which the responsibility will in future devolve of the training of the rising generation not only in “book learning” but in morality and religion. Whether the Indian Missions will prosper when the only function of missionaries that the Hindus appreciate ceases to be exercised by them is, to say the least, problematical, especially when it is remembered that this function will be abandoned in order to enable the missionaries to devote all their energies to the performance of another function which makes them anything but beloved by the natives. In any case, it is just such institutions as the Hindu Theological High School of Madras that will be called upon to play a conspicuous part, and to assume a grave responsibility in the education of the Indian youths, and a short description of its practical working may therefore to be interesting to our readers.

The “prayer” with which the School opens is composed of seven stanzas, the first six being extracts from the Puranas, Bhagavadgita and other scriptures; the last being a blessing on the Queen, of which the Founder of the School himself is the author :— “May Her Most Gracious Majesty, Queen Victoria, Empress of India, prosper for ever in this world, and be happy by the grace of God.” Of the other six stanzas the first three may be quoted as samples :—

1. I pray well to Saraswati, Lakshmi, Pârwati, Brahma, Vishnu, and Siva and to that single Supreme Spirit which is the embodiment of all these, and which is indicated by Pranava, or the holy syllable AUM.—*Ancient stanza.*

2. That one God who is the destroyer of the wicked, gets the name of Brahma when he is engaged in the work of creation, of Vishnu when he is engaged in the work of protection, and of Siva when he is engaged in the work of dissolution.—*Vishnu Purâna.*

3. Salvation can be obtained by having in the mind that God who is the beginning of all, who is supreme, who is the Lord of all, and who creates, protects, and destroys the universe by taking the different forms of Brahma, Vishnu and Siva.—*Skânda Purâna.*

Besides the Head Master Mr. R. Sivasankara Pandiya, there are 30 masters and assistant masters, well qualified teachers, who give instruction to about 850 students; but the number of scholars is

daily increasing. All castes are admitted. The School has three departments: Higher, Middle, and Lower; the last being the strongest. The Head Master, in the management of all internal affairs, is assisted by two Superintendents who are under his direct control. The School has a Gymnasium, a Library and the requisite apparatus for the study of physical science. The education imparted is sound and practical, one chief aim being the moral and religious education of the Indian youth. An hour is daily devoted to Theology, and five hours to secular studies. No term fees are charged, and the rate of monthly fee is comparatively low. Deserving students, too poor to pay, are admitted free.

The financial and other affairs of the School are managed by a Committee consisting of some of the leading gentlemen of Madras, M. R. Ry. Ramakrishnaiah Pantulu abovementioned evincing a special interest in the institution.

The secular instruction given is such as will enable the students to take degrees at the Madras University, and includes Sanscrit besides all the regular branches of education.

The religious instruction is entirely non-sectarian, the broad principles that form the basis of the three sects—Dwata, Adwaita and Vishishtadwaita—alone being taught. All sectarian disputes and prejudices are carefully avoided and the idea of universal brotherhood is constantly kept in view.

An advanced Theological Class for the benefit of outsiders anxious to learn the leading principles of Hinduism was opened on the 1st of March last. It is held between 5 P. M. and 6 P. M. on all school days. No fees are charged for attendance therein. The diploma of Licentiate of Hindu Theology will be conferred upon those who go successfully through a full course of instruction, extending over a period of two years. The diploma will entitle its holder to become a teacher of Hindu Theology.

The school building is well constructed and airy, and contains a number of excellent class rooms, to which additions have constantly to be made owing to the increasing number of boys. The school is at present self supporting, but there is no very immediate prospect of its conversion into a regular College. To do this requires about a lac of rupees, and as yet only about one-third of that sum has been donated. As soon as the required amount has been funded the Government will grant the requisite charter for a College; of that fact Mr. Pandiya has the assurance.

Mr. Pandiya has on many occasions publicly expressed his conviction that the present movement for the revival and reform of religion in India is in great measure due to the influence of the Theosophical Society. He also does not hesitate to say that the aggressive action of the Missionaries has aroused the enthusiasm of his countrymen for the cause of Hinduism. It is somewhat embarrassing for Theosophy to find itself coupled in a "toast" with the Missionaries. There are evidently two distinct sources of religious fervour, and it is quite possible that the same kind of embarrassment may occasionally be felt in very august quarters indeed. A little six-year-old, whose mother had one night heard him his prayers and had put him to bed as usual, was found by her a few

minutes later out of his bed and down on his knees again. "Why are you saying your prayers a second time, my child?" asked his mother; "I'm saying them again just to spite the Devil," whispered the pious little darling!

ONE OF THE STAFF.

### A KISS FOR A BLOW.

POOR old Professor Joseph Rhodes Buchanan has taken the stump against Theosophy. The editor of the *Religio-Philosophical Journal* has permitted the discoverer of "true psychic science" to "spread himself out" in two recent issues of that Journal, and has allowed him to bark therein against Theosophy and the Theosophical Society.

The Professor calls Theosophists "a Hindu sect of devotees," and in many places in his two articles he distinctly states that Theosophy is a réchauffé of Hindu superstitions. Now Professor Buchanan seems to be one of those persons who are cogenitally unable to perceive and appreciate any hidden meaning in anything, and when he says that Theosophy is Hinduism, he means ordinary exoteric Hinduism, the outside shell, in fact, of forms, ceremonies and fables, which for centuries has been presented to the uneducated masses as the religion of the Vedas. Listen to what he writes, his contention being that true Theosophy,—“a very noble word,” he allows,—when it appears in the world, will be an American invention, founded upon “genuine psychic science,” which, under the name of “Psychometry,” has long ago been patented by Professor Buchanan himself. He says:—“Most certainly it (Theosophy) cannot spring from the dead roots of Buddhism, Brahminism, Mahomedanism, Judaism or Christianity, for each of these systems, as we view them historically, appears only as a mighty octopus, to grasp with myriad tentacles the struggling spirit of humanity and hold it fast in primeval darkness or in the dim misty hours before dawn.” There is not a Theosophist extant who would not say “Amen” to the above sentiment, but then every Theosophist, and every one else, with the sole exception of the learned Professor, is perfectly aware of the fact that nobody ever claimed or allowed that Theosophy had any such origin. There really should be a recognized limit to the use of the old device of setting up a straw figure in order to have the credit of knocking it down again!

Not only does the Professor declare that Theosophy is Hinduism, and the worst and lowest kind of Hinduism, since it is sprung from the “dead roots” of a “mighty octopus,” but he has the effrontery to say that the “Masters” are the supporters of this supposed iniquity. He says:—“I don’t dispute that there may be these Mahatmas who have marvellous spiritual powers, but so long as these powers are enslaved to the service of an ancient superstition, negligent of modern progress and indifferent to the social degradation, the superstitious woman-crushing and nation-



debasement conceptions that rule in India, the application of the term Theosophy to such Hinduism as this is a gross abuse of language."

Now, if the above paragraph is intended to convey the assertion that the Mahatmas are enslaved to such a service, or even most distantly and indirectly its upholders, there is only one way of characterizing it, as it has no doubt been mentally characterized by every one who has read the article and knows anything of the subject, namely, as A LIE. It is an infamous and deliberate lie, which nothing but conceited ignorance can account for, and nothing in the world can excuse.

It is an infamous libel on the Mahatmas, whose existence he does "not dispute."

It slanders real Hinduism far more than Theosophy, for it is only on the supposition that Hinduism is the vile system he portrays that any opprobrium could rest with Theosophy for being "derived from it," were such actually the fact.

So grotesque, so extravagant, so absolutely and diametrically opposite to the facts is almost every word of Prof. Buchanan's diatribes, that it is impossible to believe he has ever read any of the writings of Theosophists, or has made himself acquainted with the first principles of Theosophy. He professes to have read Col. Olcott's "Lectures," but had he done so he would assuredly not have made the very ridiculous blunder of calling our President a convert to Hinduism, for it is notorious that for years past he has been an openly professed follower of the Lord Buddha. After all, however, that mistake is not proof positive of anything, for, incredible as may appear to our readers, the poor old gentleman confounds and mixes up Hinduism with Buddhism in a manner that very clearly shows either an assumed or a real ignorance of the doctrines of both. It would require several numbers of the *Theosophist* to disentangle the mass of platitudes and clap-trap moral exordiums from the mistakes and misstatements, deliberate or otherwise, which compose the learned Professor's articles; but we may quote part of a letter from Dr. John Ransom Bridge, the President of the Boston Theosophical Society, which appeared in the same journal in answer to Professor Buchanan's slanderous nonsense:—

"What he has left absolutely unproven, and which is really the main statement and text of his article, that Theosophists are a "Hindu sect of devotees who seem to be quietly assuming the word Theosophy as the registered trade mark or exclusive title of their own system of thoroughly unscientific speculation." It is upon this statement that Mr. Buchanan's article must swim or sink. But instead of standing up and proving or attempting to prove his assertions, he states further on that it would be easy to illustrate this unproven charge by quotations, "but," as he says, "I do not wish to weary my readers." I would not weary, but unutterably tired of the constant stream of mud and dirty English which is being thrown at the Theosophical Society by those who talk much upon questions which it is only too evident that they have not impartially investigated or even carefully considered. Mr. Buchanan states that the Theosophical Society is a Hindu sect, or is allied to Hinduism. This is as untrue as would have been the statement that we are deep-water Baptists or worship the sun, as followers of Zoroaster. The Theosophical Society represents no known school of philosophy. If Mr. Sinnett, Madame Blavatsky, and

Subba Rao each cut up and subdivide man differently, what has that to do with the grand Theosophic truth,—"That the soul of man is immortal, and its future as the future of a thing whose growth and splendor has no limit." All religions teach this more or less plainly, but it is to Theosophy that we owe the assurance that man may know himself to be, may attain to the fulness of manhood and a conscious higher life, the life of the soul which causes form but is unaffected by these things; may attain to that condition where he is unmoved by the kaleidoscopic changes of the form and this while yet he lives in the physical, and Theosophy further states that each man is to himself absolutely the way and the truth. All one needs is the unshaken confidence that there is a life ahead of him which is increasingly real and actual and a determination to reach it, however hard or long continued the struggle may be. Let his intellectual conceptions be what they may,—the way is not by the intellect, but through the growth of the intuitive faculties. He may be a Christian, a Pagan, or an Atheist. He may believe that there are many gods or no gods, but if he does not deny that the material life about him is animated and lit by a life within or behind it, and if he recognizes that all life is a slow development or growth with no goal yet in sight, then he is a Theosophist in just the degree that he lays aside prejudice and grapples with the mystery, determined, if possible, to wrest the secret of his being from his inner consciousness and from the natural life of which he is a part. Most creeds and religions teach their disciples that death will solve the mystery; but by what analogy or reasoning process are we to suppose that this is so? Have the wisest of the voices echoed from the Spiritualists' "Summer-land" done more than to tell us that death is but a re-birth? Has all their knowledge given us the key to the great mystery of life with its riddle of pleasure and pain, so that we may escape the one and enjoy the other? The flowers but blossom and wither; so does physical man, so do nations, and so, for aught we know, does our earth and even the great planetary systems which we look upon as having eternal life. If there is any escape from this bondage which drives men into life and out again, blind, credulous, suffering through ignorance; if there is any indication that even a glimmer of light may be obtained by united effort, is it not worth the while that we join hands and make our wills one common will in the search, rather than to waste our time in condemning a body of earnest students, *en masse*, because of some more or less arbitrary sub-division of the *ego* by individual members—a sub-division which must stand on its own legs in the presence of each investigator, or fall? "There is no religion higher than truth," is the motto of the Society, and we might add, "to err is human." We are a body of independent investigators and Theosophy can hardly mean the same thing to any two members of the brotherhood. The opinions of even the leaders are their opinions only until the student has tested and verified them. Here is the dividing line between Theosophy and all sectarian forms of religion, and if anti-theosophical writers would kindly remember this, they would do less wholesale condemning, when they chance to disagree with Mr. Sinnett, Madame Blavatsky, Col. Olcott and others."

