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“ THERE IS NO RELIGION HIGHER THAN TRUTH.”

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

OLD DIARY LEAVES.\*

FIFTH SERIES, CHAPTER IV.

(Year 1893.)

I N the compilation of my Diary Leaves I have now come to the point where I must discuss the date of the first teaching by H. P. B. of the theory of reincarnation. In the first volume of my O. D. L. I enter fully into the subject (*vide* Chapter XVII.), citing passage after passage from her writings and mine to show that we—I, at any rate—were not then in possession of this most important key to the whole system of Eastern philosophy. Of course, it is no concern of mine why we were not taught it, and when I say “we” I mean myself and the personality whose physical body was functioning as the chief amanensis of the Great Teachers. I do not believe that the mystery of the incongruity of the New York teachings of 1875 and the later Indian ones can be explained, at least to the satisfaction of those who attack the problem from the standing point of literary criticism: to those who have the power to lift the veil and study the question from the inside, this difficulty vanishes. But students limited to the physical plane, cannot be expected to receive as final the explanations of advanced pupils of the White Lodge. The conclusion to which I long ago came was that it must just be left as a mystery.

On the 7th of June documentary proof came to me that a certain “Dr. A. Martinez” who headed the newly formed group at

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\* Four volumes, in series of thirty chapters, tracing the history of the Theosophical Society from its beginnings at New York, have appeared in the *Theosophist*, and two of the volumes are available in book form. Prices: Vol. I., cloth, illustrated, Rs. 3-12-0, or paper, Rs. 2-8-0. Vol. II., beautifully illustrated with views of the headquarters, Adyar; cloth, Rs. 5; paper, Rs. 3-8-0. Apply to the Manager *Theosophist* or to any Theosophical book agency throughout the world.

Buenos Aires, and procured from me a charter under false representations, was the expelled "Dr. Alberto de Das" of Spain. His South American pseudonym was in reality the surname of a respected lady medium and clairvoyant whom he had got under his hypnotic influence. In our March number I give some interesting details about this picturesque confidence-man, whose latest public appearance has been at Washington, D. C., under the name of "Dr. Sarak;" and by the last American mail I have received the information that he had actually persuaded a credulous group—including two or three of our own members—to pay him \$500 for a charter from the "Esoteric Lodge of the Grand Masters of Thibet!" To what absurd lengths will not human credulity go. My correspondent writes that the exposé in the March *Theosophist* had "blocked Count Sarak's little game. The little company had already been initiated \* \* \* in a back room where Sarak had set up an altar, and ranged around the pictures of his masters (a villainous set of faces) before which he performed in a white robe." The next step taken by this person was an astral attack on a certain lady who had taken part in exposing him. Our correspondent says: "she had a severe blow or shock in the region of the solar plexus, and she would not go to bed alone at night, so a companion who was quite psychic, stayed all night with her, and this lady plainly saw Sarak's astral attempting to do some devilment. For a day and night Miss—fought off his influence." Of course these statements must be taken for what they may be worth, but it is certainly true that this is the third or fourth case reported to me by the victims, where ladies have been persecuted and terrorised on the astral plane by men who had the power to function there and whose assaults were prompted by a spirit of revenge or lust. Some strange confidences are made to me in my travels and I feel it my duty to warn the reader that such things are possible and that their safety can only be assured by their summoning to their aid all the will-power of which they are capable, on the lines laid down by Mr. Leadbeater, Mrs. Besant and all other experts in these subjects. If my readers care to see what horrible risks are run by those who rashly cross the threshold between the physical and the astral planes, let them read the literature ready to hand, including the works of Des Mousseaux, Sinistrari, Eliphas Levi, Francis Barrett, H. P. B., and our own more recent writers. During my long foreign tours of 1900 and 1901 three cases of such combats on the astral plane came to my notice, and quite recently one of my dearest and most valued lady colleagues has reported to me her own similar experiences.

It appears from my diary for 1893, that my time was fully taken up during the greater part of the month of June, in hunting up materials for this historical retrospect. On the 21st of that month however I had word from Dharmapala to the effect that "two

Burmese millionaires" would "advance the Rs. 1,00,000 to buy Buddha-Gya;" but my recent inquiries at Rangoon inclined me to receive the assertion with several grains of salt. My caution was warranted for, a month later, I received from Moulmein, from one of these two rich Buddhists an offer of the Rs. 1,00,000, if I "would buy the property for him," that is, in his name and not that of the Maha-Bodhi Society.

The famous letter of the late Professor Max Müller denying the existence of any esoteric meaning in either the Buddhistic or Brahmanic scriptures was received by me at Adyar on the 4th of July of the year under review. I have referred to it more than once in my writings but, now that the eminent Orientalist is dead and gone and can write no more on the subject, I think I had better quote from his letter (written at Constantinople, June 10th, 1893) his unmistakable condemnation of the views of all believers in an esoteric interpretation. Professor Müller says :

"Now with regard to your letter,—I can quite understand your feelings for Madame Blavatsky, particularly after her death, and I have tried to say as little as possible of what might pain her friends. But I felt it my duty to protest against what seemed to me a lowering of a beautiful religion. Her name and prestige were doing, I thought, real mischief among people who were honestly striving for higher religious views, and who were quite willing to recognise all that was true and beautiful and good in other religions. Madame Blavatsky seems to me to have had the same temperament, but she was either deceived by others or carried away by her own imaginations.

"There is nothing esoteric in Buddhism—Buddhism is the very opposite of esoteric—it is a religion for the people at large, for the poor, the suffering, the ill-treated. Buddha protests against the very idea of keeping anything secret. There was much more of that esoteric teaching in Brahmanism. There was the system of caste, which deprived the S'udras, at least, of many religious privileges. But I do say that even in Brahmanism there is *no such thing as an esoteric interpretation of the S'âstras?* The S'âstras had but one meaning, and all who had been properly prepared by education, had access to them. There are some artificial poems which are so written as to admit of two interpretations. They are very wonderful, but they have nothing to do with philosophical doctrines. Again there are, as among the Sufis, erotic poems in Sanskrit which are explained as celebrating the love and union between the soul and God. But all this is perfectly well known. There is no mystery about it. Again, it is true that the Vedânta Sutras, for instance, admit of an Advaita and a Visishtadvaita interpretation, and the same applies to the Upanishads. But all this is open and nothing is kept secret from those who have passed through the proper education. Besides, in our time all MSS. are accessible,

and the most important S'âstras\* and their commentaries have been printed. Where is there room for Esoteric doctrine? No living Pandit or Mahâtma knows more than what is contained in MSS. though I am quite aware that their oral instruction, which they freely extend even to Europeans, is very helpful towards a right understanding of the Sanskrit texts and commentaries \* \* \* \*  
 You can really do a good work if you can persuade the people in India, whether Buddhists or Brahmans, to study their own religion in a reverent spirit, to keep what is good and to discard openly what is effete, antiquated and objectionable. If all religions would do that, we should soon have but *one* religion, and we should no longer call each other unbelievers and Giaurs and commit atrocities like those in Bulgaria in which the Christians were quite as bad as the Mahomedans. Nothing can be more useful than the publication of the old texts—critically edited and trustworthy translations. My "Sacred Books of the East" have opened people's eyes in many places. I found them at Constantinople. I am sorry to say I cannot continue the series. We have lost £3,000, and neither the University of Oxford nor the India Office will vote more money, still, some one will come hereafter and continue the work."

I think the best thing to be done is to leave Professor Müller's views on Esotericism to be dealt with by the "living Pandits" themselves. We can only regret that the illustrious Western scholar should never have been able to visit India and to discuss this important question with able Indian Pandits who know that man's consciousness is able to grasp the ultimate truth by functioning on a plane higher than that on which the dictionary, grammar and encyclopædia are milestones by which a man's progress towards the attainment of knowledge is marked.

Mr. Judge and his party were guilty of a bitter injustice towards Mrs. Besant, and in his case was added the sin of a base ingratitude. No one who has ever heard her defending absent friends who have been maligned, can have the slightest doubt that with her, loyalty to those she loves or respects is an overmastering impulse. I have heard her publicly defending H.P.B. when she rose to great heights of eloquence. Being herself trustful and scrupulously honest, she did not believe it possible that Mr. Judge was not the mouthpiece of the Masters, that he claimed to be but, on the contrary, was deceiving her and others with cold cynicism. I recall these incidents when reading my diary entry of July 25th

\* The word S'âstra must surely not be taken as that only which is printed or written down, but must include whatever instruction the Guru gives his disciple. Every sacred book of India is but a certain block of religious teaching supplemented by the verbal interpretations, commentaries and additions imported by the Guru. Is it not true that one is constantly meeting with blanks in the texts where the reader is referred to the teacher for explanations which cannot be made public, but can be imparted only to those who "deserve" and have made themselves fit for it? Prof. Müller himself admits that these teachings are very helpful towards a right understanding of the Sanskrit texts and commentaries; but his error is in supposing that they are "freely extended even to Europeans."

(1893) where I note the receipt by that day's foreign mail, of angry letters from her to Messrs. Edge and Old, formerly members of the London staff, but then transferred to that of Adyar. These young men had taken exception to some puerile views and mis-statements of fact recently made by Mr. Judge, and their letters to friends in London had caused a great sensation and aroused in the minds of the Judge party the bitterest resentment. Mrs. Besant was then at Home and under the influence of the pervading sentiment among her friends—who, at the same time were Judge's—she read the letters in question: to myself she wrote in plaintive terms about their alleged defection and said that America would cut off my money-supplies if I kept the young men here. It was a sorry business that such a noble soul as she should have wasted sympathy over so ignoble a person. Messrs. Old and Edge do not seem to have been much influenced by her letters, for in the *Theosophist* for July of that year will be found their answer to and criticism upon Mr. Judge and his utterances, in an article entitled 'Theosophic Freethought,' which will repay the trouble of perusal.

My diary now brings us to one of the most painful episodes in our Society's history, the defalcations and suicide of the then Treasurer and Recording Secretary, Mr. S. E. Gopalacharlu. It is not a pleasant thing to dwell on, and yet, being historical, I cannot gloss it over. He was a contributor to the *Theosophist* and to a few foreign periodicals, a member of the E.S.T., and while being quite an exemplary character, in the estimation of the public, he also enjoyed the confidence and esteem of his theosophic colleagues. As Treasurer of the Society he had in his charge the money belonging to several funds, the contents of which were kept in the Government Postal Saving Bank, and the pass-books were in his official name. Among these funds was one called the H. P. B. Memorial, containing nearly 4,000 rupees. At a certain time it was decided that this money should be transferred to the Indian Section account, and he was notified accordingly. Instead of handing over the money, however, he committed suicide and a subsequent examination of his books showed that he had been systematically defrauding the Society. To myself, as President, he had rendered false accounts and shown the pass-books of the Savings Bank in which the entries were falsified. In this way he had also deceived the official auditors who made the usual financial report to the Convention of 1892. His colleagues had been also deceived about his private life which we found had been the opposite of blameless. Besides robbing us he had obtained his wife's valuable jewels by false representations, had pawned them, and spent the proceeds in dissipation. He had also embezzled and spent the hard-earned savings of a relative. In a written statement discovered after his death, he declared his intention to kill himself with a dose of poison obtained at a designated shop, and wished us

all to understand that he had deliberately cheated and robbed us, to procure the means of enjoying life as much as possible while the chance lasted. A more cynical, heartless and selfish dying message could not be imagined. His defalcations amounted to nearly Rs. 9,000, a very small sum in dollars and pounds but a large one to poor people like ourselves. On hearing the news Mrs. Besant, then in London, showed her characteristic unselfishness. She had just received a small legacy of £50, and this sum she cabled me. Miss Etta Müller, Mr. Keightley and other generous friends, started a subscription and ultimately the losses were all made good. Some of that class of people who are always wise after the fact, and always saying what ought to have been done, ventured the opinion that if we had only suspected Gopalacharlu's honesty we might have adopted precautions to prevent his stealing our money. But that is the very point, we did not suspect him; quite the contrary, for, as above stated, there was nothing in his life or conversation to make us withhold our full confidence. How often the thing happens that a man who has been a shining light of probity, perhaps a friend or relative of our own, suddenly gives way to a stress of temptation at a critical moment and enters the downward path. In my annual address at that year's Convention I said: "Every year we read in the press of all civilized countries, of similar and far worse offences by trusted officers of the soundest banks and the most carefully managed public companies and private business houses. The fact is that the world's vast business is transacted on the basis of mutual confidence. In Sir Henry Maine's "Ancient Laws," pp. 306-307, we read that, as regards the multiplicity and astounding complication and success of great frauds,—

'The very character of these frauds shows clearly that before they became possible the moral obligations of which they are the breach, must have been more than proportionally developed. It is the confidence reposed in and deserved by the many which affords facilities for the bad faith of the few, so that, if colossal examples of dishonesty occur, there is no surer conclusion than that scrupulous honesty is displayed in the average of the transactions which, in the particular case, have supplied the delinquent with his opportunity.'

There is no reason in the world why the Theosophical Society should expect to be more exempt than any other, from these misfortunes. Those of us who are its managers have just to do the best we can to protect its interests and then let the law of Karma work out its effects.

I will mention an incident of this period, not because of its own special importance, but for the sake of its general bearing upon the subject of the secessions and periods of unrest through which we have passed at different times. In the year under review, two of our Parsee members of Bombay who had been among our most active men, suddenly seceded and began a course of bitter newspaper attacks upon the Society. As they had been until then enthu-

siastic members, both of the Society and of the Eastern School, their conduct was quite incomprehensible. But on the 14th of September I received from a mutual friend at Bombay, a letter written him by one of the seceders, saying that the reports and scheming of a certain person, a crony of the late Treasurer, had driven him and his friend out of the Society. Now the point to observe is this : that there is nothing whatever in the management of the Society, the prosecution of its work or its treatment of its members, that affords a valid excuse for deserting and denouncing us ; such faults and mistakes as there may be among the officers, are venial and as a general rule our work is well done and unselfishly. But in this body of ours as in all others in history there are a few individuals moved by ambition or personal spite, who plot to create trouble for the pleasure it gives them to make their neighbours suffer : jealousy and envy are most commonly the active motives. What happened in this Bombay case has happened in others, and when one comes to study to the bottom the great Judge secession, one finds these passions, with vanity added, the springs of conduct.

Having been suffering from nervous debility, a re-action from the excitement which I had been passing through, I went for a change to my cottage in the mountains for three weeks, and then sailed for Colombo, to arrange with the Buddhists for the receptions of Mrs. Besant and for her lectures. I reached there on the 30th of October, and from that time onward had my hands full with a variety of business, such as inspecting schools, meeting committees, consulting with the High Priest and explaining who Mrs. Besant was and what had been her public services. She and Countess Wachtmeister arrived on the 9th of November, late in the evening. From 2 to 8 P.M. a thousand people, including 200 of our boy pupils and 125 girls, had waited patiently for them and then dispersed. They landed at about 9 o'clock the next morning. At our headquarters, three engrossed addresses were read to them in the presence of a large crowd, and at the Sangamitta school, where they were to be the guests of Mrs. Higgins, another address was read by the prize girl of the school. Mr. R. C. Dutt, C.I.E., the respected Hindu publicist and historian, and other passengers breakfasted with us, and altogether a charming impression was made on our ladies by their reception in the Island. At 2 P.M. we took train for Kandy. We were escorted from the station to our lodgings by a great torch-light procession and the whole Buddhist population of the town lined the streets and made noisy demonstrations of welcome. At 8-30 P.M. Mrs. Besant lectured in the Town Hall on the subject of "The World's Great Needs." The large audience was deeply impressed and excited to enthusiasm by her eloquence, frankness of speech and sympathy for the views and aspirations of the Sinhalese people. The next morning was devoted to a drive around the lake, visits to temples and a prize distribution at our local High School.

We returned to Colombo by the 10-40 A.M. train and were given a garden party at the Sangamitta School. Mrs. Besant lectured in the evening at the Public Hall to a packed audience. H.E. the Governor and Lady Havelock, H.E. the Commander-in-Chief, and most of the influential Europeans and other inhabitants of the town were present. The audience listened with the closest attention to the lecture, and the applause at the end was vehement. There was great disappointment because of the impossibility of her giving a second lecture. The impression made upon the Buddhists may be gauged from a remark that was overheard as the audience were passing out. "There is not much use" said an enthusiastic Sinhalese man, with his eyes sparkling, "in our getting the priests to preach Bâna to us when we can hear lectures like that;" and really the remark was justified, for I doubt if the basic Buddhist doctrine of Karma was ever more clearly or attractively expounded in the Island before. With these two lectures the great Indian tour of Mrs. Besant, 1893-4, was inaugurated and the success which crowned them was but a foretaste of that which followed her throughout.

On the 12th we went from Colombo to Galle by train. At all the principal stations the children of our Buddhist schools cheered her with their piping voices and swarmed like bees outside the door of her carriage. Flowers they brought—loose, in bouquets and in wreaths. At Ambalangoda the children read an address to her, and at one or two other stations where the train made but brief stops, written addresses were handed in to her along with the tribute of flowers. Reaching Galle at 3 P.M. we had an enthusiastic reception at our Mahinda College, from the 200 or more pupils, and Mrs. Besant lectured to a very large mixed audience of Europeans and Sinhalese. In the evening, at our quarters, there was a display of fire-works and an exhibition of that weird and striking devil-dancing for which Ceylon is famous. We drove around Galle the next day; at 3 P.M. I lectured by request on "The Aims and Work of the Maha-Bodhi Society;" at 8-30 P.M. Mrs. Besant lectured in the great dining-hall of the Oriental Hotel. This closed our visit at Galle.

We rose on the morning of the 14th at 4-30 A.M. and took the train an hour later for Colombo. At Panadure, often miscalled Pan-tura—the place where occurred the famous controversy between Megittuwatte, the Buddhist champion, and the Reverend Silva, a missionary, in which the latter was completely worsted—we had arranged to stop over one train to enable the citizens to present an address to Mrs. Besant and to hear her lecture. Our local branch there has a fine large school building, and in that the meeting was held and addresses were given by Mrs. Besant and myself. The journey was then continued and we reached Colombo at 5 P.M. On the following day I took the ladies to pay their respects to the High Priest Sumangala, after which Mrs. Besant laid the corner-stone of a new school building that Mrs. Higgins was planning to build



on a piece of land given her for the purpose by Mr. Peter de Abrew. This was the last public act of Mrs. Besant during her present visit to the Island, for the next day we crossed over to Tuticorin to take up the Indian tour proper.

H. S. OLCOTT.

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· IMMORTALITY.

THE great theme which has exercised the thought of philosophers, stimulated the song of poets, and warmed the heart of even the simple and the unlearned, *must* have a permanent interest for every child of humanity. Life is so choked with immediate urgencies as to how to prolong or cheer it that the idea of an after-life often becomes blurred or forgotten ; but hours come when these sink away in some strange fashion, and the hereafter looms up as a vague wonderment or an uncertain tradition. Drop by an effort of will the whole encircling mass of occupations, ambitions, pleasures, and at once there is disclosed that enduring question " What does it all mean ; why are we here at all ; where are we hence to go ? " Each philosophy or religion answers it after its own manner. Some avow absolute ignorance, holding that no knowledge of the unseen can ever be attainable. Some proffer probabilities from analogy, justifying hope of a future from known facts in the present, and by arguments from the structure and the intuitions of man. Some assert immortality as a fact, but sustain it either by a claimed revelation or by testimony that a person once dead had returned to life. But none of this seems to possess the full quality of demonstration ; there is a hidden sense of insecurity which occasionally breaks out in a frank avowal that, after all, faith is the ultimate assurance, a faith which shall not scrutinize the testimony too mercilessly, and which shall supplement evidence with trust. If you ask the Christian on Easter-Day how the resurrection demonstrates immortality, and in what way the re-appearance of a God certifies to the permanent life of men who are not gods, his first bewilderment will end in the production of a text and an insistence on the historic teaching of the Church. Point out that a text is only final to those who accept its authoritative origin, and that a chain of believers is no stronger than one unless it hooks itself to some verified fact, and he has to fall back upon faith in both the book and its custodian. Then you leave him to strew the symbolic flowers on the graves of his departed, knowing well that the flowers and the doctrine will wilt away during the year's materialism, and need annual renewal every succeeding spring.

Of course the various analogies and arguments have force. The almost universal conviction of a future life must have a cause. So diffused a fact in human nature, enduring through all centuries and climes, cannot be an accident. And the only

adequate cause must be an underlying reality, smothered somewhat beneath the hourly press of things of sense, yet sending through them to the surface its inextinguishable aroma. Nature could not have deliberately spread broadcast and affirmed with numberless analogues a pure illusion, misleading, cheating, tantalizing her countless children. The truth she impresses on the human spirit is not a less truth than that re-uttered each year in the springing into fresh life of the plants and flowers. And all those many apparitions of departing spirits hastening for a moment to a beloved one far away, for one brief glance on the way to another life, cannot all be vagaries of the imagination or unsettlement of the nerves. Nor may we dismiss multiform legend and story and myth as mere idle fantasy, designed by and for the credulous, but vacant of any fact. There must be an under-stratum of reality, something which was the genesis of so wide a crop.

Certainly, too, the metaphysical considerations are cogent. They were so to Socrates and Plato, and they have not lost their force as they have been multiplied by later minds. That decay need not reach entities outside the borders of decay seems a rational proposition, as also that the true "I" is not the body it merely dwells in. Life cannot well be thought of as a separated fragment from the great storehouse of vitality, a sip from the everlasting waters which each man takes as he enters existence and then dies away, only to be followed by a never-ending series of disconnected successors, himself obliterated, as they shall be in turn. This is a feeble, a purposeless succession. Surely there must be continuity of the individual, not merely of the mass.

And so one might go on, justifying the instincts of humanity, crediting its anticipations, verifying its reasonings. Yet there would be no advance. All would be an iteration of old insistences, the heir-looms of the race. The cry is still for certainty, evidence, assurance. "If one went unto them from the dead, they would believe," embodies the conviction that only direct testimony can be final, nothing short of it creating more than probability. One hears this at times among the orthodox, some unsatisfied believer finding the old doubt revive even among the Easter hymns and the solemn asseverations of the Burial Office. And if it escapes occasionally from those who are supposed to be at anchor, how wide must be its presence among such as are drifting and tossing upon the waves, to whom Easter is but a sun-myth and the Burial Office a beautiful ecclesiasticism!

How intense is the eagerness for proof is evidenced in the career of Spiritualism. A very new pursuit, less than half a century in years, encumbered with frivolities and absurdities and frauds, many of its leading practitioners exposed in grossest impositions, destitute of a philosophy and never ranging beyond phenomena and marvel, it has nevertheless secured a following of millions and

a continuous journalism largely supported. Why? Simply because it professed to give demonstration of what men desired but could not verify; visible, audible proof of survival after death. If a form presented itself in the exact likeness of the departed, reproduced his very tones and thoughts and phrases, showed familiarity with events known but to it and the one left here, was indistinguishable from the earthly body, what possible explanation was there other than that the dead still lived and could appear, under fitting conditions, once more among us? Anxieties too were soothed. For all brought back the unvarying story of a happy environment, free from all the pains which had desolated life, and with none of the disasters foretold by theologians. All without exception had entered summer-land, and rejoiced to tell survivors of its peace and blessedness. Thus conviction of the reality of soul-survival was re-enforced by grateful assurance as to its quality, and separated friends could commune across the border, those on the hither side re-assured as to the existence and satisfied as to the lot of those beyond. No wonder that Sêance-rooms have been crowded, and tears and doubts effaced from many a heart!

But there was another aspect to the matter. Apart from the general character of mediums and the uncertainty of genuineness where tests were resented or refused, it became gradually evident to more intelligent examiners that the representations of spirit life were generally incongruous and often grotesque. It seemed to make no progress. The so-called spirit maintained precisely the interests and habits of the age at which he left the body, children forever playing with toys, men stationary at the point of their departure. No new truth was given out, no valuable fact imparted, only the old commonplaces perpetually repeated. Nor did any philosophy of the system arise. In all these years some intelligent generalization of the phenomena might be expected, some framework of law and order and rationale. But nothing has emerged. Materializations go on, and spooks from various lands and epochs appear with assurance that all is well, but the field is still barren of any other fruit. If immortality is to receive vindication, it must surely be on better grounds and with larger promise. And so Spiritualism has failed and is failing.

Although Spiritualism is not a contribution to the proof of soul survival, inasmuch as its so-called spirits are really accounted for in a very different way, it is right in this, that nothing short of direct *evidence* as to continuous existence after death can be satisfactory. I do not mean that each one of us need receive that evidence personally. There may be very ample, even conclusive, proof that mid-Africa has been explored, even though we may not meet the explorer himself. One may be entirely satisfied as to the researches of Charcot in hypnotism, while wholly unable to conduct

such researches oneself or to have an interview with Charcot. There is such a thing as reliable testimony. It may seem unattainable in such a matter as *post mortem* states, yet this may be only because the testimony has not become known to us, or because its source is still strange in thought. If such testimony exists, if the witnesses can be shown altogether reliable, if their statements are explicit and receive collateral verification, the satisfaction may be as complete as if the topic were mid-African vegetation or the hypnotic marvels of La Salpêtrière.

One of the boons of Theosophy is the production of just such testimony. There is very clear recognition of the fact that certainty as to immortality is the imperative demand of the human heart, and that guess-work or tradition or argumentation will never satisfy it. There must be proof. And so, along with, very copious exposition of what principle in man it is which survives, and what is the exact effect of death, and what are the conditions and steps to immortality, it brings forward as witnesses those who have undergone death many times, who are able at any time to enter the region of the so-called dead, who know what mental and spiritual processes have place there, who are themselves proof of a continuous life, and who have communicated to us such facts as may dispel doubt, remove anxiety, and arouse energy. I mean the MASTERS.

This term is very strange to Europeans and Americans. They have been accustomed to think of men only as they experience them—various in character and capacity, but always as inhabitants of fleshly bodies, and never surpassing what has been supposed the limit of human nature. And yet with this has been a recognition of what are called "angels," beings of a higher grade and different nature, existing and working after methods we cannot understand, able to manifest in human form and with human speech, but generically as distinct as is a bird from a fish. Theosophy has simply connected these ideas, insisting that there are such beings as men and such beings as angels, but that the one is a more advanced form of the other, a later stage in evolution, a higher development on the same lines. And of all this it gives proof, demonstrating the existence of Masters, exhibiting their powers and faculties, quoting their testimony as to the evolutionary processes which have elevated them to their rank. It is the kind of evidence adapted to our receptivity as human beings, partly of sight, partly of act, partly of rational considerations which exclude alternatives. It is quite as conclusive as that which has induced belief in the fact of angels—indeed, even more so, for it superadds to tradition and record the direct evidence of living witnesses, and, still further, the demonstration of continuous communication now given by Masters to those so engaged in their work. That communication is important, and Theosophy emphasizes the fact of

Masters because they are immediate, existing deponents as to the spheres and events of which we can learn in no other way. With their comprehensive knowledge of realms unseen by us, they can give the information we otherwise vainly seek.