Now it is probable that our readers would like to know who this Professor Buchanan is, whose ignorant meanderings about Theosophy we have thought it worth while to notice.

He is or was a personal friend of our President, which, he seems to think, gives him the right of free abuse; for what is the use of having a friend if you may not publish him as a fool if not worse? Half a century ago Professor Buchanan gave out to the world a new science, which he called "Psychometry" (soul-measuring), which science, however, happens to be as old as the hills, although the Professor did not know that fact and perhaps does not know it still. For half a century the discoverer of Psychometry has been endeavouring to obtain recognition for himself and for his science from an ignorant, stolid, stupid, and ungrateful world, which has always shown itself unable to recognize and appreciate its greatest

geniuses. Let not the reader smile! *There is not the slightest doubt that, even in the shape of a re-discovery, the science which in 1842 Dr. Buchanan published to the world in his "Journal of Man," is one of the greatest contributions to the knowledge of man and of the universe in which he lives, that ever were made by a single individual; and it can be just as little doubted that if the world were in the habit of honoring genius, Dr. Joseph Rhodes Buchanan's statue would have stood for the last fifty years in the most conspicuous place of honor that his fellow countrymen could have found for it.* But his discovery came too soon; the world was not prepared to admit anything so marvellous as the existence of the psychic universe which psychometry opens up to our vision. The world is not prepared for it even yet, for its most advanced scientific minds are only now stumbling and stammering over the alphabet of "hypnotism," to which they are far from according a willing recognition, and it will be many long years before the learned ignoramuses who sit in the high places of official science will be mentally capable of investigating the wonders of psychometry. If any one wishes to understand the effect which Prof. Buchanan's discovery produces on the average "man of science" to-day, let him take an owl suddenly into the daylight and note the effect!

Prof. Buchanan was not a strong enough man to stand the world's neglect with calm philosophic indifference. He was strong enough, however, to work manfully at his profession, and his life has been an eminently useful and charitable one. But all the time cruel teeth gnawed at his heart. He knew that psychometry was a great discovery; he felt that it, and he too, were being treated with stupid and culpable neglect. No man can with impunity continue year after year to brood over his grievances, and the effect on the mind of the discoverer of psychometry was not only to sour him to every one else's ideas and discoveries, but to gradually disable him from perceiving merit anywhere but his own contribution to our knowledge. Wonderful as may be the phenomena which were christened "psychometric" by their discoverer, they are still but a small fraction of those which are known to practical occultists, and they cover only one particular field. Since the year 1842 several other cracks and crevices have appeared in the partition that divides the visible from the invisible world, and, like psychometry, each of these lets through an additional streak of light, and contributes some new and particular part to our expanding ideas and growing knowledge of our nature and our destiny.

Psychometry is now just about as advanced as it was in 1842, when, after 12 years' study, Professor Buchanan gave it to the world. Spiritualism, with which it is intimately connected, and mesmerism, its half brother, have steadily gone ahead, to say nothing of Mental Science, Hypnotism, Telepathy and the whole crop of semi-occult practises which have lately appeared upon the horizon. In psychometry there has been an arrest of development, and a similar arrest of development apparently occurred long ago in the mental capacity of its discoverer, as far as the reception of new ideas and new experience is concerned. A few years ago Professor Bucha-

nan awakened from the long dream of neglect in which he had been indulging, and revived his *Journal of Man*, that had ceased to appear many years before. He took up the advocacy of "the true science of mind," where he had dropped it soon after it was published to the world, in the hope that during the interval the public had progressed sufficiently to be able to appreciate Psychometry. In this he found himself disappointed. Other things more striking and apparently more marvellous had come to light in the meantime; and, moreover, whenever "psychometric" facts had made their appearance while experiments were being carried on in other directions, they had been claimed as part of the subject then under investigation. At the present moment the poor old gentleman finds himself as far as ever from the recognition that is undoubtedly his due; and, worse still, he sees his beloved "science" in danger of being torn into bits, and absorbed piecemeal by a rising generation of "sciences," which "know not Joseph."

Under these circumstances every allowance should be made for Prof. Joseph Rhodes Buchanan, and no people are more ready to make allowances for his peevishness, ignorance and conceit than are Theosophists, who, it may be safely said, are among the few who fully recognize the merits of Psychometry and the genius of its discoverer. Still there is a limit beyond which the ignorant misstatements of even so great a man and venerable a discoverer cannot be allowed to pass without a mild rebuke.

HERMAN.

[Since the foregoing article was received from our contributor "Herman," another number of the *R.-P. J.* has been received at Adyar, in which Dr. Buchanan shows a charmingly intelligent appreciation of the *Theosophist*. Among other things he says: "I would merely refer those who have an appetite for chaff to the pages of the *The Theosophist*." He must have had psychometric prevision of Herman's "gentle rebuke!"

Colonel Bundy's habit is to allow both sides of a question to appear in his paper with perfect impartiality. Nothing seems to please him better than to hear his friends abuse each other. It has all the pleasant elements of a dog-fight, with an added spice of a bull-bait, and, as a rule, it is perfectly safe amusement. We challenge the Colonel to reproduce the foregoing article in his journal, italics and all, together with this editorial note. We think that he owes *Theosophist* some reparation for the damaging and unvarnished statements concerning it contained in Dr. Buchanan's letter of the issue of the *R.-P. J.* of April 13th, which he has allowed to pass without note or comment. There is a particular reason why the editor of *Religio-Philosophical Journal* should exclude ignorant, malicious and mendacious abuse of Theosophy and Theosophists from his columns; and we give him the friendly advice to discriminate editorially in future a little better between a candid love of truth and desire to see fair play, and a malicious pleasure in fomenting strife and angry passions in the case of those who ought to be friends.—*Ed.*]

## CHANDILLY-OPANISHAD OF ATHARVANA-VEDA.

(Translated by the Kumbakonam T. S.)

**O**M: Chandillya questioned Atharva thus:—Please tell me about the eight *Angas* (parts) of Yoga which is the means of attaining to Atma.

Atharvan replied:—The eight *Angas* of Yoga are *Yama* (forbearance), *Nyama* (religious observances), *Asana* (postures), *Pranayama* (suppression of breath), *Pratyahara* (restraint of the senses), *Dharana* (attention), *Dhyana* (contemplation), and *Samadhi* (meditation). Of these *Yama* is of 10 kinds: and so is *Nyama*. There are 8 *Asanas*. *Pranayama* is of 3 kinds, *Pratyahara* is of 5 kinds: so also is *Dharana*. *Dhyana* is of 2 kinds, and *Samadhi* is of 1 kind only.

The *Yamas* (forbearance) are *Ahimsa*, *Satya*, *Asteya*, *Brahmacharya*, *Dhaya*, *Arjava*, *Kshama*, *Dhriti*, *Mithahara* and *Sancha*. Of these *Ahimsa* is the not causing of any pain to any living being at any time through the actions of one's mind, speech or body. *Satya* is the speaking of the truth which conduces to the well-being of creatures, through the actions of one's mind, speech, or body. *Asteya* is the not coveting of another's property through the actions of one's mind, speech or body. *Brahmacharya* is the refraining from sexual intercourse in all places and in all states in mind, speech or body. *Dhaya* is kindness towards all creatures in all places. *Arjava* is the preserving of equanimity of mind, speech or body in the performance or non-performance of the actions ordained or forbidden to be done. *Kshama* is the bearing patiently of all pleasant or unpleasant things, such as praise or blows. *Dhriti* is the preserving of firmness of mind during the period of gain or loss of wealth or relatives. *Mithahara* is the taking of pleasant and sweet food, leaving one-fourth of the stomach empty. *Sancha* is of two kinds, external and internal. Of these the external is the cleansing of the body by earth and water; the internal is the cleansing of the mind. This (the latter) is to be obtained by means of *Adhiatmavidya* (the science of self).

II. The *Nyamas* (religious observances) are ten, viz.: *Tapas*, *Santosha*, *Astikya*, *Dhana*, *Eswarapuja*, *Siddhantam-sranava*, *Hree*, *Mathi*, *Japa* and *Vratha*.

Of these *Tapas* is the emaciation of the body through the observances of such penances as *Krishna*, *Chandroyana*, &c. *Santosha* is being satisfied with whatever comes to us of its own accord. *Astikya* is the belief in the merits or demerits of actions as stated in the Vedas. *Dhana* is the giving with *Sraddha* (true earnestness) to deserving persons money or grains earned lawfully. *Eswarapuja* is the worshipping of Vishnu or Rudra with pure mind according to one's means. *Siddhantam-sranava* is the enquiry into the significance of Vedanta. *Hree* is the shame felt in the performance of things contrary to the rules of the Vedas and of society. *Mathi* is *Sraddha* (true earnestness) in the paths laid down by the Vedas. *Japa* is the practising of the *Mantras* (incantations) into which one is duly initiated by his spiritual instructor, and which is not against the rules of

the Vedas. It is of two kinds—pronounced and mental. The mental is associated with contemplation by the mind. The pronounced is of two kinds—loud and low. The loud pronunciation gives the reward as stated (in the Vedas); (while) the low one (gives) a reward thousand times (that). The mental (gives) a reward a crore of times (that). *Varatha* is the regular observance or the refraining from of the actions enjoined or prohibited by the Vedas.

III. The *Asanas* (postures) are (chiefly) eight, viz., *Swastika*, *Gomukha*, *Padma*, *Veera*, *Simha*, *Bhadra*, *Mukta* and *Mayura*.

*Swastika* is sitting at ease with the body erect, placing each foot between the thighs and the knees of the other. *Gomukha* is (sitting at ease with the body erect), placing the hollow of the left foot under the side of the right posteriors and the hollow of the right foot under the side of the left posteriors resembling *Gomukha* (cow's face). *Padma* is (sitting at ease with the body erect), placing the back of each foot on the thigh of the other, the right hand grasping the right toe and the left hand the left toe. This, Oh Chandillya! is praised by all. *Veera* is sitting at ease (with the body erect), placing one foot on the thigh of the other and the other foot underneath the corresponding (opposite) thigh. *Simha* is (sitting at ease with the body erect), pressing the right side of the perineum with the left heel and *vice versa*—spread out the fingers, open your mouth and carefully fix your gaze on the tip of your nose. This is always praised by the yogis. *Siddha* is (sitting at ease with the body erect) pressing the perineum with the left heel, and placing the heel of the right foot above the genital organ, concentrating the mind between the two eyebrows. *Bhadra* is (sitting at ease with the body erect), pressing the 2 ankles of the 2 feet firmly together against the *Cheevini* (the lower part of the seat) and binding the knees firmly with the hands. This is the *Bhadra* posture which destroys all diseases and poisons. *Mukta* is (sitting at ease with the body erect), pressing with the left heel the right side of the tender part of the *Cheevini*, and with the right heel the left side of the tender part of the *Cheevini*. *Mayura*—(lit. peacock)—Rest your body upon the ground with both palms and place your elbows on the sides of the navel—lift up the head and feet and remain like a stick in the air (like the plant balance in gymnastics). This is the *Mayura* posture which destroys all sins. By these all the diseases within the body are destroyed; all the poisons are digested. Let the person who is unable to practise all these postures betake himself to any one (of these) which he may find easy and pleasant to him. He who conquers (or gets mastery over) the postures—he conquers the three worlds. A person who has the practice of *Yama* and *Nyama* should practise *Pranayama*, by that the *Nadis* (nerves) become purified.