Of course our present time does not permit a demonstration of the existence of Masters, and it must suffice to say that such demonstration is furnished from an historic chain of belief; from an equally historic chain of testimony; from credible living witnesses who have seen, conversed with, received letters from them; from direct indications that they are participating in the great revival of spiritual interest now in progress. When the epoch arrived, at which conditions were ripe for a hopeful effusion of truth upon the highest subjects possible to man, these exalted beings promptly used it, commissioned an agent to effect the organizing and teaching work demanded, co-operated with her associates by furnishing facts and counsel, and have since then provided further instruction as need arose. In the books they inspired and the letters they wrote, we have the outlines of a spiritual philosophy quite ample for satisfactory settlement of the great questions of life and destiny, all of it authenticated by those who have access to immemorial records, to inspection of the Astral Light, and to various states and planes inconceivable to us, and who have tested, examined, experienced the postulates of the philosophy at every point. As they are veritable men, however elevated above our grade of humanity, men who have reached that elevation through many incarnations, their own existence is proof of soul-survival after death; and as they can from their vantage-ground survey the evolution of all forms of life, they are able to explain its nature and the laws which rule it. Hence we are right in turning to Masters as Teachers we may trust, in accepting their expositions, not as dicta which it would be blasphemous to oppose, but as instruction which it would be foolish to reject.

The old doctrine, old as humanity, however locally obscured, the doctrine voiced by the messenger and agent of the Masters, is that immortality to the soul is not certain but conditional. To put it somewhat more explicitly, no one of the individuals we meet on earth is necessarily to persist as such throughout eternity, but may do so or may not according as he complies or not with the conditions to eternal life. In other words, he is not a possessor of immortality, but a candidate for it. Yet the assertion is meaningless unless it is explained and justified.

Unfortunately our word "soul" is very indefinite, and is constantly used in senses quite diverse. In respect to terminology the Eastern Sacred Books have far the advantage of us, for their language provides a word for each separate object. Yet to both East and West there is common perception of the fact that our interior self, the thinking, feeling, desiring, willing Ego within, is dual in its nature. We instinctively perceive that it has a higher and a

lower disposition, the one fine and good and aspiring, the other coarse and bad and degrading. It is not so much that these are antipodal qualities in the same organism, after the manner of positive and negative magnetic poles in the same bar, as that they are antagonistic natures in the same being, each striving for conquest of the other. When much introspection has accompanied a devout life, this antagonism becomes clearly seen and sharply felt. St. Paul was a case in point. He says, "For that which I do I allow not ; for what I would, that do I not ; but what I hate, that do I . . . The good that I would, I do not ; but the evil which I would not, that I do. . . . . For I delight in the law of God after the inward man, but I see another law in my members warring against the law of my mind and bringing me into captivity to the law of sin which is in my members. . . . . So, then, with the mind I myself serve the law of God, but with the flesh the law of sin." In this emphatic language he contrasts the antagonized natures which are perpetually in conflict within every man who has not wholly succumbed to one or the other.

Theosophy interprets the fact more fully, and avails itself of Eastern terms to render it more explicit. It says that the thinking principle, that which reincarnates over and over again into human life that it may acquire all experience and win its way to perfection, is called "Manas." It is individualized by being born as a human being ; united, that is, with a body and its brain and other apparatus. Having become thus fitted with the necessary adjuncts for thorough exploration and knowledge of the whole human plane, it is in a position not only to begin that exploration but to determine what its quality shall be. On the one hand, its Divine, heaven-born quality attracts it to the realm of spiritual interests and life—the spiritual principle called "Buddhi ;" on the other hand, its connection with secular matters, carnal tastes, fleshly propensities attracts it to the realm of physical interests and life. The one tendency is towards spirituality, the other towards animal passions and desires. These passions and desires are summed up in the word "Karma," and so it may be said that Manas tends: either Buddhi-ward or Karma-ward. That which tends towards Buddhi and unites with it becomes really Buddhi-Manas ; that which tends towards and unites with Karma becomes Karma-Manas. But these parts are opposed and antipodal ; a dual nature appears ; and the constant struggle between the two is that which was so vividly pictured by St. Paul and as clearly seen by all the mystics of all the ages.

Now in the realm of Karma there is nothing of an immortal type. The high intellection of pure Manas is so, being direct insight, instantaneous perception, that which we name "intuition." But the union of Manas with a human organism forces it to function through the brain, and the brain is a narrow and imper-

fect channel for such working of intelligence, restraining its flights, limiting its operations, crippling it in times of disease or weariness or decrepitude. Thus the lofty sweep of intuition is narrowed down to reason, a partial and inaccurate movement of Manas itself. But partiality and inaccuracy have no eternal worth, and so mere rationalizing, however strong or vivid, does not partake of immortality.

Still less can this be said of the interests and the emotions growing out of temporal affairs. Those concern questions of support, business, profession, family management, recreation, political advance, social reform, and the countless matters which spring up in personal and community life. They are important, even necessary, but they are related only to the plane of existence whereto they appertain, and cannot continue on into the finer and more elevated planes which must supersede this when its purpose shall have been fulfilled.

Even less can the emotions and desires rooted in our animal nature possess immortality. Hunger and thirst and lust, greed and jealousy and spite, must belong only to the region of the fleshly. They have their life in the domain of the material, and find no nutrition in the pure air of that spiritual world which is everlasting.

But if Karma and all its contents are not enduring, neither can be Karma-Manas which is the thought expended on them. As they disintegrate and disappear, so must it. Immortality is not for the flesh nor for the love of it.

The opposite of all this must be true of Buddhi, the spiritual principle. That has to do with the whole unseen, supersensual world, with the world of the real. Theosophy holds that there is one eternal, changeless, unconditioned Reality—"A'tma" in Eastern phrase—far above the transitory forms we know on earth. That Reality displays itself through a vehicle—Buddhi. At the opposite end of the long-drawn line is the world of matter, that mass of atoms perpetually changing and dissolving and re-combining, never stationary for a moment, deluding those who suppose it permanent or established. And between these extremes is a region which shades gradually off from one to the other, becoming stable as it nears the Buddhic display of A'tma, mutable as it nears the world of matter. Just in proportion as a living entity dissociates itself from its physical ties, dropping the perishable elements in the physical realm, taking on more and more of supersensuous quality, does it merge into that which is eternal. This is not an act but a process. Nothing in Nature reverses its character or alters its relations instantaneously : in slow and orderly sequences of change the great developments in evolution go on. And so that which is of double quality, partly enduring, partly transient, must, if it is to be trans-

ferred to the permanent, transformed into immortality, steadily approach both the nature and the home of spirit.

Thus it is with the dual Manas. Drawn by countless threads of interest and desire, it may affiliate with the Karmic realm, losing hold of higher thought, unmaterial pursuits, loftier aspiration, and so gravitate to the region which because material is mortal. Or, pressing upwards in the sphere of spirit, finding its true concern in the real and the enduring, sensing the distinction between the transient and the everlasting, gaining satisfaction as the unseen becomes vivid and the material paltry, it may steadily disconnect itself from those interests which are temporal and adhere to those which are eternal. In the former case it becomes identified with the life of the seen and physical world, a world subject to all the vicissitudes of change and flux and death, and so must share its destiny ; in the latter, it is identified with the life of the world unseen and above matter, unreached by decay or the accidents of time, and so participates in its perennial quality. It has immortality because it is one with the immortal.

To revert to Eastern phraseology, Manas, the thinker, the re-incarnating principle in man, has habitually turned its thought to the interests which have enduring value ; it has become united with Buddhi, the Spiritual Soul ; the spiritual nature suffuses and vivifies it ; it is now deathless since spirit is. In the triple character of A'tma-Buddhi-Manas, the Ego which was but a candidate for immortality, which had the option and chose and strove aright, has vindicated its candidateship, has attained its aim, has made conclusive its destiny.

A. FULLERTON.

*(To be concluded.)*

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### PARACELSUS.

ROBERT BROWNING was first amongst the writers of last century to penetrate the dark cloud of odium, ridicule and misrepresentation, which for three hundred years had hidden from acknowledgment and gratitude, the reformer of scientific methods, the student of nature, the man of genius, who revolutionised the art of healing, whether of internal malady or of wounds. Much had been said and written of Philip Theophrastus Bombast von Hohenheim, but very little had been said and written in his favour. For the man did not come with quiet germination like a grain of mustard-seed, but with violence and upheaval like a volcano. Two thousand years of ignorance and slavish obedience to authority lay heavy upon the stultified mind of his age, and only the mighty throes of a Herculean passion could rend the tomb and release its prisoner.

In the early thirties, Robert Browning was attracted to the study of this astonishing nature. The lives of him, in every lan-



guage, and dating from the sixteenth century, were all tainted by the same misprision which thwarted and blighted his career. That by Oporisnus, his unworthy secretary, formed their basis, and its slanders were supplemented by those violent passages in his treatises and lectures which seemed to support them. There was no effort to discover the real man either in his actions or in his writings, until Browning, with equal powers, saluted this gifted soul, and appraised him not by the infamous depreciation of his contemporaries, but by his own treatises; those marvelous revelations not only of knowledge, but of the authentic student and *pioneer*, ardent, indomitable, painstaking and sincere, with a rarely exemplified faculty for sifting the true from the false, and a power as rare for correlating all that he exempted from suspicion and recognised to be solid gain. When "Paracelsus," the poem, appeared in 1834, its readers were startled by the poet's choice of a charlatan as its subject, and some of them were sent by it to study the man, Paracelsus, from this fresh and surprising standpoint. The poem, as we know, was read by few in those days and recognised by fewer. But its day was to arrive half a century later, when scientific development had strengthened men's minds, and ethical progress had opened men's hearts to the poet's teaching. There can be little doubt that in England its success heralded a new literature respecting Paracelsus, whose treatises were translated and edited by Mr. Waite, and whose life was re-written from Browning's standpoint. The concluding ten years of last century form an epoch for students of Paracelsus, and the first year of this saw the publication of Professor Nitzhammer's admirable Life, compiled with that scholarly painstaking which is a characteristic of German research, and all the more remarkable for its justice to the man, that he was well-known to be sympathetic towards the Reformation, while his biographer holds high place in the Catholic Church.

But Browning died before these lives were written, and was acquainted with only the earlier and calumnious accounts of his hero, whom he may be said to have re-created through the poet's supreme gift of veracious vision.

It is as a help to the full understanding of this greatest of Browning's poems, that I venture to recall the main facts of Hohenheim's extraordinary career. These take each a place in its inspired record, mantled with fitting detail and throbbing with a subjective life which we admit to be the impulse, reflection and action of the man portrayed.

In the ninth century the holy Meinrad left the shores of Lake Zurich and climbed up the Eτζel where he built himself a hermitage. But finding that meditation was impossible on the heights from which he could too well survey the lake and villages clustering round its banks, he moved downwards, over the stream

known as the Sihl and into the dark recesses of the forest beyond. Here in a rude cell he lived, and here he died about the year 861.

The fame of the hermit went near and far throughout Switzerland and the Tyrol, and his hermitage, or Einsiedeln, became the resort of constant pilgrimage during the tenth and succeeding centuries. The Benedictines built a Church to Maria Einsiedelu, and, about 1120, the bridge over the Sihl, known as the Devil's Bridge.

Houses began to rise in the neighbourhood of church and bridge, and by the end of the fifteenth century, the struggling town was sufficiently important to require a resident doctor, for whom the pilgrimages supplied work during the summer and autumn, and who found in neighbouring villages patients enough for the months of winter.

It was about 1490 that Dr. Wilhelm Bombast von Hohenheim accepted the post of town-doctor in Einsiedeln. He had been invited by the Abbot of the Benedictines there, and seems to have been selected as a man of high reputation and of good parentage. He was, in fact, a nephew of the Prince of Hohenheim of that day, although perhaps an illegitimate son of the Prince's brother. His education had been well cared for, and his renown as a student of medicine forestalled his arrival and prepared for him a good reception amongst the townspeople. A year later he married the daughter of one of the most respected of these, a member of the Ochsuer family, whose father lived in a large house close to the bridge, a house still standing, at the end of the eighteenth century, and known as the Paracelsus House. In this house Dr. Bombast and his wife dwelt for eleven years, and here, on December 17th, 1493, their only child was born. He was christened Philip Theophrastus, the latter name being given by his father in honor of Theophrastos Tirtamos, a celebrated disciple of Aristotle. This was his favourite name, and after the manner of the scholars of that time he paraphrased it into Paracelsus, when he was a student at Bâle. It is difficult to ascertain whether the name Aureolus was given him at christening, or whether it was a pet name for him at home. That he sometimes used it as an integral part of his signature is certain. Here, in Einsiedeln, he received his first instruction from his mother in religion, for we find him going to the old church with her and becoming lost in the ecstasy of devotion, when he was still a little child. From his father he received, as he later gratefully acknowledged, the groundwork of all his future attainments. Dr. Bombast dedicated him to his own profession, and began early to inculcate its principles according to the scholastic teaching of his day, mingling with his lessons some initiations into the occultism with which all mediæval science was complicated. For the wonder of things took this form at a time when positive research seemed impious, and the mysticism of the neo-Platonists gave sanction and perpetuance to

the dogmas of Egyptian, Greek and Arab doctors, men great in their time, but whose authority paralysed progress. There seems, however, good reason to believe that Dr. Bombast was himself a man of some originality, and drew his boy's attention to Nature in the herbs of the field and the stones of the mountains. He possessed books too, apparently, because from his childhood Theophrastus was used to pore over the latin writings of such ecclesiastics as combined the study of medicine and alchemy with that of theology and philosophy.

In 1502 Dr. Bombast removed from Einsiedeln to Villach, the capital of Carinthia, where he filled the post of town physician till his death in 1534. Here for some years we lose sight of Theophrastus, although it has been suggested that he was sent to the monastery of St. Andrew in the valley of the Save for further instruction. He was certainly ready for the University at Bâle about his seventeenth year, and in his own fashion continued to pore over the writings of abbots, bishops, and others learned in mysticism and medicine. Of these he has left a list in one of his surgical treatises. Amongst them, two were of paramount importance for his fuller training, and doubtless were influential in turning his attention to the necessity for positive research if the healing arts were to be rescued from the bunglers and butchers who professed to practise them. These two men were Johannes Trithemius, Abbot of Sponheim, near Würzburg in Bavaria, and Sigmund Füger of Schwatz in whose mines and silver works Theophrastus spent a considerable period of arduous research. The Abbot's teaching seems to have preceded that of the mines and laboratories at Schwatz. Trithemius was not only one of the most learned men of his time, but also one of the most enlightened, and there can be little doubt that from him Theophrastus learned definitely the worthlessness of the amazing mixture of scholarship and superstition which the doctors of his day accepted without question. The mortmain of Rhasis, Galen, Hippocrates, Aristotle (strangely perverted by scholasticism), Averroes and Avicenna lay heavy upon the so-called healing art, and neither in medicine nor in surgery did even those who like Abbot Trithemius knew its futility, dare to dispute its authority.