IV. Then Chandillya questioned Atharvan thus:—By what means are the *Nadis* purified? How many are they in number? How do they arise? What *Vayus* (vital airs) are located in them? What are their seeds? What are their functions? Whatever is worthy of being known in the body please tell me that. To that Athar-

van replied (thus): This body is 96 digits in length. Prana extends 12 digits beyond it. He who through the practice of yoga reduces his Prana within his body to make it equal to or not less than the fire in it becomes the greatest of the yogas. In men the region of fire, which is triangular in form and brilliant as the molten gold, is situated in the middle of the body. In four-footed animals it (fire) is quadrangular. In birds it is round. In its (the region of fire's) centre the purifying beneficial and subtle flame is situate. 2 digits above the anus and 2 digits below the sexual organ is the centre of the body for men. For four-footed animals it is the middle of the heart. For birds it is the middle of the belly. 9 digits from or (above) the centre of the body and 4 digits in length and breadth is situate the navel. In it is situated the *Chackra* (viz., wheel) with 12 spokes. In the middle of that *Chackra* the *Jiva* (entity) wanders driven by its good and bad deeds. As a spider flies to and fro within a web of fine threads, so Prana moves about here. In this body the *Jiva* rides (viz., depends) upon Prana (for its existence). On both sides of the navel and above and below it, is the seat of Kundalini. That *Kantha* (spherical substance having Kundaluri in its centre) is of the form of 8 prakritis (matter) and coils itself eight ways or (times). It assists the Vayas (vital airs) in bringing the food and drink taken into the body near the sides of the *Kantha* (to be digested). It closes by its head the opening of the Brahmarandhra, and during the time of (the practice of) Yoga is awakened by the fire in the Apana; then it shines with great brilliancy in the akas of the heart in the shape of wisdom. Depending upon *Kundalini*, which is situate in the centre (of *Kantha*), there are 14 principal Nadis (viz.,) *Idā, Pingala, Sushumna, Saraswati, Vārūni, Pusha, Hasti-Jivha, Yasaswini, Visvodhari, Kuhu, Sankhini, Payaswini, Alambusa* and *Ghāndhari*. Of them *Sushumna* is said to be the sustainer of the universe and the path of salvation. Situated at the back of the anus, it is attached to the spinal column and extends to the head. It contains the Brahmarandhra, is invisible and subtle and is *Vaishnavi* (the Sakhti force of Vishnu). On the left of Sushumna is situate *Ida*, and on the right is *Pingala*. The moon moves in *Ida*, and the sun in *Pingala*. The moon is of the nature of Tamas and the sun of Rajas. Poison flows from sun and the nectar from the moon. They both maintain (or indicate) time, and Sushumna becomes the consumer of time. To the back and side of Sushumna are situate *Saraswati* and *Kuhu* respectively. Between *Yasaswini* and *Kuhu* stands *Varuni*. Between *Pusha* and *Saraswati* lies *Payaswini*. Between *Ghandhari* and *Saraswati* is situate *Yasaswini*. In the centre of the navel is *Alambusa*. In front of Sushumna there is *Kuhu*, which proceeds as far as the genital organ. Above and below Kundalini is situate *Varuni*, which proceeds everywhere. *Yasaswini*, which is beautiful (or belonging to moon), proceeds to the great toes. *Pingala* goes upwards to the right nostril. *Payaswini* goes to the right ear. *Saraswati* goes to the upper part of the tongue and *Sankhini* to the left ear, (while) *Ghandhari* goes from the back of *Ida* to the left eye. *Alambusa* goes upwards and downwards from

the root of the anus. From these 14 nadis other (minor) nadis spring, from them springing others, and from them springing others. As the leaf of the *Aswatha* tree (*Ficus religiosa*) is covered over with minute fibres, so also is this body permeated with nadis.

*Prana, Apana, Samana, Udana, Vyana, Naga, Kurma, Krikara, Devadatta* and *Dhanan-Jaya*—these ten vayus (vital airs) move in all the nadis. Prana moves in the nostrils, the throat, the navel, the two great toes and the lower and upper parts of Kundilini. Vyana moves in the ear, the eye, the loins, the ankles, the nose, the throat and the buttocks. Apana moves in the anus, the genital organs, the thighs, the knees, the stomach, the seeds, the loins, the calves, the navel, and the seat of fire. Udana lives in all the joints and also in the hands and legs. Samana lives in all parts of the body. Along with the fire in the body it causes the food and drink taken in to spread. It moves in the 72,000 nadis and pervades all over the body along with the fire. The 5 vayus beginning with *Naga* go to nourish the skin, the bones, &c. The Prana which is in the navel separates the food and drink which is there and which is converted into the rasas (juices) and others. Placing the water above the fire and the food above the water, it goes to the Apana and along with it fans up the fire in the centre of the body. The fire thus fanned up by the Apana gradually increases in brightness in the middle of the body. Then it causes through its flames the water which is brought to the bowels by the Prana to grow hot. The fire with the water causes the food and condiments which are placed above to be boiled to a proper degree. Then Prana separates these into sweat, urine, water, blood, semen, the fæces and the like. And along with the Samana it takes the juice (or essence) to all the nadis and moves in the body in the shape of breath. The vayus excrete the urine, the fæces, &c., through the nine openings in the body which are connected with the outside air. The functions of Prana are inspiration, expiration and cough. Those of the Apana are the excretion of the fæces and the urine. Those of Vyana are (such actions as) giving and taking. Those of Udana are keeping the body straight, &c. Those of Samana are nourishing the body. Those of Naga are vomiting, &c., of Kurma, the movement of the eyelids, of Krikara, the causing of hunger, &c., of Devadatta, idleness, &c., and of Dhanan-jaya, phlegm. Having thus acquired a thorough knowledge of the seat of the nadis and of the vayus with their functions, one should begin with the purification of the nadis.

(To be continued.)

## "A STUDY OF MAN."

SELDOM has the publication of a book been looked forward to with more interest than Dr. J. D. Buck's work lately brought out in Cincinnati under the above title; and seldom has a book so fully justified the anticipation. The author's wide reputation as a scientific as well as a practical physician, his great learning in mystic lore, and the thoroughly practical spirit which he is known to blend with an unusual capacity for metaphysical thought, all contribute to make the appearance of his book an event in the history of Theosophical literature, for Dr. Buck has long been one of the pillars of the Theosophical Society in America. Private advices say that "A Study of Man" is selling like "wild fire," and that the author finds himself inundated with invitations to lecture on the subjects he has handled in so masterly a style; and we are sure that we owe no apology to our readers for noticing Dr. Buck's theories at length; for those theories, while in some respects decidedly original, are in close harmony with many of the underlying ideas of Eastern Philosophy, at the same time express the latest speculations of Western Science concerning the nature of man and his place in the universe. Like others who write in support of a thesis, Dr. Buck first states his propositions and then proves them. What we propose to do in this article is to endeavour to summarise the author's main ideas and sentiments, leaving our readers to refer to his book itself for the proofs. In every case we have followed the author's own wording, so that our article is virtually a string of quotations—the small numbers occurring in the text being those of the page on which the reader may find the subject treated at greater length. We have followed the order in which the author presents his thesis in the preface of the work, which differs somewhat to the arrangement of the book itself, and several of the most interesting chapters, in which he gives an admirable epitome of our present physiological and anatomical knowledge of man, are of necessity hardly noticed at all.

## INTRODUCTORY CONSIDERATIONS.

The scope of the present work is suggestive rather than in any sense exhaustive<sup>108</sup>. Its object is to handle familiar facts in an unfamiliar manner; and relations are therein traced that are often overlooked, and co-ordinate results are pointed out that are not generally supposed to exist<sup>203</sup>.

It is high time that every well-wisher of the human race should turn his attention to the nature of man and his mission on earth<sup>261</sup>. What is most urgently needed is a better knowledge of man as he is, here and now, in order that he may make the very highest and best use of present opportunities<sup>109</sup>. To most persons interested in these studies, science is discouraging, philosophy bewildering, and theology mystifying<sup>190</sup>. The so-called originators of the world's philosophies, and their enthusiastic followers, have often imagined that they have arrived at finalities, when in fact they have but dimly discerned at best a few great principles<sup>209</sup>. On many occasions, the foremost advocates of science have confessed their entire ignorance of the final constitution of things:

and that, at best, they only entertain hypotheses, in support of which they have only probabilities to urge<sup>23</sup>. What we call the *authority of science* is largely determined by the latest utterances of its most intelligent cultivators<sup>10</sup>. Very important discoveries have been made in recent times, but these discoveries concern the relations, rather than the essence of things<sup>21</sup>. Now, it is evident that if in dealing with pure physics, science has achieved final results in nothing, and can really boast only of more or less exact methods of research, then no one wearing the garb of science can afford to ridicule either philosophy, psychology, or religion. Each of these departments can boast of methods quite as exact as those of science itself<sup>26</sup>. Moreover, since science is still uncertain with regard to the nature of matter and force, no theory can be called orthodox; and any suggested modification of any theory is legitimate<sup>21</sup>.

The fact is that expressions, *scientific truth*, *philosophic truth*, and *metaphysical truth*, are misnomers. All science is philosophic, all philosophy is scientific; and all true religion is scientific, philosophic, and metaphysical<sup>22</sup>. Still philosophy, properly speaking, includes and transcends science as a law of nature transcends a fact<sup>21</sup>; but at the same time philosophy and science are processes, not results; hence any conclusions arrived at by these processes, whether by deduction or induction, are in no sense final<sup>22</sup>. Nor must it be forgotten that the scientist without philosophy is generally a materialist; the philosopher without science is generally a mere theorist. So also in the name of religion one may be a ritualist, may ignore both science and philosophy, may deny facts, refuse to reason, and so become a servant of Superstition<sup>23</sup>. The fact is that progress in physics must go hand in hand with progress in metaphysical discovery. To appreciate the one, it is necessary to keep the other in view also<sup>25</sup>. This gives rise to better methods of enquiry, which bring light and order where before all was darkness and chaos<sup>109</sup>.

## THE UNIVERSAL PRINCIPLE OF DUALITY.

We behold around us everywhere one all pervading life<sup>24</sup>. The life principle may be said to pervade all matter, ready to spring forth at any and all points whenever the necessary conditions are established<sup>96</sup>. And all matter may be considered as waiting for the manifestation of life<sup>223</sup>. Still in the ordinary acceptation of the term, no life dissociated from organisms is manifest to us<sup>225</sup>. Not only is that so, but the last word of science as to the origin of life is *biogenesis*; that is to say, life created or transmitted from previous life<sup>55</sup>.

Although Life in the larger sense is one, still in its manifestation it is always found dual in the material universe. Duality is a universal principle, without it there could be no attraction, no affinity<sup>11</sup>. Atomic polarity is the epitome of cosmic duality<sup>73</sup>. Observation and experience, fact and phenomena, reveal this law as everywhere existing and everywhere operating from atom to sun, and from monera to man. It is cosmic and universal. It divides the substance of the whole creation into spirit and matter,

the one positive and the other negative, two poles of one substance. It again divides creative processes into two planes, the subjective, and the objective, and places over against the physical life of the body, the spiritual life of the soul<sup>74</sup>. Aggregations of atoms to form elements, and aggregations of elements to form crystal, and organisms, can be logically conceived as polarizations<sup>32</sup>. The first step in fixation of form in both cases is that diffused and indefinite waves or vibrations concentrate and become definite, and follow given lines<sup>31</sup>. So it appears that the formation of tissue from protoplasm, is similar to the formation of a crystal from an amorphous mass: namely, a fixation of form through polarization<sup>61</sup>. Therefore it may be said that organization is but a higher and more complex form of crystallization as crystallization is a definite form of polarization<sup>63</sup>.

In organisms mobility predominates, and polarization is subordinate. As old age advances the condition is reversed, mobility gradually ceases, and the form becomes fixed, and when mobility ceases beyond a certain point life is no longer possible<sup>68</sup>. Nothing has so much to do with life, health, and disease as polarity. A corpse is a depolarized mass given over to decomposition<sup>72</sup>. In the nervous mechanism this principle (polarity) is involved in the sensory and motor impulse, and determines the relations of thought to feeling, and of will to desire<sup>73</sup>. Polarity, moreover, not only determines the relation of the sexes, but determines sex itself. To vivify is to polarize. All our appetites and passions, all experiences in life partake of this dual form. Zest is followed by satiety, enjoyment by indifference, pleasure by pain<sup>74</sup>. All attractions and repulsions, all affinities and antipathies in nature may thus be explained on the principle of polarity<sup>70</sup>; for polarity includes repulsion which is the necessary complement of attraction, and is equal to it as a force<sup>41</sup>. And since with every change in the relations and combinations of atoms, new forces, or different modes of motion, are manifested<sup>28</sup>, a body may be positive to one object and negative to another. Magnetism, *per se*, may be conceived as latent polarity<sup>71</sup>. It is by no means, then, a fanciful conclusion that every atom of matter in the universe is set to music, and that the forms of crystals, and all the varied shapes in nature, lie concealed in rhythm and laws of harmony<sup>29</sup>.

#### MAGNETISM AND ETHER.

What is Magnetism? Is it matter or force? It always manifests through matter, and by the establishment of poles. Magnetism, as pure force disconnected from matter, is to us unthinkable. Magnetism as the substance lying back of both matter and force, as the potency of each, and the matrix of all things, existing in the bosom of ether, is not only thinkable but rational<sup>66</sup>. We thus discern an underlying substance everywhere diffused, of great tenuity, permeating all things, as the common basis of matter and force. This substance, with its characteristic polarizing tendency, and its universal diffusibility, outwardly displayed in atoms of elements and in all objective phenomenal nature, is magnetism. If magnetism be also atomic in structure, its atoms may be conceiv-

ed as infinitely smaller than those of the elements; and as this *substratum* may be considered as neither matter nor force, lying back of both, it answers to the dynaspheric force, which at once unites and separates, holds together yet keeps apart, the larger atoms of the various forms of matter designated as solid, fluid and gas<sup>31</sup>.

If magnetism unites matter and force, what can be conceived as uniting matter and spirit? The theatre in which are displayed the phenomena of matter and force we call space. For space let us say ether, not ether in space, but ether as space itself. Let us think of this ether as boundless, continuous, therefore, imparticled, and thus without qualities or attributes, as we apprehend them from the physical side. While forming the *substratum* for magnetism, as magnetism forms the *substratum* for matter and force, outwardly ether will be the boundary between the objective and the subjective worlds. If we think of the natural world as adhering to the ether and displayed outwardly, we may think of the spiritual world as also adhering to the same ether but displayed inwardly. If the sensuous life of man is related to the phenomena of outer nature displayed by atoms of matter and modes of motion, so is the super-sensuous life of man related to subjective nature displayed with basic continuity and essential form, with consciousness as the middle term equally related to both worlds—the objective, atomic world of matter, and the subjective, continuous world of spirit. Thus the natural and the spiritual are still one<sup>34</sup>.

Magnetism is the 4th state of matter and ether the 5th. The series stand: Solid, liquid, gas, magnetism, ether.<sup>36</sup> Unceasing motion leads creative processes out from the bosom of the all-enfolding ether only to lead them back to the source from whence they come, and so constitute and continue the cycles of creation.<sup>35</sup> Thus is carried out our idea of duality, the ether being the common medium of exchange. This subjective world stands related to the objective as cause to effect; and when the resulting cycle of change has run its course there is a return to the subjective world. Here the terms, cause and effect, change places; and on the subjective plane are worked out the effects of the previous objective existence<sup>45</sup>.

#### THE LINK BETWEEN MAN'S TWO UNIVERSES.

The simplest substance manifesting life is formless, or structureless living matter. This matter is relatively homogeneous; one part is like every other part without differentiation. The lowest or initial function of this living substance is innate, or spontaneous irritability. This substance so endowed is variously named as biogen, germinal matter, protoplasm, and the like. It changes continually, responds to the slightest impression, is mobile to the last degree, and is converted into innumerable living forms. This substance, protoplasm, however, is not an organism. It cannot reproduce itself. Neither is it in any sense a germ, though it doubtless constitutes a part of all germs and organisms. Protoplasm is to organism what the ether is to the phenomenal world: namely, the basis of its manifestations, the theatre of its display<sup>67</sup>.

An organism takes up substances from without, inorganic materials, changes their characters and converts them into its own substance. All organisms, whether high or low, must eat and be nourished and reproduce their kind, or become extinct<sup>58</sup>. Nutrition consists first, in the production of living matter from inorganic, the food; and second, in the transformation of this living matter into tissue. The food is relatively heterogeneous, the protoplasm relatively homogeneous; and the tissue again heterogeneous<sup>59</sup>. The process by which protoplasm is transformed into tissue with concomitant function is from the beginning a "necrosis," or process of dying. The ascending grade is from non-living matter to protoplasm, or the endowment with life; the descending grade is from protoplasm through the tissue back again to non-living matter. So atoms and worlds have their life cycles, those of the one typifying those of the other<sup>61</sup>.

Stability in living forms is unreal. No matter with which we are acquainted is permanently endowed with life, for mobility and instability are characteristics of living matter. Organisms like man's are composed of matter that is becoming alive, and matter that is becoming dead<sup>61</sup>. Tissue cells are differentiated protoplasm, and at the centre of every living cell is a bit of untransformed protoplasm on which are impressed the germinal force and the typical form of tissue or organism. In the body of man this living matter is found floating in the blood vessels and lymphatics, and as constituting the centre of tissue cells<sup>62</sup>. Protoplasm being uniform in its chemical constitution wherever found, it is thought that all life is one in kind, for strictly speaking protoplasm is the only actually living thing in any organism; still it has no individual life of its own and takes any form according to its circumstances<sup>61</sup>. The latent magnetism then (after fertilization) begins its work by polarizing the mass. Then differentiation begins by virtue of the ebb and flow established between the subjective and objective planes. The form is involved and the structure evolved, with the germ centre of living matter as a *nidus* for these processes<sup>66</sup>.

#### INVOLUTION AND EVOLUTION.

We recognize the manifestation of matter and spirit as the two poles of being, spirit being involved and matter evolved; these two meet and blend in all created forms. The one gives power and ideal form, the other structure<sup>71</sup>.

The phenomenal existence, in space and time, is only one member of the equation of existence, the other lies in the subjective world, not in time and space. The pattern after which nature everywhere builds, and the laws which determine her mechanisms though displayed in matter, are derived from the subjective world. There is a coming forth and a receding back into the unseen world, so that manifestation on the phenomenal plane is synonymous with duality. In this cosmic duality lies the principle and the mystery of sex<sup>63</sup>. The recognition of this dual law is the reconciliation of Science and Religion. If we call evolution materialistic, we may with equal propriety call involution spiritualistic, and neither term can be construed into a reproach<sup>71</sup>. The

physical world is thus the embodiment and manifestation of the spiritual in terms of matter, space, time and motion<sup>71</sup>; for matter and force being regarded as inseparable and indestructible, might nevertheless be resolved back into magnetic substance from whence they came; which would not destroy them, but merely cause them to disappear from the physical plane<sup>68</sup>. They may pass from the active to the passive plane and still exist as invisible, unparticled matter and potential force.<sup>37</sup>

The growth and development of the germ and all its subsequent unfolding in the life of man are therefore an evolution of form and faculty on the outer physical plane; and they are also an involution of essence and type from the spiritual or subjective plane—consciousness expanding as the body expands, and as function unfolds<sup>19</sup>. The ideal is not evolved from below, where it has no existence, but involved from above, where it eternally abides. Development, however is by concrete degrees and progressively from plane to plane of being. Each higher plane reveals completer form, the elements of which are derived from the lower plane as to function and structure, and from the plane next higher as to type and essence; the former are evolved, the latter involved. Over against the inheritance from below there is always the inspiration from above<sup>77</sup>.

Heredity and Environment tend to perpetuate and develop evil as well as good tendencies; they are therefore incidental to man's life, not basic principles of his progress<sup>68</sup>. Differentiation once set up would go on indefinitely in the same direction were it not stopped, but it is met at every step by the involuted ideal, which keeps it in strict conformity with its type, these two—the tendency to differentiate and that to limitation—are both impressed upon the germ at fertilization, and form together the two poles of life<sup>60</sup>. Neither differentiation nor polarization account for the taking on by the developed germ of forms, such as the human; to say that they are instrumental in the phenomenon is merely to state a fact, not to give an explanation<sup>94</sup>. "Natural selection" and "the survival of the fittest" may modify and improve existing forms; but they could never have originated the ideals which are thus progressively unfolded<sup>209</sup>.

There are two processes going on in everything, one of differentiation, the other of aggregation and unification. The first concerns the world of matter and force and deals with atoms, &c.; the other concerns the world of powers and essential forms, and deals with unparticled substance<sup>85</sup>. These processes are set up in the germ by impregnation which is an overshadowing; a magnetic picture is impressed upon the sensitive proteus, and it begins at once to be involved as the germ evolves on the physical plane<sup>89</sup>. Both planes of being are concerned, both are agents but not exclusively; if in any sense the body can be said to build and to manifest mind, in the same sense can the mind be said to build and exercise the body<sup>222</sup>. The basic principle behind all function is the principle which determines growth and development of structure. The function builds the organ; the organ exercises the function;

the principle of sound builds the ear; the principle of light builds the eye; the principle upon which thought proceeds builds the brain<sup>156</sup>. We may therefore speak of *sensogenesis* and *consciousgenesis*, as well as *biogenesis*<sup>157</sup>. Since then every evolution on the outer plane corresponds to an involution on the inner plane, we may say that the adjustment of these two processes with consciousness constitutes individual experience<sup>17</sup>.

#### CONSCIOUSNESS.

The most comprehensive fact in germ and organism is not mere vitality, nor the quantity of force present, nor yet the fact that this energy manifests a great variety of movements. The most comprehensive fact is, *the positing of a centre of life, and the unfolding of a still interior centre of consciousness*<sup>222</sup>. The result of neglecting to take consciousness into consideration is, the forced explanation of subjective experience in terms of objective phenomena, and, eventually, the practical elimination of the subjective factor<sup>17</sup>. When it is once clearly seen that the brain and the whole process of thought, together with the avenues of sense, are the relations of consciousness to the outer world alone, and that not thought, but consciousness, is the prime factor in individual life, then the undiscovered country looms up before us, obscured by clouds and mists, but no longer an undiscovered world, though still unexplored<sup>200</sup>.

The brain is the organ through which on the one side consciousness manifests outwardly; and on the other side it is the medium through which all sensations and experiences of the outer world are presented to consciousness<sup>167</sup>. Thought concerns sensations, ideas, relations and laws, in terms of matter, force, motion, space and time, and represents these to consciousness in terms of experience. Innate ideas, laws and principles are derived directly from the subjective world; they are embodied in the phenomenal world; they reach consciousness in man indirectly through experience and bodily feeling<sup>170</sup>. Life consists in the translation of the two worlds, the natural and the spiritual, into terms of consciousness, through experience of both<sup>20</sup>. Life and consciousness are associated together like matter and force, and if in the physical objective world consciousness is dependent on life for its manifestation in the spiritual or subjective plain, life may depend upon consciousness for its manifestation. Life may thus pertain to the atomic structure and consciousness to unparticled matter<sup>62</sup>.

Consciousness is one; the various avenues through which sensation reach it are many<sup>163</sup>. Consciousness is the central fact in man, the medium between the objective and subjective worlds<sup>199</sup>. The soul is within the body, and consciousness within the soul<sup>284</sup>. Consciousness, and not memory, is the human factor that remains, even in the face of senile imbecility<sup>202</sup>. Consciousness depends, on thought, and brain, and sense, and muscle, for its external manifestation, but not for its existence<sup>202</sup>. The body of man is conscious as a whole, and of this diffused consciousness, self-consciousness is the centre<sup>235</sup>. Every organized cell is a centre of

life; every separate organ is relatively a centre of consciousness; only the brain is the centre of self-consciousness<sup>162</sup>. Consciousness therefore is the vehicle of the ego. In its existence consciousness may be independent of all bodily sense or mental condition, though dependent on these for its external manifestation<sup>198</sup>.