“They laboured and grew famous, and the fruits are best seen in a dark and groaning earth, given over to blind and endless strife. With evils what of all their lore abates”? Paracelsus left Trithemius about 1515, convinced that he must graduate in a University where Nature was the only teacher, if he were to acquire even the rudiments of knowledge. It is possible that his first journey was to Schwatz because at some time near the beginning of his ten years of itinerant research he spent a number of months, perhaps a year altogether, in mining at Schwatz and in experiments with metals and minerals in the famous laboratories, built by Sigismund Füger. He had some curiosity as to a possible philosopher's stone, but without

expectation of its gold-producing faculty. Either really, or figuratively, he expected from the labours of alchemy some fundamental result which should confer on the successful experimentalist some almost divine power of diagnosis and of remedial wisdom.

It should be here interpolated that Paracelsus was a profoundly religious man; that amongst the studies prosecuted under Trithemius was a most careful reading of the Bible, with whose books he had a very unusual acquaintance, and that from every one of his treatises we can gather his extraordinary faith in the omnipotence of the Creator and Preserver, God, to whom he always looked for direction, and from whom he confidently expected a fuller revelation of the forces hidden in nature. It has been suggested that he was in some degree affiliated to the Benedictine order, and that his celibacy was due to vows taken at Sponheim—but this is not substantiated, and he remained unmarried, so far as we may divine from his works, because he felt that upon him rested that high commission to break asunder the bonds of ignorance and darkness, and to bring to the dawning a new day for the healing of the nations, and that if entangled either in domestic cares or in the degenerating influences of vicious living, he could not fulfil what he believed to be the will of God for the world through him.

The results of his residence at Schwatz were of great importance, both to himself and to pharmacy. He discovered no philosopher's stone and realised that the search was like "threshing empty straw," but he did discover, or at all events begin to apprehend, what became one of his fundamental principles, when long after, at Beritzhausen, he published his whole system of physiology, that within all that exists there are healing powers either for the body or for the spirit, and that these are to be diligently sought out by the help of chemistry for the one sort, by the help of revelation for the other. "The true use of alchemy," he asserts, "is not to make gold, but to make medicines;" and again, "Through nature we enter medicine."

Already well acquainted with all that the Greek philosophers had taught, up to the system of Aristotle, he held for foundation their division into elements, and subdivisions into metals, stones, animals, vegetables, etc., but from that point he subdivided and catalogued anew.

In fact this extraordinary power of exact discernment was his most distinguished intellectual faculty, and led him to form theories of comparative physiology, and even of something like evolution, so far in advance of his own time that they have been overlooked for centuries as monstrous, and have only during the last fifty years received endorsement from men of science. But what occupied him chiefly at Schwatz was his discovery of the wide prevalence and important properties of sulphur, mercury and salt. Amongst metals he analysed zinc, bismuth, iron, lead, quicksilver, antimony; penetrating to their medicinal uses and achieving such preparations of

each as could be made practicable. Some of his preparations were largely used a generation ago in private life, as a certain grey powder administered in jam to unwilling little people, who are still alive. He made other investigations as to the chemical rather than medicinal uses of minerals, and of the gases generated by their means.

It is difficult to be quite sure of the order of his wanderings, but probably he now visited the more important of the German universities and made himself acquainted with the condition of the faculty of medicine at each, soon discovering that mental stagnation was not confined to Switzerland and Bavaria. He went south, therefore, to Italy, from university to university, hoping to find some sympathetic germination in the country most renowned over Europe for its physicians. The hope was disappointed both in Italy and in France. It was in despair at the dry scholarship of all these famous centres that he determined to turn his back upon the universities and to find, in intercourse with those who lived in closest touch with nature, that other learning of experience of undestroyed mother wit and wisdom, which might help him to new research, direct and unconventionalised. We know, on his own authority, that he visited the Netherlands, Denmark, Sweden and Russia, after a comprehensive tour through Spain and England. He may have visited Morocco from the south of Spain, but this is not substantiated from his writings, although we can readily suppose him eager to follow up what the south of Spain and France must have taught him about Moorish science. He was certainly well acquainted with all that had been done for western Europe by the Moorish conquests in laying the foundations of universities for mathematics, astrology, alchemy and medicine. From the wilds of Russia and sojournings amongst its Tartar Nomads he passed into Lithuania, Hungary Dalmatia and the Danubian provinces. We only hazard the order of his wanderings, although we know that he was well acquainted with all these countries. His new method of acquiring knowledge was to mix with all sorts and conditions of men. He says: "In whatever place I found myself, I zealously and diligently made enquiry for all that was known as to the illnesses of the place and the medicines used, and this not only from the doctors, but from barbers, bath-servants, wise women, dealers in black magic, alchemists, monks, from nobles and men of the people, from the learned and the simple."

He made special research into the treatment of wounds received in battle, and for that purpose held the post of surgeon to the army in Venice, the Netherlands, and Denmark. No means by which the diseases of a country and their treatment could be understood was neglected by this courageous man. He lived with nomadic tribes, with gipsies, sharing their hardships and their freedom, and watching with acute attention their healing processes, most of these learnt straight from Nature, and availing more than all the pharmacy of

Avicenna. When in later life, these wanderings were made a reproach against him, he answered, straight to the point : " Do you think by staying at home and turning fruit over in the oven to acquaint yourself with the diseases that obtain throughout the world ? What you want to know you must seek after, and he who seeks after God must go to God, who says : ' Come unto me.' If perchance a strange disease came to the oven-corner doctor, what could he do ? but, had he gone where that disease is common, he would know what it was and how to treat it."

ANNA M. STODDART.

(*To be concluded.*)

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## YOGA.

### PART I THE SYSTEMS OF YOGA.\*

**A**MONG the most prominent teachings contained in the Hindu Scriptures is that concerning the subject of Yoga, on which many instructions are given. For there Yoga is recognised and systematically taught. Now Yoga is the union or identification of the lower self with the Higher, of which the lower is but a reflection. So that the means followed for this union will depend very much, in their source, upon the ideas formed by the different followers of these systems, about that higher nature of which they wish to gain a knowledge. For many different systems of Yoga are taught. We read at the end of the Chhândogyopanishad how that an enquiry was made about the nature of this A'tma and, through ignorance, how sheath after sheath in which the Self is hidden, was mistaken for that great one, "Brahman the deathless, the fearless;" until by direct perception (aparoksha) in the mind of the pupil the unreality of these lower kos'as was perceived. First the body was mistaken as the highest, then the lower vehicles of consciousness, but at last all these were recognised as only "resting-places of the unembodied one." For these lower sheaths are different aspects of the Self, working on the different regions of the universe, vehicles of that one Life which underlies all, of Him "in whom all these spheres have ceased." Of these many systems of Yoga, on which we find instructions laid down in the sacred books, we will study first the lower aspect, the three divisions of Hatha Yoga, that which deals with the lower sheaths : later, taking into consideration the methods of Raja Yoga, the system which deals with the higher nature ; for an understanding of these different systems is necessary towards a right discrimination of the subject.

#### HATHA YOGA.

In the study of Hatha Yoga we find two main aspects of it, physiological and psychic, of which the psychic again can be divi-

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\* Read before the Edinburgh Lodge, T. S., November 1901.

ded into two. In the practices for physiological results effort is directed to gain control of the involuntary muscles and some physiological processes. These functions of the body are governed by the sympathetic nervous system and are not normally under the control of the will which, in this stage of evolution does not regulate the lower physical processes, such as digestion, but is utilized for higher intellectual effort: so that the centering of it on physiological activities and the striving for complete control over such lower functions of the body, tends not only to disturb such functions, and to cause a diseased condition of those organs, but by the withdrawal of this energy from the cerebro-spinal system, the weakening of the intellect may be produced, while the only result that is gained by its successful practice is the ability to directly influence the physiological processes of the body and to produce phenomena of its organs. The beating of the heart, within certain limits, can be regulated; vomiting can be produced at will; the practice of swallowing 16 feet of tape, as laid down in the *Hatha Pradipika*, facilitates the gaining of this control over the involuntary muscles of the throat and diaphragm: the peristaltic action of the intestines is also sometimes brought about. When the deeper physiological processes, such as digestion, are controlled, the mind becomes weaker as to intellectual effort and may indeed altogether break down, owing to the withdrawal from the brain, of its energies. Thus not only is all effort directed towards gaining a perfect control of the body alone, a faculty which disappears at death, but the results produced by these methods of practice are contrary to evolution, since a lower grade of consciousness is thus evolved, analogous to animal instinct. In Raja Yoga the control of the body is gained by the tendencies of the lower kos'as being brought under the control of the higher, which rules by its preponderating activity. The body is made to render automatic obedience to the Thinker, but its functions are not interfered with. In Hatha Yoga the process is effected by the constant centering of the attention and will on the functions over which control is wished to be gained and, as the nerve-cells in those locations are thus stimulated, their activity is increased and by practice their consciousness becomes able to be influenced by the will.

The psychic aspect of Hatha Yoga depends on a similar theory. All over the body are found nerve-cells and nerve-fibres of both kinds—both cerebro-spinal and belonging to the sympathetic nervous system. There are seven main collections or ganglia of these sympathetic nerve-cells in the body besides very many smaller ones. These collections are called plexuses and also contain nerve-fibres. The spinal cord also contains groups of cells. Now the function of every nerve-cell is consciousness, or to serve as a vehicle of consciousness by its reception of stimuli. Those of the brain are the ones through which consciousness functions in the astro-physi-

cal world. Those of the sympathetic system apparently have no aroused consciousness, although in cases of disease they are often the source of many vague feelings which, if allowed to predominate over the normal consciousness, produce many nervous disturbances. Now this division of Hatha Yoga depends on the arousing of these cells into active consciousness to serve as centres for the reception of stimuli other than those coming through the senses, and the control of their functioning is gradually to be gained by the will which grows in its struggle with their dawning sensations. The strain on the brain and nervous system is tremendous, but an increased rapidity of the Jiva's evolution is also a permanent result. And this psychic aspect of Hatha Yoga is of a dual nature, depending on the underlying motive. One of these paths of evolution has for its object the evolving of astral faculties, the gaining of siddhis, the vivification of the internal aspect of the Manomayakos'a to serve as a vehicle of consciousness, while the other path is motivated by devotion (Bhakti). As the evolution of this body is that of a comparatively low kos'a, not only will the consciousness fail to penetrate the illusions of the sheath of intellect, which is thus with the remaining higher kos'a, left undeveloped, but, from the identification of the Ego with these lower sheaths and from its experiences arising from these internal and external stimuli, separateness and individuality will be accentuated. For from the long experience of the Ego working in the lower kos'a and acquiring faculties for the further growth of the relatively lower self, the individuality of the Ego, which has for its source the growth of the lower self by the possession of faculties, now largely increased by these abnormal energies, may be so greatly accentuated that its elimination later may cause much effort and delay. For the general principle of this practice is to cause some expansion of consciousness so that the will-power can be exercised in its control and, being without the motive of devotion, the higher nature is left undeveloped while the modification in the lower vehicles of consciousness are thus attempted to be subdued by the developed will alone and not by the preponderating activity of the higher nature, as in Raja Yoga. The Kârana—s'arira is thus directly injured by the preponderating growth of this lower self for, not only is life withdrawn from the higher for the growth of the lower, but this separation and individuality prevent spiritual evolution where the individual is identified with the universal : if the activities of this higher Self are to preponderate, the lower kos'as must not be so largely vivified. And not only are these psychic results of Hatha Yoga impermanent, the faculties aroused from below and disappearing with the loss of the lower sheaths at death, but a general sensitiveness to astral impressions is also carried over to the next birth which, unless combined with great development of the higher nature, will be a source of danger by the transmission of these influences to the mind. In Raja Yoga the higher sheaths



are nourished in order that their activity may rule the lower self : its psychic faculties are aroused by the growth of this higher nature which, working from above, thus vivifies the lower vehicles of consciousness. But in the Hatha Yoga practices with Siddhis for object, the three lower sheaths alone are affected—the Annamayakos'a or physical body, the Pranamayakos'a or physiological sheath, and the psychic aspect of the Manomayakos'a : the two higher, the sheath of the Higher Manas and of Buddhi, are only affected in so far as violent astral disturbances can reach the plane of intellect. The higher manas cannot be obtained by this method of Yoga through these chakrams in the body, for it depends on a higher evolution ; again, while the functioning of the astral body is performed through differentiated organs, it is said that the mental body " has become one only."

(Mândukyopanishad 5.)

The practice of Hatha Yoga with Bhakti for object is a system which partakes of the nature of Raja Yoga. For the effort is directed by the motive to the higher regions of the astral plane, and the energies of the higher sheaths are also called into activity from the similarity of their nature with this underlying motive. For virtues in the lower sheaths are the reflections of spiritual energies in the higher energies which form, as it were, organs and faculties in these higher sheaths of consciousness, by the growth of which they are gradually vivified and serve for the Thinker to dwell in as vehicles of consciousness on the higher planes. For by the gradual building up of the higher sheaths by the Raja Yoga methods, deliberately nourishing them by following the threefold path of Yoga, the activity of the higher sheaths begins to preponderate, and, the life being gradually withdrawn from these lower kos'as, a transference of the consciousness is effected and the Thinker at last dwells in the higher which has thus become a fit vehicle of consciousness.

And so, in the main aspects of its methods, Raja Yoga does not so actively war against the modifications of the material of these lower sheaths, and thereby cause a great reaction in the astral body, often deepening the lower impression in the mind, but the higher mental ideas are substituted in place of these lower vibrations. By deliberately vivifying the higher matter of these sheaths it shakes out the lower forms of consciousness. " As the disappearance of an appearance makes an observer no observer of it " so the lower disappears by the greater activity of the higher.

#### MANTRA YOGA.

And there is another system of Yoga which primarily affects the matter of the lower vehicles of consciousness and, in its highest aspect, is said to be of great assistance also in the higher science. This is Mantra Yoga which depends on the great system of vibration

by which all forms are built up in the universe. A Mantra is a sentence composed of syllables which produce a definite set of vibrations when uttered. On the lowest planes the vibrations show themselves as sound, but in the higher region (Bhuvan-loka) the vibrations play on the subtler matter of the psychic body, making it vibrate in accordance with the mantra. The greater the knowledge with which this is done the more potent the result. By the continual repetition of these sounds the lower bodies are harmonised and, if the thought embodied in the Mantra is also repeated in the mind, the lower nature becomes quiet, and the mind is thus enabled to concentrate itself on the higher states of consciousness, and to receive from them vibrations which it builds into itself; this concentration is aided by the same syllables being constantly repeated and by the harmonious arrangement of these lower vehicles by them. The foundation of all mantras is in the sacred word. We read in the Mahâbhârata how that in olden days this system was very prominent and of many results produced by it, definite faculties being evolved in the psychic nature, built up or roused into activity by these vibrations constantly playing upon them. And the higher aspect of this form of Yoga is its real aim and purpose. For this quieting of the lower mind is said to render more possible, by supplementary means, the activity of the higher, whose characteristic is not thought, but who is "of the nature of knowledge:" for with the ceasing of thought in the mind the lower sheaths are lighted up with true knowledge, clearly visible as to their illusions, viewed in the higher aspect of this truer self.

#### RAJA YOGA.

In the theory and practice of Raja Yoga we find that the nature of mental consciousness is studied and that the evolution of the higher mind and the concentration of the intellect thus accompany the moral training and control of the astral consciousness necessary in any form of true Yoga (Kathopanishad 2 : 24). So that the conditions and evolution of a higher consciousness are here considered in addition to the control of the astral nature. Now consciousness is the Chit-aspect of the one Life working in and in connection with matter. Its extent is measured by the ability of the matter to respond to impacts or vibrations, and this faculty of consciousness is inseparable from matter, although in the lowest forms of this union its manifestation may almost be hidden. The consciousness in the lowest forms of matter shows itself as affinity. There can be no Prakriti without Purusha, the two are but aspects of the one Life, and consciousness is inherent in every form. A thought form possesses the life and consciousness which are inseparable from the materials of which it is made, easily responding to impacts of similar nature, and the kos'as of the A'tma which are formed from the matter of the astral and the mental planes similarly have an independent

consciousness which belongs to the matter of which they are build-  
ed, and which functions in a semi-independent manner according  
to its nature and the karmic aspect of its potentialities, thus the  
various Karmas of consciousness and desire depend on the various  
grades of matter built into the body, and the nature of astral and  
mental consciousness will be proportionate to the materials of which  
these vehicles are composed. Higher and higher types of matter  
are built into these kos'as evolved by the deliberate selection of  
the higher self, manifested in the lower bodies as a reflection of the  
A'tma, who strives to use these vehicles for his purpose and to con-  
trol their independent activity. And by the methods of Hatha Yoga  
control is gained over the life dwelling in the various forms of mat-  
ter of which the sheaths are made, and Raja Yoga also systematically  
builds up these bodies with the matter, and therefore the conscious-  
ness, which is selected by the dweller in the body. It is the control  
of this sub-conscious consciousness, as it were, that forms the first step  
in practical Yoga. Otherwise the consciousness in the matter of  
these kos'as seeks its independent further growth and the dweller  
finds itself in conflict with this lower life. The life in this matter  
is thus brought under the control of the self, and the independent  
sensations of the body and astral natures are made to render obedi-  
ence to the mind which controls them by its over-preponderating  
activity and growth of will. At first the matter in these bodies  
with its own sub-conscious consciousness, unaccustomed to a method  
of vibration which is foreign to its nature, resists the restrictions of  
the higher mind ; but when different matter with its different con-  
sciousness is built into them by effort, the life in these sheaths  
becomes thus not antagonistic to the mind. And therefore it is  
said in the Upanishad that both systems of Yoga are necessary. For  
not only are the lower modifications to be destroyed but the higher  
aspects of the different sheaths must be vivified.

“ One thing is verily obtained from devotion to Him as Destroyer,  
another thing from devotion to Him as Creator : for by a knowledge  
of the Destroyer alone death is overcome, but, knowing both these  
together, by devotion to Him as Creator also, liberation is obtained.”

(Is'opanishad 13 : 14.)

For Hatha Yoga also brings this matter under control by devel-  
opment of the will, but while the mind is thus taken up by its  
ascetic observances, the objects of which perish at death, the vivifi-  
cation of the higher nature is neglected. For unless new matter is  
built into the sheaths, their power of response to subtler vibrations  
does not increase.

And with regard to the various methods of consciousness rela-  
ted to the seven regions of the universe we read that each region is  
formed of seven great divisions of matter, manifested according to  
their density : each division, of the nature of the region to which it  
belongs, has predominating in it the quality of one of the seven

principles of the septenary classification of man. Thus to all these divisions, although of the same region, the consciousness is different, for the seven divisions of each region answer to a different type of vibration.

### PRAKRITIC CONSCIOUSNESS.

Mantras and Slokas produce changes in astral and prakritic consciousness.

Prakritic-Objective.

Prakritic-Etheric.....Muscle-tired instinct.

Prakritic-Prâna-Kâma.

Prakritic-Kâma-Manas....Trees after rain.

Prakritic-Manas.....Animal instinct and reasoning.

Prakritic-Buddhi.....(Cohesion).

Prakritic-Atma.

Hatha Yoga  
and  
Mantra Yoga.

### ASTRAL CONSCIOUSNESS.

Astral-Objective } Materialized—mixed with physical  
Astral-Etheric } matter.

Astral-Prâna.....Instinct.

Astral-Kâma.....Region of vice.

Astral-Manas }

Astral-Buddhi } Highest regions of Astral Plane.

Astral-Atma }

### MENTAL CONSCIOUSNESS.

*Second stage of Ahankâra.*

Raja Yoga.

Manas-Objective.

Manas-Etheric.

Manas-Prâna.

Manas-Kâma.....Intellectual Pedantry.

Manas-Manas.

Manas-Buddhi.....The Yoga of nonseparateness.

Manas-Atma.

### BUDDHIC CONSCIOUSNESS.

Buddhic-Prakritic I.

Buddhic-Prakritic II.

Buddhic-Astral I.

Buddhic-Astral II.

Buddhic-Mânas.

Buddhic-Buddhi.

Buddhic-Atma.

But of the conditions of the higher consciousness dwelling in these lower bodies and functioning on each plane we read of four states only. Each region has for it but these four conditions of consciousness, and by the transcending of these states one by one, is Yoga more nearly obtained by passing into the higher regions. For in these higher regions an expansion of consciousness takes place by reason of the subtler matter of the higher sheath. The practices of Raja Yoga are the means for the attainment of this higher consciousness; but knowledge is not sufficient without devotion.

The lowest of these states, considered with regard to mental consciousness, is Vais'vanara, that in which the mind observes

external objects : its energies are directed outward to receive external impressions. As there is no inhibition to these outside things it readily responds and, as the vibrations reach it, the consciousness is moved by them, but it takes no independent action, although from the method of its growth there is evolved in it by the action of the Gunas many internal stimuli similar to these external activities.

The second condition is *Taijasa* in which the consciousness deals with internal objects : external stimuli are inhibited and it works within itself. Outside impressions are thus unheeded, the consciousness being indrawn, centered on its own productions, and so strong is their attraction that the internal activity preponderates over the outer : but still this activity is irregular, the objects are many and many are the organs for their production.

On the third state, that of *Prâjna*, we read that the consciousness "has become one only." It has transcended the attractions of internal stimuli and is centered in itself. Neither external impressions nor internal modifications affect it, as the action of both is inhibited. On one alone it rests and transcends the sequence of time, but with high development of the lower mind the conditions of objectivity remain.

The fourth condition, *Turiya*, exists partly on one plane and touches the region above it. It is not a consciousness of external things, nor a consciousness of internal things : it passes beyond the one object of consciousness and is behind the region of mental modifications. Beyond thought, not to be defined ; all things have ceased in it, and in its expansion it crosses over objectivity. For so are these conditions of consciousness described in the *Mandukyopanishad*.

Beyond that region with its four conditions of consciousness the next highest plane is attained, and to the divisions of this also the four conditions are correlated.

And the practices of Yoga are followed for the passing through of these states, one by one. The first stage is that of *Vais'vânara*, in which the image of an external object is taken in the mind, and all other external stimuli are inhibited. The out-going energy of the lower mind working through the senses is directed inwards and repeatedly brought back from the attractions of the senses. Some of the methods of *Hatha Yoga* are useful as aids to control the impressions of *Manas* coming through the senses : for the senses by themselves have no activity,\* it is the mind that acts in them and they are but its organs ; they have no modifications apart from it, and since external stimuli come through them to the lower mind, it is by the control of them that the mind is steadied. The impression on these centres must be diminished

\* *Mahâbhârata* : *S'ânti Parva*, 312.

or inhibited. By the Hatha Yoga process of the fixation of the sight on one object without straying—a large object, so that the practice may not be injurious—not only are many stimuli prevented from passing from these senses to the mind which shapes itself into the object that it sees, but the mental concentration on an internal object is also aided, both from the formation of a mental focus, as it were, and also from the steadying of the mind which is induced by this method. The stimuli coming through the sense of hearing and other senses are inhibited through deliberate exercise, and the energies of the mind are withdrawn and centred on this internal modification. The body is also trained by Hatha Yoga to a position (Asana) in which it is motionless, that no sense of feeling may penetrate the consciousness.

The second stage, that of Vais'vânara-Svapna is the inhibition of internal stimuli which would disturb this concentration. The external senses may be controlled but the mind may follow an internal modification of its own. External stimuli are inhibited, but the attraction of an internal impression may draw the attention away from its object. So that an internal thought is taken—no longer an image for the superior attraction of an idea is used which, by its nature, lifts the mind above those internal stimuli which are similar to external activities. Therefore indifference (Vairâgya) to desire is necessary for concentration, as the objects of desire must fall away from the mind and not cause unsteadiness by superior attraction. For it is desire that causes the mind to assume various forms.\* The third stage, or that of Vais'vânara-Sushupti, is that in which all impressions 'have become one only.' The mind is held centered on this one idea, free from desires, free from the stimuli of external objects, of internal modifications and of mental concepts. In the forgetfulness of the personality and lower mind by absorption in this one, there thus becomes more possible the realization of identity between the thinker and the thought. For it is said that "he who thus knows becomes of the same nature with that on which he thinks." But for this identity to be realized, the lower individuality and the illusive consciousness of self must be destroyed, since Ahankâra makes objective everything that comes within its consciousness. And this duality cannot be transcended without elimination of desire, since to the "Thought-Producer" everything appears as an object of experience.

The fourth condition of consciousness stretches beyond the region of thought. In the Vais'vânara-Turiya state an expansion of consciousness takes place, when even the one idea is transcended in the mind which, seeking by devotion to rise even above the plane of relative objectivity, the higher region is attained, beyond thought and without duality. And on these highest conditions of Samâdhi

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\* Patanjali's Yoga Sutras i. 12.

it is written in one of the teachings on Yoga in the Mahâbhârata given by Vasishtha : " When the activity of the senses has altogether ceased, and the mind is perfectly free from every purpose, unconscious of itself and with no object before it, the dweller in the body having transcended its methods of working, then is there possible a complete identification between the knower and the known and the Yogî is thus able to behold the Supreme."

(Mahâbhârata S'ânti 307.)

"For He"—the Supreme—"is Yoga, and the Lord of Yoga who can be approached by Yoga alone... Whatever is highly mysterious in the several branches of the Vedas, in the Upanishads, in the Purânas, and in those sciences which deal with the soul, is that great god, even Mahesvara. And he always dwells in Burning-grounds. Men worship that supreme Lord in that place where none but the courageous can go : for his forms are many and terrible."

(Dronaparva, p. 693.)

M. A. C. THIRLWALL.

(*To be continued.*)

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## THE IDEAL OF GOD.

VIEWED THROUGH RELIGION, ASTRONOMY AND THEOSOPHY.

(*Concluded from page 617.*)

### THEOSOPHY.

LET us now see whether Theosophy—the Divine Wisdom—can help us to enlarge and ennoble the conception of God obtained through Astronomy.

Theosophy has been accused of Atheism, Pantheism and Polytheism ; and, in spite of the apparent impossibility, it may be said to be all of this. It is Atheism of a personal, limited, passionate, vindictive, fallible and capricious God, as represented in fact by so many intolerant sects. But if God is to be considered as the Absolute, Infinite, Impersonal, Perfect Cause of Causes, All-Embracing and All-Pervading, then Theosophy is the highest kind of Pantheism ever conceived, and offers the purest and plainest exposition of the Oneness of Divinity, which permeates everything and is everywhere, from whom all come and to whom all return. At the same time, Theosophy might be considered as a kind of Polytheism, because it admits that the Absolute does not create, except ideally and as a whole ; but that the work and details of Creation and Evolution are attributed, entrusted to and carried on by various Divine Hierarchies from the Absolute to the Creator, these Hierarchies being intelligent entities, limited in their own existence and powers, but still so far above humanity, that they may well be called "Gods," Devas, and be considered as such, but not worshipped by us, as the Jews actually worshipped their creative Elohim.