#### EXPERIENCE AND KNOWLEDGE.

All human experience, which is the basis of all our knowledge, is a record of changes occurring in our states of consciousness<sup>40</sup>. Thought is dependent on change and motion, and is phenomenal. It is the moving panorama of the brain, reproducing the world to consciousness. We reproduce the external world in miniature in ourselves, and this is knowledge<sup>50</sup>. Consciousness bears a different relation to the brain from thought. One learns as he apprehends, and this is a mental process; one knows as he comprehends<sup>48</sup>. Intuition, again, bears the same relation to consciousness on the spiritual side of being, that thought bears to consciousness on the material side of existence; but intuition like thought can have no relation to consciousness except through experience<sup>171</sup>.

We get our knowledge of the external world through the senses. To sense a thing is to appreciate the changes that characterize it, and the relations that concern it; but to sense only is not to understand what it really is<sup>42</sup>.

The basis of all knowledge is experience. The test of all knowledge is use. In the pursuit of every kind of knowledge two processes, sensation and reason, are always combined, whether consciously or unconsciously<sup>16</sup>. If to experience is to know; then to know is to become. To know the truth is to become the truth<sup>21</sup>. Having learned a fact, we do not need to verify it daily. If we taste, it is not essential that we devour; but without experience in some form, or in some degree, it is impossible to know or to become<sup>51</sup>.

Man's experience on the human plane is the consensus of the experience of all lower forms of life, not theoretically but actually. The self-conscious man is therefore the combined experience of the whole world of plants and animals. One might say in all truth and soberness: "Only a few years ago I was vegetating; a little later I was a mollusc; then a fish swimming in a soul-locked sea; and a little later I was a reptile, a bird, a mammal, and now a man." Memory only is wanting<sup>130</sup>. Thus to know a thing is to be the thing known. The thought-pictures are fleeting, but consciousness records and preserves them, not in detail but in essence as precipitated results. MAN TASTES OF THE WORLD BY EXPERIENCE, ASSIMILATES IT BY THOUGHT, COMPREHENDS IT BY REASON AND INTUITION, AND BECOMES IT BY CONSCIOUSNESS. We thus have the thing known, the knower, and the process of knowing. In real knowledge the thing known and the knower are merged into one<sup>50</sup>.

#### THE PLANES OF BEING.

We get our knowledge from the subjective as well as from the objective realm, and the term "thinking" is applicable only to what we experience from the senses through the brain. Consciousness of the subjective realm is not a process of thought, but thought and consciousness are inter-related and mutually depen-



dent in man as at present constituted, but they are related as sense and sensorium, as surface and centre. Reason is thought proceeding in an orderly manner, by which we discern the relations of things.<sup>48</sup> The objective phenomenal world constitutes therefore only one half of the knowable world bodied forth from the ether as the senses are bodied forth from consciousness<sup>42</sup>. In delirium caused by opium and alcohol, consciousness is shifted to a subjective plane, and sometimes to a very low plane. It is a great mistake to assume that the objects seen in delirium and the events that then occur have no real existence. Their uniformity proves their reality, and when we get any rational idea of the subjective world, we shall discover that the snakes and dragons seen there are as veritable on that plane to subjective sense, as their living prototypes are on the phenomenal plane to the objective senses<sup>50</sup>. This consideration shows that it should be clearly apprehended that neither the fact of life, nor the form of life, can ever be rationally explained from the objective side only, and, that as a matter of fact, the subjective is as real as the objective.<sup>61</sup> Our ideas are, indeed, often less realities in the phenomenal plane of outer sense than on any other<sup>212</sup>.

Real knowledge is an exact equation between the world of phenomena and the world of being. The terms of this equation are intellect and intuition, with consciousness as the sign of quality<sup>171</sup>. The world of true being is that in which centres the divine life; but we must first experience that divine life in order to know that it exists, just as we must experience the natural life in order to know that it exists, and in either case the range of our experience is the measure of our knowledge<sup>255</sup>.

Not only force but principles underlie all phenomena of nature;<sup>30</sup> and every true revelation of nature is a divine revelation to man<sup>7</sup>. We are constantly exercising intuitive perception derived from sources beyond or behind our senses without being aware of the fact. Sudden likes and dislikes and sudden judgments are case in point, and prove that man has a means of knowing which is beyond the routine of ordinary experience. This intuitive perception of truth extends to principles, laws and also abstract truth<sup>111</sup>. As Carlyle puts it: "All visible things are emblems. What thou seest is not there on its own account; strictly speaking, is not there at all. Matter exists only spiritually, and to represent some idea and body it forth"<sup>10</sup>. The sensorium of God is the consciousness of nature, while the consciousness of God is the creator of the world. Thus the infinite centre, the Divine Consciousness, is impressed on the sensitive ether and bodied forth in all created forms: while the same outward nature, through the sensorium and varied experiences of man, is reproduced in his consciousness<sup>14</sup>.

#### ARCHETYPAL MAN.

It is impossible to study man apart from that universal nature in which he is involved and upon which he so continually depends<sup>108</sup>. Life everywhere exists in concrete degrees, and qualifies in innumerable forms. So also with consciousness; it appears in the lower forms of life, unfolds into self-consciousness in man, and is already prophetic of higher states and conditions on superior planes of

being<sup>54</sup>. *The modulus of nature, or the pattern after which she everywhere builds and towards which she continually strives, is an Ideal or Archetypal Man*<sup>250</sup>.

It is a well known and basic fact of embryology that in his development man, from germ to birth, passes through all lower forms. Embryo man is first germ, then mollusk, fish, bird, reptile, mammal, and finally human. So, on the other hand, the whole sentient life of the globe builds upward, climbs continuously towards man, and it is this ideal human type, everywhere prophesied in nature, which is derived from the subjective world, and which over-shadows all life<sup>61</sup>. The lower forms of life contain elements of man's nature both in form and function. It is as though the individual qualities of man were separately embodied in living forms. As we approach higher forms in the lower animals, these qualities are grouped together. Every quality therefore may be conceived as existing separately, and every possible variation below man may be conceived as resulting from combination. As the series approaches man, the likeness becomes more complete. Man thus epitomizes the organic life of the earth. The lower animals are fragmentary human beings; the higher animals are rudimentary human beings. Unless the sequence of nature stops with man, man is a rudimentary being of a still higher, or more perfect form<sup>270</sup>.

Taking into consideration man's subjective life as well as his material, we may say that the planes of existence to which he is definitely related are the following:—the physical, the vegetable, the animal, the human, and the divine. He possesses a physical body, has vegetative, or purely organic functions, manifests animal instincts and attributes, shows human qualities, and reveals divine possibilities<sup>99</sup>. Man is no longer conscious on the lower planes of his being, and has not arrived at self-consciousness on the higher plane; for complete self-consciousness on any plane is impossible, except where the higher faculties in man control the lower. Complete self-consciousness implies complete self-control. The mind can then be concentrated on a given point, which is the door to other states of consciousness<sup>198</sup>. Harmony, therefore, means the rule of the lower faculties by the next higher in concrete degrees, and the supreme rule of the conscious *ego*. In a well ordered government, such as the nature of man is evidently intended to be, the *ego* sits a king upon his throne. The mental faculties are his ministers of state; the sensory faculties are his household servants, and never his masters. The vital powers are his standing army<sup>230</sup>. Man is a divine idea but partially realized—imperfect as to mechanism and function, and habituated by long practice and generations of inherited bias to disease, to sin and to death<sup>236</sup>.

If man is to aid, rather than impede, the divine idea he finds trying to express itself in him, he must understand how *the divine* acts in nature. The question then for us, is not who builds, but how the cosmos is built? Our idea of the Great Architect is no longer extra-cosmic, but intra-cosmic. In place of what Carlyle calls an "Absentee God, doing nothing since the first Sabbath, but sitting on the outside of creation and seeing it go," we have the idea of the

immanence of creative energy, creative power, and creative design in every blade of grass, no less than in animal or in man<sup>272</sup>.

Man has an idea of God, and this idea takes on two forms or is derived from two groups of experiences. Man views external nature, the phenomenal world of matter, force, motion and shapes existing in space and time, all these give him the idea of an unseen power behind a visible nature, and man derives thence an idea of God, and this idea thus derived is pure pantheism. Man derives his idea of God through another source. Looking inward into his own soul and taking cognizance of his own mysterious nature filled with hopes and fears, with joy and sorrow, aspiring, despairing, ferocious in hate, yet gentle in love, he thus realizes his own personality. Man thus finds power without and power within, mystery without and mystery within, and he thus adds to his pantheistic idea derived from external nature the anthropomorphic idea derived from himself, and he calls this idea a Personal God. We have thus a nature-god and a man-god, but no personal god can be revealed to us except through man. How to reconcile or amalgamate these two concepts is the great difficulty of all religions, and Christianity attempts it by making one ideal the son of the other, yet equal to and one with him. This is the Christ-idea, and the only way by which mankind has been able to reconcile the God-idea and the Christ-idea is by the interposition of an incomprehensible mystery; but the fact is that the mystery of Christ to man is the mystery of the perfect to the imperfect. It is the mystery of the realized divine idea to the imperfect human idea<sup>288</sup>.

I hold that this higher self, this divine ideal, is the modulus of nature, and therefore the true meaning of life. The Christ-idea did not originate eighteen hundred years ago. *Christos* was in the bosom of the Father *from the beginning*<sup>296</sup>. Therefore it is evident that the most valuable thing any one can have is a high ideal, if he endeavours to conform his life to such an ideal, he will find himself rising above the mere physical, animal, and sensuous planes and entering on the supra-human. Then ennui will vanish, and life have a new zest, for altruism will enlarge its objects and possibilities<sup>106</sup>; and open up an endless vista of continued progress, growth and usefulness, in the realization of which is happiness.

R. H.

(To be continued).

### THE SITUATION.

WE have not yet got our proper bearings after the radical change in the Society made by an Order of the President last autumn, and adopted into the Constitution and Rules of the Theosophical Society by the General Council in the Annual Convention of 1888. This change was the formation of an Esoteric Division of the Society; and this separation of the esoteric element from the exoteric, is not only a disentangling of two things that have different methods and aims, and the mixing up of which in the work and life of the Society has given rise to considerable confusion, but it is, moreover, a weaning of the Society from sources that have previously nourished it. The infant that continued to pull at the breast after the natural time has passed for babies to suck and for mothers to suckle, would not grow into a healthy child, and it is pretty generally felt that if the Theosophical Society is to be a moral and spiritual power in the world, it must be in touch with the world and live in the world, though not of the world; using such methods in its dealings with that world as the latter can appreciate and understand, or which, at all events, will not excite its prejudices, and put it into a fury of opposition at the very first go off.

If there is any reliance to be placed upon what has come to us as the wishes and instructions of those mysterious Personages behind the scenes, by whose orders the Society was founded, then the weaning of the Theosophical Society from any further professed and ostensible connection with phenomena and invisible wire-pullers (using the term with the greatest respect) has been determined and decreed some time ago. If we are to have faith in anything we have been told as coming from the Masters, we are constrained to believe that it is their wish that the Theosophical Society shall now stand before all men for what it is worth in itself, and that Theosophy shall from henceforth be put before the world as a system of philosophical and ethical truth which stands on its own merits, without any adventitious aids, props or abutments. This implies at the outset that from henceforth Occultism and Theosophy, which are in reality two very different things, shall be separated in the minds of the Fellows, and in the life of the Society. Listen to the words of the Adept, generally known as "K. H.," contained in a letter to Colonel Olcott, extracts from which were published in *Lucifer* for last November: "H. P. B. has next to no concern with administrative details, and should be kept clear of them.....But this you must tell to all: with occult matters she has everything to do.....She is our direct agent.....In the adjustment of this European business you will have two things to consider—the external and administrative and the internal and psychical. Keep the former under *your* control, and that of your most prudent associates, jointly; leave the latter to her. You are left to devise the practical details.....Only be careful, I say, to discriminate, when some emergent interference of hers in practical affairs is referred to your appeal, between that which is merely exoteric in origin and effects, and that which, beginning on the practical, tends

to beget consequences on the spiritual plane. As to the former, you are the best judge; as to the latter, she."

That letter refers to the settlement of a dispute among the Fellows in France, but the principle so definitely stated with regard to the division of functions was subsequently adopted by the Founders in a larger measure, and the formation of an Esoteric Division of the Theosophical Society under the exclusive management and control of Madame Blavatsky, was the result of its wider application,—it being understood that the President was in no way to interfere with that division, Madame Blavatsky, in return, abstaining in future from any *direct* interference with the worldly or exoteric management of the Society; although it was perfectly understood that the very important occult functions she has hitherto performed as "Corresponding Secretary" to the Society should continue to be fulfilled. It may be further stated here, for the benefit of those whom it may concern, that the formation of the Esoteric Section, was in accordance with instructions received from the Masters.

On both sides this new departure was felt to be a relief. Occultism is above all "rule" or "bye-law" emanating from the will of the governed, which is the only possible basis of a popular government such as that of the Theosophical Society. The result of trying to make two such different things work harmoniously was like that which might be expected from harnessing together a "sacred bull" and a draft horse—the waggon was continually running into the fence, and always in danger of being upset; a danger in no way diminished by the fact that two coachmen sat on the box seat, each of whom held one of the reins, and pulled it vigorously every now and then without much reference to the ideas of the other, or to "things as a whole." Now, happily, there has been a division of labour, each driver has got his own animal to himself. The head of the Esoteric Division is at liberty to impose pledges, institute degrees, and ordain exercises, and without let or hindrance to issue instructions and orders to those who place themselves under her guidance; and the President and General Council are free to legislate for the Theosophical Society to the best of their knowledge and ability, in conformity with the wishes of the majority of the Fellows.

With the affairs of the Esoteric Division this article has nothing to do. That Division seems to be a kind of Annex to the Theosophical Society proper, having two doors of exit—one leading up to higher levels, the other leading down and out. Not only do advanced students seek entrance to it, but it appears to have especial attractions for many who are spiritually somewhat crippled. The halt, the maimed and the blind, blissfully unaware of their infirmities, and oblivious of their utter want of preparation, knock incontinently at the door, and the Head of the Division cannot always refuse them a chance. At the first little "trial" these weak brothers lose their heads and their holds, fall flat on their noses, and go off howling.

With regard to the Theosophical Society proper,—the body, that is to say, founded with certain definite objects, whose Consti-

tution and Rules are published, which has a President and other officers and a General Council, which has a Head-quarters and branches scattered all over the world,—it may, in view of the action of many of the branches and Fellows since the last Convention, be safely said that the vaguest and most contradictory ideas as to its purpose and nature obtain in the Society itself. This no doubt has all along been the case, but it has only been brought to light by the necessity that has lately arisen, of understanding the altered position of the Society before the world, and the changes in its internal constitution, a necessity which is a consequence of the formation in the Esoteric Division.

It is a matter of fact, which any Fellow can verify for himself by referring to the published documents, that the Rules of the Theosophical Society have been all along so weak, confused and contradictory, that no other society of persons who wished to receive credit for common sense would probably have put up with them for a day. So long as the esoteric and exoteric elements were mixed up in the Society, this state of affairs did not matter. It was inevitable; in fact it was exactly what suited every one; for every one wanted to give orders which no one wanted to obey; and it would have been extremely irksome if authoritative rules had existed. In the game of Go-as-you-please there is only one law that holds good; namely, that every one shall go as he pleases. That point was admirably provided for by the former rules, and hence the affectionate regret with which they seem to be still regarded by a certain proportion of the Fellows. It is not contended here that "go-as-you-please" may not be the best basis, after all, for the T. S. to take its stand upon. But, if it be, let it be so declared in the Rules and understood by the Fellows.

The consequence of the former state of affairs is telling on the Society now. A man who is lying down does not know he is weak and stiff until he gets up and tries to walk. No one suspected the want of loyalty to the Society on the part of a portion of the Branches and Sections, until the attempt was made by the late Convention to put a little seriousness and energy into the Society. It looks as if certain of the Sections and branches have got somewhat too high an opinion of their own importance. They exist only by virtue of Charters issued by the President of the Theosophical Society. It is the fact of the possession of those Charters that makes them different from other little collections of students of Theosophy in the countries where they exist, and gives them what credit they enjoy. It is a notorious fact that the Society as at present constituted does not contain more than a fraction of those who are interested in Theosophy, and that an objection to joining the Society is felt by thousands who are real Theosophists as far as sympathy and knowledge go, because of the supposed continual disputes in the Society, owing to fights for precedence in its Sections, and of personal hostilities between the Fellows, which the existence of branches is believed to foster. Suppose it became necessary to withdraw the Charters of certain Sections, does any one believe for a moment that the Theosophical Society would eventually suffer? At present a large and increas-

ing proportion of the Fellows are "Fellows at large,"—that is, unattached to any branch; Fellows in Branches would perceive that their status remained unchanged; and thousands who now sympathize with the objects and work of the Society, but are deterred from joining it by the idea that they are expected to join a branch, would prick up their ears and become interested. These do not care to join the Society now for a variety of reasons:—because they look upon branches as mutual admiration clubs; because they regard them as the private friends and followers of some one man; because they don't want to be bothered in attending their meetings and listening to things they either know already or do not understand; because they are disgusted with the jealousies and rivalries of Fellows who are prominent in branches; because they do not approve of the branch system at all, which brings the Fellows who belong to branches into unnecessary publicity. If every existing Charter of Section and branch of the Theosophical Society were withdrawn tomorrow, the Society would, in all probability, be a stronger body in a short time than it is now, and certainly it would not be a weaker one. Every active Fellow would become a natural recruiting agent, not for a little local branch as at present, but for the *Theosophical Society*. Thousands of sympathisers with the Society, knowing that they would no longer have to sacrifice their Theosophy to Sectional politics and branch gossip if they joined the Theosophical Society, would soon become Fellows thereof. The Theosophical Society would then exist as a homogenous whole, composed of loyal Fellows animated by a common spirit, and Adyar would be what it ought to be—the centre of a system for the circulation of Theosophical ideas and literature, and for the organization of Theosophical activities all over the globe. And the Fellows would soon spontaneously form into groups with connections with each other and with Adyar, which would enable them to carry out the work.

These are very obvious considerations. Still there are people who do not always remember them, and to whom the above remarks may not be without utility.

F. T. S.

## Reviews.

### THE SECRET DOCTRINE.

(From the *Memphis Appeal*.)

*The Synthesis of Science, Religion and Philosophy.* By H. P. BLAVATSKY. Author of "Isis Unveiled. 2 Volumes. Volume 1, Cosmogogenesis; Volume 2, Athropogenesis. London. The Theosophical Publishing Company, Limited. New York: William Q. Judge, 117, Nassau Street. Madras: The Manager of the *Theosophist*. 1888.

Theosophy has at last a hold upon the world. It has made a place for itself in Europe, in Asia, in Australasia, and in this country. It is the inspiration and hope of many thousands—men and women of the highest culture—drawn to it by the desire for spiritual knowledge and an insight into the past and future of the earth and its inhabitants. . . . . From these (the various branches of the Theosophical Society) Theosophy is spreading in every direction, and there are thousands scattered through the United States, who are faithful believers in the "Secret Doctrine," that until it was gradually unfolded by Mme. Blavatsky, as she and they claim, had lain concealed for ages, the solemn secret of adepts, who were charged never to reveal it to others save under the conditions under which it was transmitted to them. But circumstances have induced a relaxation of this rigid rule, and it has been deemed wise and proper, since esoteric Buddhism has made such rapid advances, to take into the secret everyone in the world prompted in that direction, and print as plainly as the archaic records could be interpreted the knowledge that with Theosophists confutes science and refutes religion. This work devolved upon the most recondite of scholars, Mme. Blavatsky, and she has, in two large volumes, entitled the "Secret Doctrine," in part accomplished her task.

Madame Blavatsky is not unknown to the readers of THE APPEAL. In January of 1878 I published a lengthy review of her first work, "Isis Unveiled," which, notwithstanding the prejudice that had been aroused against her, challenged the most critical examination as a work that was marked by erudition and scholarship, rare in men, but still more rare in women. I first met Madame Blavatsky in 1877, when she was preparing "Isis" for the press. She occupied a flat in a large house on forty-seventh street, New York. I was introduced to her by my wife, who had met her at the house of a mutual friend, a gentleman of distinction, who had great faith in the extraordinary abilities, the marvellous memory and the amazing volume of information she gave evidence of possessing, and appreciated her linguistic attainments which seemed to embrace every living and dead language and most of their dialects. She had already founded the Theosophic Society, assisted by Col. Henry S. Olcott, whom I had known as a member of *The New York Tribune's* staff, and who had then recently been very conspicuous in connection with the spiritual manifestations of the Eddy Brothers in Vermont. It was my privilege to be present at one of the meetings of the Society and to participate in one of their discussions, and both before and after that meeting, notwithstanding I confessed to her my inability to accede to its doctrines as worthy to replace those of Christianity, I was received as a privileged guest and enjoyed the friendship of the most gifted and the greatest woman I have ever known or ever heard or read of. I had therefore unusual opportunities of ascertaining her sincerity, and of seeing her extraordinary facility in the subject of Theo-

sophy, and her equally extraordinary facility in the use of language tested by gentlemen experienced in both. I remember that in the debate by the Society, conducted in a spirit of solicitous fairness and candor, notwithstanding some serious divergences of view, Mme. Blavatsky was always appealed to as the arbiter to decide questions involving the subtleties of the doctrines and even the nice shades of meanings of words thought essential to a clear explanation and perfect understanding of disputed points. She was the chief, and by consent of experienced Orientalists reigned by right of her imperial gifts of mind and her superior knowledge of and comprehension of a subject that need far more than an ordinary lifetime of study, and beyond the threshold of which few that essay its mastery ever attain to. Theosophy tests the sincerity of its believers as no other doctrine does, and the true Theosophist is always thinking, forever seeking and constantly thirsting for knowledge. He is like Lessing, who said that "If God held in his right hand truth absolute, and in his left nothing but the everlasting striving for truth, though with the condition of forever erring,—and should say to me 'Choose!' I would humbly bow to his left hand and say, 'Father, give me this; pure truth is for thee alone.'" The Theosophist claims that he derives his knowledge of God from direct and immediate intuition and contemplation, and from the study of his purpose in the evolution of the human race up to what it is as we know it, and as it may be when all things culminate with the seventh root race. He holds to the cardinal creed of the Fatherhood of God and the Brotherhood of Man, and the Society exacts from each member a promise of devout living up to the freedom of thought and life that is essential to absolute liberty, and is the opposite of mere toleration.\* A Theosophist must love his fellow-man and aspire to nobler and better things than the labeled pleasures of life, and be prepared to make sacrifices by which alone a knowledge of the higher life can be obtained. Mme. Blavatsky claims that the Neo-Platonists, especially Plotinus, Iamblichus and Proclus, were Theosophists, and in later days the followers of Paracelsus, Levi, Bodenstein, Thalhauser, Wetzel, Jacob Boehme and Immanuel Swedenborg. The Mastery of Knowledge is the endless work of the Theosophist, and this Mme. Blavatsky has exemplified with her seemingly exhaustless powers, by the production of her monumental works—"Isis Unveiled" and "The Secret Doctrine"—which are as keys to all the mysteries of mystical lore.

[There follow here three long and closely printed columns of the *Memphis Appeal* giving a summary of the "Secret Doctrine," a work that is already pretty well known to the readers of the *Theosophist*.]