As Mrs. Besant so tritely summarizes them, the essential tenets of Theosophy in this matter are as follow :—

I.—One Eternal, Infinite, Incognisable Real Existence, Absolute or Parabrahm :\*

II.—From THAT, the manifested God, unfolding himself from Unity to Duality, from Duality to Ternary or Trinity (three Logoi, Brahma-Vishnu-Siva) :

III.—From this manifested Trinity, many Spiritual Intelligences, guiding the Kosmic order :

IV.—Man, a reflection of the manifested Trinity, therefore a Trinity fundamentally himself, a spark of the Three-in-One..... (“ Ancient Wisdom,” p. 5).

To these points may be added three more, taken from H. P. B.’s “ Secret Doctrine ” :

V.—The eternity of the Universe as a whole, but periodically the playground of numberless worlds, incessantly manifesting and disappearing (vol. 1, 74) through alternate divine periods of activity and rest :

VI.—The fundamental identity of all Souls (lives), with the Universal Over-Soul or Logos, the latter being himself an aspect of the Unknown Root (*Ibid*, p. 17) :

VII.—The working up of all Souls through all degrees of intelligence, from the lowest atom to the highest Archangel, in other words universal evolution, in which progress is obtained only through personal merit and effort, without any capricious privileges or undeserved help :

From the first postulate, that of One Unknown and Unknowable Absolute, the Rootless Root of All Things, the true God of Gods, who does not create, we can gather that, although everywhere and all permeating, IT is also formless and unmanifestable

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\* The Hindu conception of Parabrahm will perhaps be better realised by a quotation from a work on Yoga containing gleanings from the Upanishads which qualify it as follows : “ The Almighty, All Comprehensive, Omnipotent, Omnipresent, Omniscient, Inconceivable, Indescribable, Incomprehensible, Immutable, Inscrutable, Infinite Spirit ; Supreme, without corruption, the Fountain of Truth and Glory, Ocean of Mercy and Justice, Source of Love and Delight, without Cause, Self-Existing and Subsisting, without Origin, Unborn, without beginning and without end, All-Pervading, Eternal ; that never wastes, without decay, Inexhaustible, and Indestructible ; without Sound, Touch, Form, Taste or Smell ; without Body, Luminous, Brilliant, the Light of Lights ; All-Wise, the Preserver, the Destroyer, the Creator of Creators, the Subtle, the Glorious, the Only Witness, the Invisible, without Life and above Life, yet the Life of Real Life ; above all things and all beings, without Mind, yet the Ruler of Mind, the Perpetual Spring of Eternal Joy and Happiness, Invulnerable, Pure, Untainted by Sins ; the strength of the weak, the Loving Protector of the helpless, the Bridge to Immortality. Whom the Sun does not manifest, nor the Moon and Stars, the Eternal and undecaying Bliss”.....The notion carried by these accumulated epithets is that, though all things are in and from God, yet God is not any one thing, but is incomprehensibly above all, so that HE or IT can have none of the attributes of limitation ; it has also been attempted to describe God by negations—or what the Absolute is *not*, as in the “ Stanzas of Dzyan ”—but both methods show that the One and only One cannot be understood or in any way pictured or expressed by us, in our present stage of evolution, and that all religious attempts at such a description must fail ignominiously, and really do more evil than good.



as well as unthinkable. Hence, whenever in the various sacred Scriptures a God is represented as having manifested, limited himself in a form, whatever the form may be, it cannot be the Absolute, the Eternal One or True Father-Almighty, but merely some one of the lower, though still divine, Hierarchies or Powers. Moreover, manifestations on this Earth must belong to earthly Hierarchies. Thus, according to the Kabbalah, the God who appears in the Bible, whether in the burning bush or elsewhere, can only be Jehovah, one of the inferior Sephiroths, not the highest Ain-Soph, or simply—as often acknowledged—some Angelic messenger. In all past history Divinity has never manifested, except under man's form . . . . "God reveals himself only as man can bear it...in proportion to his congruity...and only through human mediums of such nature as can receive the communication...all human theories about God have filtered down to the race through human channels"...and consequently "are always more or less tinted, mixed with the thoughts and opinions of the medium," ("Spirit Preachings," pp. 64, 94, 119, 204.)

Thus, all the World's Saviours or Messiahs, exponents or founders of new religions, or more properly of new aspects of the basic religion, have been men—holy men certainly, but still men—although every one a "Son of God," Krishna, Lao-Tse, Zoroaster, Buddha, Christ, to say nothing of mere reformers like Confucius and Mahomed, Luther or Calvin. As the old Greek Sage correctly said: "Be sure that all the Gods ever adored by men did once exist as human beings," or, in other words, even if divine, they had been incarnated in physical bodies; and it is mentioned in the "Secret Doctrine," that even the "Manu" of a new race has to personally incarnate into it, and that also all the "divine" Teachers of early humanity mentioned in the primitive legends of all races, had to do the same. This does not detract aught from the divine nature of Jesus, but brings Him to where he belongs, viz., to the Hierarchy of Cyclic Helpers or Saviours of the Race—Perfected Men—one of whom comes at each racial epoch called the 'Zodiacal Month,' of 2160 years more or less; even Peter admitted that Jesus was only "a man," "approved of God," "of the seed of David," who was "risen by God to sit on his throne" and who was "made by Him both Lord and Christ." (Acts II. 22, 30, 32, 36). Thus Jesus is especially the human representative of Pisces—he was called the Fisherman—who came in due time to "His" people, who knew Him not, as before Him had come the various Saviours of Aries, Taurus, Gemini, Cancer, Leo, etc., whose mark can be traced through history, and who are supplemented by subsidiary ones at intermediate periods of from six to eight hundred years (3 times 7 making 21).\*

\* Thus can one begin to understand how, without belittling Jesus' character, it could have been said that....."the attributing to a man (Jesus) divine honour, .... is a mischievous error which derogates from the duty to his God..... They, from a too strict adherence to the literal text of the Scriptures (a text which they

Of the second postulate, the Three Primitive or Universal Logoi, little can yet be said ; they are still too near to the Absolute. We can only imagine Them as the Three-in-One Source of all the essences of life and form, of Spirit and Matter, the preparation of which forms the great universal substratum or basis on which every thing will be builded and created by the proper creators. This theosophical idea is pretty well hinted at in Genesis, where, "In the beginning" the Spirit of God—not God Himself—moves on the newly started but still formless Heavens and Earths, and, by Word—or the force of mental Will—successively brings forth the different varieties of creation. Here, the God of the Bible, the Father, ought to correspond to the First Emanation, or Unmanifested Logos (the First Creative Power from the Absolute); and the Spirit of God—with the Verb, Word or Holy Ghost—to the Second and Third Logoi. Theosophy fully accepts that mystery of all religions, the Holy Trinity, in its aspect of these three primitive Logoi—One out of the Other, or One with three aspects, One in Three and Three in One—each with a different mission over the new Kosmic field of manifestation or Kosmos as a whole. But, out of Them emanate other great Hierarchies, especially the Septenary one called Rays ; and this brings us to the third postulate above mentioned, viz., the emanation of various series of, to us, equally unknowable Powers or Angelic Beings—divine though inferior entities—to whom the multitudinous, inferior details of creation and evolution are entrusted. These begin to be really the only "gods" that man can attempt to picture. But here the subject grows in complication. "Coming forth from the depths of the ONE existence, from the ONE beyond all thought and speech, a Logos, by imposing on Himself a limit, circumscribing voluntarily the range of His own Being, becomes the "Manifested God of the Universe he has thus outlined." ("Ancient Wisdom," p. 41). But each Solar System is a Universe in itself, consequently this one Logos here just referred to, and already inferior to the Primitive One, is now called a Solar Logos ; he is the special Creator and Ruler of a Solar System, each particular Solar System thus having such a Creator. Here, the Oriental philosophy admits that there are "Crores"—tens of millions—of "Brahmândas," Universes like ours, all co-existing, and each having its special Brahma-Vishnu-Rudra for its creation, preservation and destruction ; moreover, each one of these Solar Logoi, although He still is as it were the direct representative of, or emanation from, the highest Divinity, or Absolute God ; and although He really is the "Supreme," the Source of all life within the limits of his Universe and sphere—wherein He is truly Almighty ; nevertheless, through His own action and sacrifice, He is limited and circumscribed within the

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have not understood and the spirit of which they have never grasped), have dishonored the great Father of Him and of all alike, and have impiously, albeit ignorantly, derogated from the honour due to the Supreme alone."...("Spirit Teachings," p. 91).

limits of His own Universe ; so that "our own Brahma-Vishnu-Rudra" (*i.e.*, our Solar Logos) could not, "even if he chose to try, measure, review, know and understand all the other similar Logoi," in the same way as those various others are also limited to their particular systems or Universes, "although all these various Solar Logoi at times assemble together to do homage to the absolute Devi, Lalita or Para-Devi, the Supreme Mother," the ruler of all, the Over-All or Parabrahm (at the times of Universal Pralayas). From this can be seen the conclusion that we, as creatures of our Logos, "Our Father in Heaven," have nothing to do with all those other Logoi, nothing in common with the other high Cosmic Hierarchies, neither with the Absolute Father as such.

Each Solar Logos thus starts the World especially entrusted to His creation and care, with its Sun or Suns, and their attendant planets ; He guides them through those changes of life and rest, growth and decay, experiences and progress we call evolution, something on the principle of the boy and his top, starting it, letting it spin and waiting for it to naturally exhaust itself, when He takes up the living energy and starts it going again, on a similar law to the *in* and *out* breathings of the Great Breath. But even the Logos has to submit to the common law from the Absolute ; He has to lay down His work and rest, after which, in a kind of re-incarnation, He is re-emanated to attend to other worlds ; re-born, phoenix-like, from the ashes of the previous one.

In the above notion of the independent Solar Logoi, although all emanating from the same One God or unity, there is however yet one link more to be mentioned, and it is this : that every Sun is really one of a group of seven, whose Logoi are consequently more closely connected ; and this law is beginning to be suspected even by astronomy, for bold astronomers already claim that we are influenced by or belong to four different Suns, besides our known and visible one, these others being called Equatorial and Polar Suns, on account of their inferred position in respect to us ; that these other Suns are not especially perceptible as such to our sight is no proof of their non-existence, since, even in our own system, our Sun seen from Uranus or Neptune would appear only as one of our small planets does to us. Some bolder scientific thinkers go even farther, far enough to admit of a mysterious Central Sun, some mighty orb, that rules and guides that path in space of our own Sun, which was alluded to above ; only these scientists make of this the central Sun of the whole mass of Suns and stars, while theosophists would probably call it only the seventh (or first) Sun of the septenary group which our Sun is especially related to, though there may also be a real higher centre for the whole, visible. There are undoubtedly other systems outside of that one milky way system. And here, in order to show still better the inexhaustibility

of the subject from the teaching of Theosophy, it may be useful to remind the reader of the fact that seven planes or kinds of matter constitute the whole Kosmos and its sub-divisions, each plane having its especial creations and the lives appropriate thereto. But only the matter analogous to our physical plane, the fourth of the seven, is for the present, visible to us, perceptible to our senses, all others above and below being invisible; so that, even if all the Suns we see—which belong to the same physical or fourth plane—were to be extinguished and dead, there still might be—as indeed there are—teeming millions of others in different phases of evolution, belonging to the six other planes or conditions of matter and life, and never to be seen by us; whereby, in this respect also, our visible Sun must be the fourth of a special chain of seven, the other six absolutely invisible from our physical plane.

However, under Himself again, each Solar Logos has also special Spiritual Intelligences—also Trinitarian in essence—who take more especial charge of the various dependent planetary bodies, and who are sometimes termed Planetary Logoi or spirit. These further emanate sub-divisions of subordinate powers, sometimes alluded to as ‘Sub-Rays,’ to whom are also attributed distinctive marks, like the seven prismatic colors, and from whom issue on each planet the various corresponding inferior lives, which are moreover distributed, on our Earth—according to their stage of evolution—through three of the four known kingdoms (human, animal, vegetable and mineral) and three more elemental kingdoms which we do not yet perceive and realise. There are also many intermediary Hierarchies of which we know nothing, some connected with, others entirely and forever disconnected with, the human wave, but forming, as a whole, a very complicated system—not Polytheistic—which in the Christian Creed is merely hinted at either as the Hosts of the various Angels and Archangels, Cherubim, Seraphim, etc., or as Demoniacal Hosts. Yet these numberless emanations are an absolute necessity; “reject, ignore or make away with them, and the mystery of Being and mankind will never be unriddled, not even closely approached” (S. D., I., 430, o. e.).

Finally, coming down to the human race, it is apportioned into several great races, corresponding to the seven rays to which we all respectively belong, each directly under a special ruler—Manu or Adam—with such divisions into septenary sub-races, family races and tribes, each again under their particular starter and ruler; and this only is where Jehovah comes in, from his own avowed choice, as the special ruler and “King” of the Jews—a Tribal Manu—of whom we have made our Supreme God!