I have thus attempted to give the reader a very concise epitome of the "Secret Doctrine," and some idea of the strength of contrasting statement with which the writer reaches out after the expounders of Christianity and the scientists, Darwin especially, but I cannot give even an idea of the abstruse and intricate, almost labyrinthian maze that one must patiently study through in order to know what the progress and process of nature has been as to worlds and as to men. If these two volumes are, as the writer of them claims, mere transcriptions of archaic history and knowledge, they are marvellous works, even from that assumption, and if they are the special creation of the writer, then they are doubly so. But of course this last is out of the question. They are the latest results of a life-time of study devoted to the esoteric

\* No such promises are exacted by the Theosophical Society from its Fellows. The writer like many other Fellows is here confusing between the Theosophical Society and the Esoteric Division or Section thereof.—Ed.

doctrine, bearing, as they do, internal evidence of a source common to all the lesser works touching on some of the subjects they treat of that have within the past ten years been placed before the world. No one will take up these volumes without a feeling of admiration and respect for the patient industry that is evidenced on every page, the deep introspective and philosophic power that is displayed, the comparisons and contrasts with science by which the writer seeks to make good her claim for the superiority of the "Secret Doctrine" as an exposition of life in every one of its phases, and the perseverance that resulted in a work that however it may be viewed from the stand-point of education or religion, is one that entitles Mme. Blavatsky to the respect of thinking people. To those who are curious in regard to occult knowledge the "Secret Doctrine" will be a mine of information, and to those who are already given to it, it will be especially acceptable as the profoundest, ablest and most exhaustive work in our language upon a subject of which they have hitherto had the mere tailings, and which is here presented as fully as the modern mind can grasp it and by the one living person who, above all others, can speak to Theosophists, the world over with the highest authority. Mme. Blavatsky has had an extraordinary experience within the past ten years, since she left New York. She has travelled many thousand miles, has been an incessant worker in the cause of Theosophy, and has broken down many barriers and overcome many prejudices, even in India, the home of the esoteric doctrine, but she has done nothing more creditable, speaking from her own stand-point, than these two volumes of "Secret Doctrine."

J. M. KEATING.

#### THE "SECRET DOCTRINE" AGAIN.

[Under the head of "OUR QUESTION DEPARTMENT," the following appeared in the *Golden Gate*, of San Francisco, California, of March 23rd.]

To H. G. P., SAN FRANCISCO:—I can only say that "The Secret Doctrine" has not been before the world long enough for any person to write a critical review of the work, while no one can do the book anything like justice unless he can have access to the same source of information that the author of this wonderful production has. It is not enough for you to deny what she declares to be true; can you prove that her statements are false? Unless you can, surely you are not wise in your wholesale attack, which really you could not expect me to publish. Then again, what if all you say of Madame Blavatsky be true (which, by the way, I do not believe), it would not make "The Secret Doctrine" less remarkable; the wonder would be that such a woman could write such a work.

Yes, I have read both "Isis Unveiled" and "The Secret Doctrine;" I shall read them many times, only to wonder and read again, finding more and more each time as the truth reveals itself to me. I could not review them if I would. "Time will not shelve these books," the world called for them or they would not be; the want brought the supply. Years will not exhaust the supply, but time will reveal Madame Blavatsky as the woman of this century; but apart from her personality, why not let the work stand on its own merit, filling in the gaps in our materialistic science, and making man something more than a helpless instrument to be played upon by Nature's forces, and then to be lost in the seething tide of years?

The time is not far distant when Spiritualists and Theosophists will find they are wrangling over a shadow, while, unless they are careful, the substance will slip their grasp. There is "no religion higher than truth"; let us seek for the wisdom that will reveal the truth to our minds.

#### PATANJALI'S YOGA APHORISMS.

PATANJALI'S YOGA APHORISMS. *An Interpretation:* by WILLIAM Q. JUDGE, assisted by JAMES HENDERSON CONNELLY. *The Path*, 21, Park Row, New York, 1889.

In the preface Mr. Judge states that this little work is not a re-translation of Patanjali, but simply an interpretation of the text as published by Mr. Tookaram Tatyā of Bombay, which is a reprint of the translation made by the late Dr. J. R. Ballantyne and Govindadeva Sastri. The preface is explanatory of results to be obtained by a course of Yoga training, and in the text many points are brought down to the level of the modern mind. For example, Patanjali says, (II. 44,) "Through inaudible muttering there is a meeting with one's favourite Deity," which Mr. Judge explains as follows: "By properly uttered invocations—here referred to in the significant phrase 'inaudible mutterings,' the higher powers in nature, ordinarily unseen by man, are caused to reveal themselves to the sight of the Yoga; and, inasmuch, as all the powers in nature cannot be evoked at once, the mind must be directed to some particular force, or power, in nature—hence the use of the term 'with one's favorite Deity.'" Of course those who are likely to practise Yoga in America all understand how a "favourite Deity," a "higher power in nature," and a "force in nature," are one and the same thing, and in what form he, she or it will be "revealed" on "invocation."

The work of interpretation is very creditably done, and the dedication runs as follows:

"This book is laid upon the altar of Masters' cause, and is dedicated to their servant H. P. Blavatsky. All concern for its fruits or results is abandoned: They are left in the charge of Karma and the members of the Theosophical Society."

As "all concern for its fruits or results are abandoned" by the publisher and editor of these Aphorisms, it may perhaps not be inopportune to state that, here in India at least, the practice even of the modified system of restraint of breath, as recommended by Patanjali, is considered dangerous without a competent guru or instructor, who has himself learned Yoga from a similar competent instructor. Another thing should be kept in mind by the student, namely, that Patanjali's Yoga Philosophy is only one of the six systems which together form what is called "Indian Philosophy;" moreover that the Vedānta is the system most in conformity with the "Wisdom Religion," the ancient "Arya"—or noble—religion as it is frequently called here. Of course it is not for the sake of the philosophy contained in Patanjali's Aphorisms that there is such a demand for the work, but it is as well to remember the above fact.

There is one little point suggested for remark by the last paragraph of the preface. Mention is made therein of "the doctrines again brought forward by the Theosophical Society." Mr. William Q. Judge is at present the Vice-President of the Society, and no one knows better than he does that the Theosophical Society *does not bring forward any*

*doctrines.* Theosophy has been laid before the world by Fellows of the Society, but if *the Society* has brought forward any doctrines, or should be held accountable for any opinions. *The Theosophist* would like very much like to know what they are, and when and where they have been published. Mr. Judge also knows perfectly well that the proper term to designate those who hold the diploma of the Fellowship in the Theosophical Society is "Fellow," not "Member." The French say "Membre," having no convenient equivalent for "Fellow," and they write M. T. S. instead of F. T. S. No doubt the above very obvious errors have slipped into the work through inadvertence on the editor's part.

Received, the usual Magazines.

Also "GAOSHANKAR UDAYASHANKAR, C. S. I.," by TAVENIAL UMIA-SHANKAR YAJNIK. Educational Press, Bombay, 1889. Being the Life of the Ex-Minister of Bhavnagar, now in retirement as a Sanyasi.

"PROBLEMS OF THE HIDDEN LIFE," by "PILGRIM." George Redway, London. Received too late for review in this number of the *Theosophist*.

"THE STRUGGLE FOR RELIGIOUS AND POLITICAL LIBERTY," by THEO. C. SPENCER. The Truth Seeker Company, 28, Lafayette Place, New York, 1889. This little work is dedicated "To Working Men and Women," and gives a clear and concise account of the subject treated, eminently calculated to improve the minds not only of those to whom it is dedicated, but also of *illers* of every grade of society.

"HEAVEN REVISITED," by MRS. E. B. DUFFEY. Religio-Philosophical Publishing House, Chicago, U. S. A., 1889. The author gives in 100 pages "A narrative of personal experience after the change called death." The work, like so many others of a similar nature, is of considerable interest to students of the hidden side of things, for there can be no doubt that the things seen by the narrator were very real to her at the time, although they may not represent the adventures of the Ego in the realm to which most Theosophists believe that entity to take its flight after this mortal life.

## Correspondence.

## LEPROSY.

A correspondent writes:—

ot "The Theosophical Society has, no doubt, a better opportunity than any other body of men, of learning from Pandits and other students of the wisdom of ancient Aryavarta what measures the wise men of old took to prevent and cure disease. May I ask whether the Society could make a better use of its opportunities than by finding out whether there is in any old book a cure for leprosy? The last census shows that there were 131,618 of these unhappy creatures in India, and it is known that the disease is rapidly increasing; and the result of the late Government inquiry into the subject is that the Governor-General in Council has come to the conclusion that the Government can do nothing in the matter, since modern medical science knows of no cure, and the isolation of those suffering from this horrible and infectious disease, which has been found so efficacious in other countries, is declared to be too expensive for the Government to undertake."

[We should be very glad indeed if any reader will send us correct and comprehensible information with regard to the treatment of leprosy in former times; but we believe, at least we hope, that our correspondent is mistaken with regard to the apathy, indifference and future non-interference of our sanitary authorities, it is said now that the Government *does* intend to take steps to isolate the lepers.—Ed.]

## HINDU MARRIAGE.

SIR,—As a European (I enclose my card) I hope you will permit me to say that your Correspondent signing himself "Gyanendra N. Chakravarti" can know very little of our ideas and habits if he thinks that a marriage among Europeans, "which springs up out of the mutual desire and inclination of a youth and a damsel," is the same thing as one "contracted for the purposes of amorous embraces," as seems to be his idea, for he couples those two sentences together with an "and." The former is a marriage which may have, and generally has, *love* for its basis; the latter is a union founded merely on animal sex desire, and nothing could be more different than those two are. If the "anglicised Pandit Dr. Siromani" knows so little of our country and race as to suppose that "marriage by courtship" means the latter kind, he is simply pretending to be what he is not, when he calls himself *anglicised*, for he proves himself ignorant of our most elementary ideas and institutions. I have my own ideas about marriage, but as you might not agree with them, I shall not mention them here. But I beg to call your editorial attention to the enclosed article out of the *Hindu* of May the 10th, if you have not seen it. I feel certain it would amuse your English and American readers.

Yours,  
T. \_\_\_\_\_.

SOME FACTS RELATING TO MARRIAGE CUSTOMS IN INDIA.

(From the *Hindu*.)

We take the following facts and statements from the excellent book published by Mr. Dayaram Gidumal, and hope that they will stimulate the energy in thought and action of our social reformers and educated countrymen in general. We have omitted the names of the gentlemen who are responsible for the facts and statements, and whose wording too we have adopted as far as possible, as it is found in the book.

Infant marriage is largely practised more among Brahmins than other castes in Southern India. Komatties and high caste Vellalas have followed the example of the Brahmins. When 9 per cent. is the average of widows in the European countries, 21 is the percentage obtaining in

India, and 31 the percentage among the Brahmins. A man approaching the grave can easily secure a girl of 9 or 10 years for his partner, provided he makes up his mind to pay a handsome price for her. A leper can in the same way secure the hand of a fair maid for money.

In the Ahmedabad District, a Magisterial case occurred, in which a big grown-up Kunbi girl having been betrothed to a small boy, he was poisoned by the friend of the girl when she arrived at maturity. Cases of this kind sometimes occur in Gujerat; but not in the Deccan and Karnatic. In Kurdwa, Kunbi caste marriages take place at an interval of 12 years, the custom being based on a supposed oracle of the goddess. Amongst some other castes, it has been customary to celebrate marriages at certain intervals, with a view to ensure a saving of expenditure connected with caste feasts. When there are too many sub-divisions of castes, with strict injunctions against intermarriage outside the subdivision, it is natural that parents become anxious to secure for their sons and daughters suitable wives and husbands, as soon as possible. This has been carried to such an absurd extreme, that in Gujerat and Kathiawar, infants, a few months old, are married in some castes, where marriages are allowed to be celebrated at certain long intervals. In these castes, even unborn children are married. This is managed thus: When two women are in the family way, to whose children's marriage there is no hindrance on account of consanguinity, &c., they agree, with their husband's consent, that if the issue of one is a male child and that of the other a girl, the two unborn children are to be regarded as married. With this understanding the two mothers go through the ceremony with balls of flowers in their laps. If the issue of both is male or female, the ceremony goes for nothing. The common saying "my children were betrothed while in their cradle yet," is the proud expression of the completely satisfied aspirations of a Gujerati parent.