Now, from this vast and bewilderingly complex scheme, so insufficiently sketched here, can we not realise that the man-made, dwarf-Gods or Leaders, the “Almighties” of Sectarianism, are only pale echoes of the terrestrial Hierarchies dependent

on our Solar Logos, who is our real "Father who art in Heaven," while by Theosophy, the idea of the Divinity is re-instated in its profound majesty, in its Infinite, indescribable Glory and in its unthinkable, uncognisable Real Existence. Moreover, in this theosophical conception and ideal we have essentially a Creator who starts His Universe by submitting it to the all-pervading Law, from the Absolute, that will rule it naturally while carrying within itself its own vindication, Karma, the Law of Cause and Effect, of action and reaction, with no possible chance of evasion or caprice, of favoritism or injustice; and with this law as a basis, there is no need—as in the Christian creed—of a "personal" deity, ever watching personally over each and every individual, to keep him in the right path. With Karma, all acts naturally carry their own consequences; "As ye sow, thus shall ye reap," without any possible vicarious atonement; and, with this inexorable law, all intervention or interference, even for forgiveness, by any personal Being, however mighty, could only bring injustice and chaos, the rule of caprice and exceptions instead of that of order and law. Thereby we may also see the explanation of the apparent contradiction between the intuitive though erroneous idea of fate, or of predestination by God, and that of the real "free-will" of the creature; for, to each Ego is really given the power of making his own destiny by free-will under the law. We can kick against the law and be kicked by it, or we can work harmoniously in accord with it, thus helping our own evolution, whilst the kicker only hinders, retards and punishes himself; but every one alone makes his own future. Furthermore, with the Christian's ideal of God, and with the mere pitiful reason of "God's Will," the facts of good and evil, of the so-called "Fall," and of the "providential" sufferings of those best beloved by that God; the facts of wars and the triumph of injustice, of epidemics and accidents of every kind; of contradictory, conflicting and supposed damnable beliefs and creeds, etc., are all inexplicable and unjustifiable, while, under Theosophical light, they appear what they are, merely unavoidable steps and factors in the scheme of divine evolution and progress, ruled by infallible Karma.

Of course, the schemes of life and evolution, and the forms used, cannot be identical in all the Solar systems, each Logos carrying out his special plan; but, as said before, Theosophy, in accord with modern astronomy, asserts that all the millions of Sun-Stars with their attendants forming systems of their own, are all abodes of life—none useless—thus giving us a clearer notion of the uncountable numbers of separate lives and creatures throughout the great Kosmos, as well as of infinite conditions and varieties of life, which would take us, poor mortals, "eternities" to live through and experience. It must however be noticed here that, even admitting of the other Solar systems being organised, according to the great law

of Analogy and Correspondence, on bases absolutely similar to our own—which they are not—yet the highest of the human Adepts cannot go out of our Solar system ; they can explore and know only what belongs to this system, but cannot reach in consciousness any of the other innumerable universes, nor “ are they even allowed to speculate about them.” This is another proof that we have nothing to do with the other solar Logoi and other Kosmic Hierarchies, being bound to this earth until the great Day of “ Be with Us.” How can we therefore believe in the “ Almighty ” of human religions, each one of which we are requested to accept as the only Supreme ?

Finally, for ourselves, in Theosophy—aside from the immeasurable evolution of the Kosmos—we find the promise, even while on this earth or in this Solar System, of unthinkable progressions of existence, enough to satisfy the most ambitious human soul, the prospect of eternities of ever more useful lives, intermixed with blissful periods of rest in “ the Bosom of the Eternal.” And it must be acknowledged that the very idea of infinite numbers of worlds teeming with infinite varieties of creatures outside of our system, as postulated by both Theosophy and Astronomy, offers still better food for thought for understanding the limitless possibilities of our own future of infinite evolution, thus suggesting much brighter prospects of continuous desirable existence for ourselves than the narrow Christian hope of “ Paradise,” with its “ eternal ” psalm-singing monotony.

But, before we can soar so ambitiously, let us more modestly try to realise the possibilities of the present life and evolution on this planet, to which we are now bound and will remain bound until we have exhausted all the experiences, knowledge and progress obtainable on and through it. In other words, it ought to be sufficient for our present aspirations to realise what we are, and what we are here for :—“ Man, Know Thyself ”—before trying to argue on the Absolute, or even on the “ Almighty.” One sure thing, we are here not to run away and die in order to go to a limited, personal God, for a fool’s paradise of void prayer ; but we are here to live, in order to do our duty to the Creator who placed us here for His purposes—not for ours—and our Duty to those with whom we have been placed and for whom we must work and sacrifice ourselves, also to do our duty to ourselves. Yet the only asceticism admitted by Theosophy is the curbing of the lower instincts and of the selfishness they breed, in order to allow the higher promptings their full scope, and thus accelerate our own evolution—by the fulfilment of all duties—until the time when we shall be ready to go back to our “ God,” with the harvest he has sent us to gather, and ready for the more sublime tasks He may have prepared for us.

In conclusion now, as to the ideal of Divinity, there can be no hesitancy between that offered by Theosophy, corroborated by

Astronomy, and the one given by Churchianity. It is true that Theosophy shows that all religions originate from one Source,—the old Sophia or Divine Wisdom—and this accounts for the divine teachings of Christ and for the many excellent things, quite theosophical, existing in Christianity as well as in other creeds; but how sadly the creed parading under Christ's name has been dimmed by the accretions and misinterpretations of ignorant bigotry! So however good it may have been in its time and for the purposes it had to accomplish, the torpid Christianity of the past, which is still that of the present Churches, can only exist through what bred it, viz., ignorance and superstition. Without any desire of disparagement, it must be impartially remembered that Christianity is the progeny of a cycle of darkness and dense ignorance, in which intolerance and superstition took the place of the withdrawn occult knowledge of previous brighter ages. It was moreover the natural religious expression of the influence of the zodiacal Pisces, a dual sign in which bad and good are constantly counterbalancing each other, this accounting in part for the evil, the cruelties, the wars, massacres, persecutions, and tortures which have been committed as a duty by Christians in the name of a God of Love and Peace. But the power and effects of such a religion are waning with the end of the "Pisces-month" (2160 years), which is going to be replaced by a cycle of a very different nature, that of the mystic man or water-bearer, Aquarius, "which is the sign of the Son of Man in Heaven," . . . "when all the promised things shall be" . . . who will be the Saviour of this new cycle.

There can be no doubt however—and all who can read the signs of the times agree on the point—that if Christianity is to continue, it will be successful only after thorough reformation through Theosophy (as some of the more liberal and foreseeing dissenting sects are already quietly inclining to, by making theirs all the theosophical tenets) and, essentially, after adopting a broader and truer ideal of Godhood. But, unless thus radically modified, in a couple of centuries hence, Christianity will be a thing of the past, like so many previous creeds, still followed only by the few laggards of the race, who yet need its discipline or cannot understand any higher teachings and still have a bump of credulity proportionate to the tacit faith in priestly authority which it requires. This may appear a pessimistic view; but other minds than those theosophically inclined admit that . . . "a new revelation is needed," . . . and moreover that . . . "the time may be far nearer than people think, when the old faith, so clumsily patched up by man, will be replaced by a higher and nobler one" . . . . ("Spirit Teachings," pp. 87, 112, 131).

Then, in anticipation of those times of change, let those men and women who are not satisfied with the present Christian ideals of God and of religion, whose souls are hungering for a rational,

living belief, which the dry husks of the Creeds fail to give them—and there are millions of such Souls, who, for want of something better, yet cling to the unsatisfactory forms—let them free themselves from the shackles of Theology, and turn to Theosophy. Therein they will find all the lucid explanations, all the satisfaction and consolation they may wish, and through these they will at last obtain the true peace—“that passeth all understanding”—that peace that the Churches ever promise, but nearly always fail to give.

A. MARQUES.

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### EASTERN AND WESTERN IDEALS.\*

RECENT writers in the *Theosophical Review* have emphasised the difference of ideals between the East and the West. They say that the East and the West must be left to themselves in order that in the scheme of evolution of the human race there may be two separate fields for growth and development. These articles are likely to leave an impression upon the ordinary reader that fundamentally there are two ideals to be worked out, one by the East the other by the West.

As a matter of fact it cannot be so and it is not so. There can be but one Truth, there can be but one ideal for humanity to aspire after. The teachings of the world, as given by Srî Krishna, Lord Buddha, the Christ, etc., etc., are in essence identical. The parable of the “lilies of the field” and the other ideas of the Sermon on the Mount have been given by Srî Krishna in the Bhagavad Gîtâ in a more systematic and complete form. Self-effacement or self-sacrifice is the rule of life inculcated by all religions. In fact sacrifice is the law of nature. Sacrifice of personality for the individuality—forms for life. The great Purushasukta inculcates this law in an allegory. The lower forms of life are sacrificed for the higher forms of life. The theory of evolution is now differently read by thinkers in the language of sacrifice. The present is sacrificed for the future. The tyranny of the present, the care for the present, should be subdued and the aim of life should be shifted from the present to the future of the race. As Count Tolstoy says: “Real life is willing submission to the law of renunciation—not as science tells us, in voluntary subjection of our bodies to the laws of organic existence. Self-renunciation and love are the two great solvents of man’s mistaken ideals of life and happiness.....active love annihilates the desire for the welfare of animal individuality as the aim of life.”

In the lower stages of evolution, the sacrifice is unconscious; when we reach man it becomes more and more conscious until it culminates in the glorious renunciation of a Buddha.

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\* [Substance of a lecture delivered by Mr. P. Narâyana Ayer, at the Hall of Theosophy, Madura, in March 1902.]



Till the centre is formed, and strengthened, *i.e.*, till the individuality is formed, till "I-ness" or Ahankara is formed in man, there is an apparent emphasis given to the importance of selfishness or personality. But this is only a temporary phase in the scheme of Evolution. The late Professor Huxley felt the difficulty of explaining the law of evolution when applied to the ethics of man. He disposed of it summarily by saying that the law of the tiger and the brute did not apply to man's ethical evolution, and that the cosmic evolution is opposed to the ethical evolution in man. When the mânasic principle is formed, *i.e.*, when the individuality is formed, man is asked to practise self-effacement. At the first blush it may appear absurd. It seems to tell us to retrace our steps backwards. We have wound ourselves up, till now. We are asked to unwind ourselves. Is that the meaning of the religious instructions given by the world-teachers? Are we asked to become brutes once again, then minerals again? Are we asked to become dead inert stones? Not at all so. Retain the individuality, retain the centre, but expand the circumference as the wave force expands in a still sheet of water when a stone is dropped. "Self" in man is in essence the "Self" or God of the universe. God is, whose centre is everywhere and whose circumference is nowhere; man is a fixed centre or spot whose circumference is nowhere; so says Swami Vivekananda. It seems that man becomes God, rather man is a potential God. "Kill out sense of separateness. Kill out desire for sensation. Kill out the hunger for growth. Yet stand alone and isolated, because nothing that is embodied, nothing that is conscious of separation, nothing that is out of the eternal can aid you. Learn from sensation and observe it, because only so can you commence the science of self-knowledge and plant your foot on the first step of the ladder. Grow as the flower grows, unconsciously, but eagerly anxious to open its soul to the air. So must you press forward to open your soul to the eternal. But it must be the eternal that draws forth your strength and beauty, not desire of growth. For in the one case you develop in the luxuriance of purity, in the other you harden by the forcible passion for personal stature."

("Light on the Path").

The immortal Gîtâ did not teach the religion of dissolution and death of individuality; did not teach the religion of indifferentism—as is misunderstood unfortunately by some of our people. "United to Buddhi, abandoning the fruits of action, cleave thou to yoga. Yoga is Wisdom in action." It means, subdue the separative tendencies of manas, go to the Buddhic plane and work therefrom.

"Even performing all actions continually, taking refuge in Me, by My grace he obtaineth the internal, indestructible abode.

"Abandoning mentally all works in Me, I thy chief good, resorting to Buddhi-yoga, have thy thought ever on Me.

"Thinking on Me, thou shalt conquer all obstacles by my

Grace; but if from egoism thou wilt not give ear, thou wilt be destroyed utterly.

“If, taking refuge in egoism, thou thinkest, ‘I will not fight,’ to no purpose thy determination; nature will constrain thee.”

Read the Gîtâ through and through, you will find that the “individuality” is not to be destroyed and it is to become more and more expanded.

Now you see that the ideal of man—or rather before man—is the law of renunciation.

Now we shall see how far this ideal is followed or practised in life, in the West and in the East.

In the West, its civilization is at present marked by two features, self-assertiveness and the tyranny of the present. “Eat, drink and be merry for to-morrow we die,” is not an inapt representation of this feature. The philosophy of sacrifice—or self-effacement, the gospel of the Christ—may be uttered once a week from the pulpit of the church. There is an exuberant growth of individuality. The aggressive and assertive individuality is the general rule of the West. The military spirit which boastfully says that the whole world is intended for the Teutonic, or rather for the Anglo-Saxon race, is becoming more and more pronounced. The war-cry of the West—my home, my country—is only a magnified form of selfishness. Every national movement in the West is a modification of this tendency in some form or other, though veiled now and again in a gossamer garb of altruism. The “White man’s Burden” is simply a euphemism for enslavement of the coloured races by the dominant white race. Let me not be misunderstood. I do not deny that there are cries in this wilderness of selfishness from such sages as Carlyle, Ruskin, Emerson and Tolstoy. They are oases in the desert—not yet sufficient to fertilize the whole expanse of sand. But in the midst of this sad spectacle, the theosophical movement is opportune. It is confidently expected that the true church of Christ will yet reign and the Philosophy of Lord Buddha and the “Song celestial” of Srî Krishna will convert “this life of tears into a life of song.”