Most parents find it difficult to secure suitable husbands for their daughters, unless they promise and can afford to pay a round sum of money (seldom below Rs. 1,000) to the intended bridegroom or his parents. It is now become almost a fashion for one side to demand, and for the other to submit to this payment, as a condition precedent to marriage. The result is, children of poor parents who cannot pay the heavy price, grow up to a mature age without the chance of marriage. This is the state of things in Gujerat. But in the Telugu country the opposite state prevails, because the practice complained of is not the sale of boys, but of girls. This practice has become so rife in those parts of the Madras Presidency, that girls are disposed of in marriage to the highest bidder, like goods at an auction sale without reserve, every other consideration being subordinated to money.

In some castes in Gujerat, marriages between members of the same gotra, or between persons otherwise within the prohibited circle of relationship, though prohibited by law, are recognised. The custom of marrying within prohibited degrees is of recent origin. Another practice equally repugnant to the notions of orthodox Hindus, which has arisen from the difficulty of getting a sufficient number of eligible girls, is the very abominable system of exchanges. The family of A can only get a bride for one of its boys from B's family, on condition of A's family giving one of its girls to a boy in B's. In many cases, there is no bride to be got unless there is a bride for exchange. The practice had gone so far that sometimes when the bride's family has no present necessity for a girl, there are conditions made to the effect that the future female issue of the marrying girl should be at the disposal of the members of her parent's family, for the purpose of procuring in exchange

girls for boys that might be born in the family. In some castes no bride can be got except on condition of exchange.

In Orissa, the evil is less than in Bengal, for, in the former Province, young children are only betrothed, and a second ceremony takes place when the girl is old enough to cohabit with her husband; but in Bengal the infant proceeds at once to her future home. Among the Kandaets and Kurrans of Orissa, infant-marriage is not practised at all, and girls and boys attain the age of 16 and 20 before they think of marriage.

In the Punjab, early marriages are probably less prevalent among the illiterate masses than among the educated. There are considerable tracts of country in which the customs of the country are opposed to early marriages, and it is usually the higher castes and the people of best social positions who consider them most necessary. Where they do not prevail, the physical characteristics of the people are evidently better than where they do.

One of the causes of indebtedness of the agriculturists, jagirdars, and old families, is *Kurtoot*, or anxiety to get a great name on the occasions of marriage, &c., and if a father of a high caste girl does not show his *Kurtoot* beyond his means on such occasions, he is sure to expect the displeasure of his daughter's parents-in-law, and his daughter will, during her infancy, receive the hints of the failure, and ill-treatment.

In the Punjab, it is the custom among almost all classes to betroth boys and girls when they are mere infants. Most people have not the courage to refuse an offer of betrothal for their sons, when it comes from the parents of a girl, for fear of getting a bad name among the community to which they belong. Others again hasten to get their sons betrothed, because, if a boy grows up unbetrothed, it is frequently considered to be due to some defect in the boy or the family, and it then becomes difficult to get the boy betrothed afterwards. On the other hand, the parents of a girl are anxious to betroth her as soon as possible, for if they wait till the girl grows up, they rarely succeed in finding a suitable match for her, all the boys of well-to-do families having been betrothed beforehand. In that case it becomes necessary always to be on the lookout for a widower of comfortable means, or the girl is given in marriage to a boy of poor parents.

On account of extreme divisions of caste and on account of reluctance or rather impossibility of our marrying from another caste, girls for marriage are generally scarce, and hence follows their sale to the highest bidder. It is quite the contrary with the Amil community in Sindh. Here there is a regular sale of boys to the highest bidder who has a daughter or two to dispose of. The reason is that the rules of the Amil Panchayet do not prevent them from thus marrying their boys with girls from other Hindu classes of Sindh. The Amils are thus free to import girls, but not to export their own. The number of girls and boys for marriage being out of proportion, a sale of boys follows.

[This letter must end the correspondence on Hindu Marriage.—Ed.]

#### WHO AM I?

TO THE EDITOR,—The question: "Who am I?" is just as puzzling and just as interesting as it was in the days of Socrates. One frequently reads that man only is self-conscious, animals having no more than simple consciousness. Now, leaving out of consideration the obvious question: How do we know that an animal never says to itself: "Old

fellow, I guess you are hungry!" which would entitle it to be credited with a very respectable amount of self-consciousness, let us take a man and an animal, say our old friend in need "John Smith" and his dog, and examine them. The former knows that he knows, and the latter knows without being aware of the fact. Now, "Tom Brown" also knows that he knows, and John Smith knows that Tom Brown knows that he knows. But John Smith only knows that fact about Tom Brown, because both he and Tom Brown being men, their knowledge of themselves is similar, since their minds are similar. If, however, that be the case, what John Smith knows to be true of Tom Brown he knows to be true also about himself, and since he knows that Tom Brown knows that he knows, he likewise knows that he, John Smith knows that he knows. It is perfectly clear, therefore, that anybody who chooses to analyse his mental processes must see and feel that not only does he know that he knows, but also that he knows that he knows that he knows. The same reasoning applies to a still more interior knowing, so that it would seem to be quite as true that man knows that he knows that he knows that he knows as that he simply knows that he knows, which after all, a good many people do not know, for they have never thought about the matter.

If one reflects it seems that at each backward or inward step the "knower" becomes more general in character. It is only by looking at the matter from a point of view that includes Tom Brown as well as John Smith that one finds out that he knows that he knows that he knows, and every further step, and there would seem to be no end to them, appears to involve a larger generalization. Now it is quite conceivable that we are constantly able to get back of ourselves, as it were, by continually imagining our consciousness expanded, so that the former knower becomes an integral part of a larger knower, which larger knower it is that knows that the lesser knower knows; but in that case a difficulty arises. Anyone who performs the mental operation of getting behind himself, and viewing himself as a third party, of whom he can say that "he knows that he knows," becomes aware that the operation is not of the nature of an expansion towards the outside but of a continual getting more and more inside of oneself. Now, I should like to know how these ideas or feelings are to be reconciled:—that it is an inner and still more inner man that becomes successively the "knower," and yet that this "knower" feels that at each step it is a larger "self" that knows, and which includes the previous knower, and in fact all the previous knowers, in itself. Can you in your wisdom throw a little light on the subject?

PUZZLED.

[Our esteemed and metaphysical correspondent ought to consult a professional inventor of theories of the Universe, of whom there is no dearth at present. As to the Editor, he is in this case somewhat in the condition of John Smith's dog—he "does not know that he knows." "Puzzled" has mentioned Socrates, but that sage is credited with having said that he differed from other men in that he was aware of his ignorance; that is to say, he knew that he did not know, while other men did not know that they did not know. There seems no reason why our correspondent's argument should not hold equally in this case, and so we get a negative series, to wit:—"I don't know that I don't know that I don't know," etc. These two views of man when combined seem to give a compound in which Gnosticism and Agnosticism are amalgamated, if not harmonized, and which might be worked up into a new view of man and the Universe. It seems, however, that "Puzzled" has only stumbled upon a concrete instance of the general truth that we may lift up veil after veil and still find an apparently endless series of other veils behind. The ultimate "Knower" is the Unknowable. The ultimate Not-knower is also the Unknowable. Therefore the Unknowable is both in-



finite knowledge and infinite ignorance, or in other words it is the sum of positive and negative knowledge. Or, to put the same idea in other words, Absolute Consciousness is Unconscious. As for the curious fact the more we get into ourselves the more we get out of ourselves, it is one of those paradoxes which meet the student at the threshold of occultism. Still it is only a paradox, because our "triangles" are interlaced. If "Puzzled" will pull his triangles apart until their apexes touch he will get light.—Ed.]

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TO CORRESPONDENTS.

T. S. B., *Allahabad*.—We have had no intimation that Dr. Franz Hartmann's story "The Talking Image of Urur," now running in *Lucifer*, is to be published in book form. As to our opinion of the story, or of the motive of the writer, it is too soon to offer it. The following translation of a little Fable by a Persian poet may, or may not, be applicable to the case:—

THE LION AND THE ASS.

"There was once a Lion who was known and respected by all the beasts of the field. A certain ass came one day to the forest where the Lion dwelt, and when he saw the honor that was paid to the noble beast, his heart was filled with envy, and he longed to be king instead of the Lion. But the animals, seeing that he was only an ass, paid no attention to what he said on that subject. So he took the viper, and the toad, and the pig, and the vulture aside, and promised them that if they would make him king they should be his ministers; and they plotted together against the Lion; but when the Lion heard of it he only smiled, for he knew that all the other animals saw that it was only an ass, a viper, a toad, a pig, and a vulture that plotted against him. And lo! the Lion one fine day made a journey into a distant forest; and when he was gone the ass bethought him that he would kick and bray, in order to let all the animals see what a wise and courageous beast he was. So he went to the Old Lioness and said: 'I prithee hold my head while I kick and bray, for the Lion has gone into a far country, and all the animals when they hear me bray and see me kick into the cave where the Lion dwells, will perceive that I am a nobler animal than he is, and will make me their leader.' But the Old Lioness, instead of killing and eating the ass as all the animals expected, said to him, 'Be satisfied, Oh ass, for surely the consideration thou now enjoyest among all the beasts is more than thou deservest, and verily must come from thy good Karma in a former incarnation. Think not that thy braying and thy kicking can make the Lion other than a Lion. If I should hold thy head for thee whilst thou brayest and kickest to the cave of the Lion, lo! all the animals would know thee for what thou art: a malicious ass, an envious ass, a conceited ass, a mendacious ass, a cowardly ass, a libidinous ass, a dishonest ass, in a word, an arrant humbug of an ass; whereas if thou continuest to bray softly in thy sweet falsetto as heretofore, telling the other animals about the beautiful things thou hast in thy inside, they will continue to believe thee to be an ass of saintly life and spiritual nature.' Thereupon the ass waxed wroth and said: 'If thou refusest to hold my head, Oh Lioness, behold! I will go to a certain beast I know who lives by the Garden near the Strand, and who is a professional holder of asses' heads while they kick and bray, and when he holds my head I will kick and bray against thee too, which will please him mightily.' Then the Lioness smiled and said: 'I will hold thy head for thee, for even a poor ass must meet its Karma.' But when the animals heard the vile and discordant noise the creature made, and saw the insults that he offered to the absent Lion, they rushed with one accord upon him and tore him to pieces; and when the Lion came home and saw the ass's skin hanging above the entrance of his den, he sighed and said: 'Alas, poor ass! Why didst thou not continue to bray softly in thy sweet falsetto, concerning the beautiful things thou hadst in thy inside!'"

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सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

LE PHARE DE L'INCONNU.

IT is written in an old book upon the Occult Sciences: "Gupta Vidya (Secret Science) is an attractive sea, but stormy and full of rocks. The navigator who risks himself thereon, if he be not wise and full of experience,\* will be swallowed up, wrecked upon one of the thousand submerged reefs. Great billows, in colour like sapphires, rubies and emeralds, billows full of beauty and mystery will overtake him, ready to bear the voyager away towards other and numberless lights that burn in every direction. But these are will-o-the-wisps, lighted by the sons of Kāliya† for the destruction of those who thirst for life. Happy are they who remain blind to these false deceivers; more happy still those who never turn their eyes from the only true Beacon-light whose eternal flame burns in solitude in the depths of the water of the Sacred Science. Numberless are the pilgrims that desire to enter those waters; very few are the strong swimmers who reach the Light. He who gets there must have ceased to be a number, and have become *all numbers*. He must have forgotten the illusion of separation, and accept only the truth of collective individuality.‡ He must see with the ears, hear with the eyes,§ understand the

\* Acquired under a Guru.

† The great serpent conquered by Krishna and driven from the river Yanama into the sea, where the Serpent Kaliya took for wife a kind of Siren, by whom he had a numerous family.

‡ The illusion of the personality of the Ego, placed by our egotism in the first rank. In a word, it is necessary to assimilate the whole of humanity, live by it, for it, and in it; in other terms, cease to be "one", and become "all" or the *total*.

§ A Vedic expression. The senses, counting in the two mystic senses, are seven in Occultism; but an Initiate does not separate these senses from each other, any more than he separates his unity from Humanity. Every sense contains all the others.