Now let us look at the East. In the East, the ideal of self-abnegation has been grossly misunderstood in practice. It has given place to the philosophy of indifference, fate or fatality, of idleness, langour. The mildness you see about us is due not to the philosophy of contentment, not to the consciousness of the evanescence of life and its belongings, but to the curse of idleness which is only a pronounced form of selfishness. The Bhagavad Gîtâ is our code of spiritual philosophy and ethics. Note its environment. The occasion on which it was given out is the battlefield, to a man of the world, to an ambitious Kshatriya. Its lesson from beginning to end is “Perform action, dwelling in union with the divine, renouncing attachments, balanced in success and failure.” “Thy business is with

the action only, never with its fruits. So let not the fruit of action be thy motive nor be thou to *inaction* attached." Now mark the word "*inaction*." In his despondency Arjuna refused to do his Kshattriya - Dharma (duty) and spoke the philosophy of idleness; but the great Avatâra opened Arjuna's eyes to the great mistake he wanted to commit and taught him the philosophy of *action in the world*—not the philosophy of *inaction in the forest*. "The mildness and meekness of the Hindu" which are placed to our dignity, if analysed will reveal only intense idleness as the proximate cause of the apparently noble qualities attributed to us. I need not dilate upon this tendency in us as a nation, as it is at present. Srî Krishna has stated in the Gîtâ, chapter xvi., how two tendencies, *Divine* and *Asuric*, control and guide the world. In spite of itself, and unconsciously, the Hindu race has been drifting for many, many years, into the Asuric tendency. The basic ideal of the Dharmas of the four castes, *i.e.*, *self-effacement*, has evaporated. The spirit is gone, only the forms remain. "Caste distinction, far from implying caste *duty*, means only caste *dignity*." I do not wish to hold up the mirror to the thousand and one sins or faults which are affecting our nation, analyse every bad custom or any bad habit of ours, at the bottom you will find idleness or selfishness. The collapse of the Hindu race is impending. But those that guide humanity will not allow it to fall or to die. The noble Theosophical Movement has greatly stemmed the tide of this tendency. Efforts are expected of us from within the race, to take upon ourselves the responsibility of the future of the race. The times are propitious, the environments are favourable and halcyon peace reigns under the British rule. We must not, ought not to sleep the sleep of fatality and irresponsibility, we must awake, arise and seek out the goal of our race.

P. NARAYANA AYER.

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#### THE ORDINATION OF ALLAN MACGREGOR.

**A** PAMPHLET has been received from Akyab giving particulars of the Ordination of Mr. Allan Bennett Macgregor as a Buddhist Priest; and as this is the first case of the kind, it will be interesting to give some of the leading particulars. Mr. Macgregor was born in London in 1872, he was the son of a Civil and Electrical Engineer, and from childhood up received a training in science and ultimately became an analytical chemist. In the address which he delivered at the time of his ordination, he said that the result of this education was to make him repudiate the Christian religion and become a materialist. And yet his freethought did not give him happiness, it only plunged him into darkness. The great problem of the Unknowable rises gigantic and menacing beyond the point to which their studies and sacrifices have brought the Martyrs of science; "a happiness which deep religious feeling confers," says he, "is not for the agnostic, its sublime aspirations are absent from his life; and the

poorest who deems that the justice of the Universe may be subverted by his prayer, is happier for his ignorance than is the wise man for his learning ; for our science has but brought to us the knowledge of this world of death, it has given us no inkling of the greater world beyond." It was the reading of Sir Edwin Arnold's " Light of Asia " which attracted him to Buddhism ; and once that he had entered into that line of study he was obliged to pursue it until, having given up his family, friends, name, profession and country he has sought shelter from the world, in the calm retreat of a Buddhist monastery. The ceremony of his Ordination occurred at Akyab on the last Wesak day (the full-moon day of May), according to our calendar the 21st of the month : he had been ordained as Sâmanera (novice) on the 8th of December last, by Lamma Saradaw of Akyab. Three years ago he came from England to Ceylon and pursued his studies under Revata Thera, in Matara District. Having expressed the wish to enter the Buddhist Order in Burma, Dr. Tha Nu of Akyab made all the necessary arrangements ; and the Sâmanera removing to Akyab, studied Pali, learned the duties of a Bhikku and prepared himself for the momentous Ordination. The incidents of the day are thus described in the pamphlet in question :

" Five days before the Ordination, the Priests invited from outlying districts began to arrive, and took up their quarters in Kyarook and Shwe Zedi Kyoungs. They came by twos and threes, they came by fives and tens, till the vicinity of the two Temples resembled Anurâdhapura in the days of its glory, when ' the whole town was golden with the Robes of the Priests.' Nor were the Buddhist laymen of the town behind the Brethren of the Yellow Robe in their efforts to do honour to the occasion. Under the able organisation of U Mra U, Maung Htoon-Chan and others, arrangements were made both for the Ordination itself, and for the feeding of the assembled Priests. When there were twenty Priests, the townspeople brought food enough for forty ; when, on the last few days, some seventy Priests were present, there was food enough for a hundred and fifty ; and when at last the appointed day arrived, everyone had only words of the highest praise for the excellence with which the whole of the arrangements had been effected. Mr. Htoon-Chan was indefatigable in his efforts to amuse the visiting Priests, initiating them into the mysteries of the Phonograph and Telescope, and entertaining them with magic-lantern pictures of some of the great Buddhist Shrines in Ceylon."

It is known to those who are familiar with Buddhist ceremonials that the Ordination of a priest must be held in a place which is cut off from the outer world, so to say ; sometimes it is in a building erected on posts out in the water of a pond or river, sometimes in a building around which are placed stone posts at a certain distance from the walls to indicate that privacy is required. At the Arakau Ordination under notice a large straw launch of the Flotilla

Company was secured and also a large freight shed or godown for the subsequent public reception.

“At 2 o'clock in the afternoon, the procession started from Kyarook Kyoung for the wharf. First came the venerable Shwe Bya Saradaw, the chief officiating Priest, in a carriage; then the long line of seventy-four Priests, glorious in yellow silk; then a band of musicians armed with pipes and cymbals and big drums, and last of all the Priest-elect with his chief Dâyaka, Dr. Tha Nu, in a carriage—a privilege accorded to him by reason of his late illness. At the head and tail of this long procession marched men bearing golden flags; and, as one watched it slowly passing through the dusty roads, the people kneeling as it went, one understood a little of the nature of the hold this great ancient Religion has on the hearts of the people, one understood how great a part that Religion has in all their lives.

At length the wharf was reached, and here all was in readiness. The launch had been tastefully decorated with long festooned streamers of fresh flowers, the floor of the godown strewn with mats to seat the public. Priests and Priest-elect passed on to the launch, which was then moored in mid-stream. As soon as this was done, the workmen left the boat, and the ceremony commenced in right earnest. The Sâmanera having been stationed as far as possible away from the Priests, they proceeded to form themselves into a Sangha, each Priest in low tones confessing his faults to his neighbour. Then a picturesque interlude occurred. Taking a vessel of water, Shwe Zedi Saradaw went to the bow of the vessel, and scattered water thence on the river below. On this wise, still scattering water, he passed round the whole vessel from stem to stern and from stern again to stem. This process is called the “Cutting of the Sima,” and typifies the purification by water, of the vessel, its separation from the world without, and its consecration as a water-sima.

This done, the Kammavâca, or Ordination Ritual, was proceeded with. Kneeling at the feet of the venerable Shwe Bya Sayadaw, the Sâmanera thrice begged him to grant his sanction and support, and to become his spiritual superior; whereunto the Saradaw replied, “Sâdhu, Sâdhu,” “It is well, it is well;” and the Sâmanera then retired to the other end of the boat. It is usual here for the Acariya or Tutor to explain to the Priest-elect the meaning of every sentence in the Kammavâca in Burmese; but, the Sâmanera being unacquainted with that language, Shwe Zedi Saradaw recited the explanation in English—probably the first time this language has been used in the Ordination of a Buddhist Priest.

After about half an hour the ceremony came to an end. The three ‘Natti Acarivas,’ Kyarup Saradaw, Pannalankara Saradaw and Shwe Zedi Saradaw, kneeling in the midst of the assembly,

chanted together the sacramental words—‘ This candidate desires Ordination under the Venerable Tissa. He is free from disqualifications. \* \* \* \* The assembly gives the candidate Ordination under his superior, the Venerable Tissa. If any of the Venerable Assembly approve the Ordination of the candidate under the Venerable Tissa, let him be silent ; if any object, let him speak.’ Thrice the resonant Pâli rang out over the water, followed each time by a dead silence. Then, bowing to the assembled Priests, the three Acariyas proclaimed, ‘ The candidate has received Ordination from the Priesthood under his superior, the Venerable Tissa. The Sangha approves the Resolution therefore it keeps silence. Thus have I understood.’

This terminated the Ordination Ceremony, and the newly consecrated Priest knelt before his Superior to receive his priestly name. ‘ A’nanda Metteyya, Sâsanajotika-bhikkhu ! ’ was the name thrice proclaimed by the Venerable Shwe Bya Saradaw, and thrice acknowledged by the new Priest.

The launch was then towed to the shore, and the Assembly broke up, all going together to the large godown, where the public were waiting. After the presentation of various offerings to the new Priest, the latter rose and delivered an Address in English, setting forth the programme of the work he intends to do for the furtherance of Buddhism. At its termination, a more condensed Address, on the same lines, ably rendered into Burmese by Dr. Tha Du Aung, was read by U Mra U, and then the whole proceedings came to an end ; the Priests returning to their Temples, and the people to their houses, all having good reason to congratulate themselves on the unqualified success of the work for which such extensive preparations had been made.”

One can’t help remarking that the priestly name—A’nanda Metteyya (Maitriya)—conferred upon the young Englishman, was rather pretentious, for Maitriya is the name of the Buddha who is to come at the end of the Yuga and lead mankind into the full knowledge of the Arya Dharma, and into the peace which will result. Mr. Macgregor maps out a very ambitious programme for himself thus :

“ Herein, then, lies the work that is before me, the Cause to which I have devoted and consecrated my life : to carry to the Lands of the West the Law of Love and Truth declared by our Master, to establish in those countries the Sangha of His Priests. To do this, it is necessary first to obtain from each country men of education and of some ability to speak or write on Buddhism, who will come to the East, and receive the requisite Ordination, and acquire a thorough knowledge of the Dharma ; this work I have already commenced on a small scale. \* \* \*

In ten years’ time from now, exactly twenty-five centuries will have passed since first our Lord, in the Deer-park near Benares, set in motion the wheel of the Good Law, and opened the Way of

Liberation unto men. And I propose to inaugurate the advent of our twenty-sixth century, to celebrate this two-thousand-five-hundredth Anniversary of the Foundation of the Kingdom of Righteousness, by initiating in that year the promulgation in Western Lands, of the teaching of our Master, by establishing in that year the Sangha of His Priests in England, America, France and Germany and, perchance, in other countries. By that time the necessary ten years will have elapsed from my own reception into the Sangha to-day ; and we shall thus be able to confer the Pabbajja and Upasampada Ordinations in those countries. From what I know of England and France, and from what I have learned from competent persons in America and Germany, I am convinced that, were this Dharma thus preached in those countries by regularly ordained Bhikkhus, its extension would be rapid, and its success immediate : and, if this were so, then the effect upon those nations would be well-nigh incalculable.

I shall be careful to select as postulants for admission to our new Sangha only men of education, and some ability to write or speak well on Buddhist subjects ; for uneducated men would only serve to bring our movement into ridicule, especially when we go to the West.

I shall make it one of the conditions for admission to our Sangha that postulants should agree to promote Buddhism on Buddhist principles ; that is, we would extend wherever possible the knowledge of the Good Law, whether by writing or by public lecturing ; we would in like manner answer any attacks which might be made against our Faith ; but would never permit that any of our members should revile or abuse any form of religious belief held by others ; believing always that the Truth is all-conquering, and will triumph in the end ; whilst abuse and ridicule of the Faiths of others can breed but hatred and heart-burning, and is a method moreover, opposed alike to the letter and the spirit of our Master's Teaching.

Such is briefly the work that lies before me, the work for which I appeal for help to all Buddhist Peoples, whether in Arakan, Burma, Ceylon, Siam, or in Western lands. And, knowing well how all Buddhist Peoples love this great peace-giving Faith of the Buddhas ; knowing well how that Faith has given them love and compassion and the burning wish to help all things that suffer life, I feel sure that I shall not appeal in vain. Workers are needed in every important town, — men of eminence who are willing to promote the new Buddhist Society, and to administer the secular affairs of the New Sangha ; to receive contributions for its support and work, and for the subsidising of our official Journal which is soon to be.

If we can succeed in this, then to-day, which has seen the foundation in embryo of this new, this Western Sangha, will mark

the commencement of a new era in the history of our Religion ; a Religion which, albeit the first Missionary Faith in the world, has for centuries relaxed all missionary effort. And, looking back upon the days of old, upon the history of those races amongst which Buddhism has been propagated ; seeing how, wherever that Faith has gone, it has altered the very life and nature of the peoples that have accepted it, altered them vastly for the better, it seems to me that the introduction of that Religion into Western Lands will bring about a new and a happier era in the mental and moral histories of those peoples ; will bring about an era of broader-mindedness, and of a greater pity, a wider compassion and a grander nobility than we have hitherto deemed possible ; that it will stem the ill flood of irreligion and mere commercialism which is to-day threatening the destruction of those nations ; that it will bring about the growth of a higher and a wide-spreading altruism, tending towards the consummation of an ultimate international fraternity, whose watch-words shall be Peace and Love, its guiding principle the promotion of a newer and a grander conception of the meaning of civilisation."

He proposes to call the body that he hopes to bring into being, "The Buddhist Sangha of the West," and is enjoying the bright vision of a conversion of many nations and kindreds to Buddhism. "If this should be so," said he to his audience, "then you who have this day inaugurated in my person this new Sangha of the West, will have been the initiators of a missionary effort which may change the face of the civilized world."

Well, let the young man dream his dreams in peace and let us all hope that when his day of disillusionment comes, as it has to all of us his predecessors, he may have the pluck and perseverance to stand alone and fight his fight and, if it need be, die at his post, courageous and undaunted.

H. S. O.



*THE RELIGIOUS PARLIAMENT EXTENSION.*

**B**Y a curious coincidence the same overland mail brought me a circular addressed to me personally by Dr. Paul Carus, Dr. C. C. Bonney and Dr. John Henry Barrows, and newspaper notices of the death of the latter gentleman, a few days before it left Chicago. Dr. Barrows had been suffering for about a fortnight from an attack of pleuro-pneumonia which ended fatally with a failure of the heart. He was one of the most liberal and most widely known clergymen of America and his death at what might be called the very prime of his career is a great loss to the world. To his indefatigable zeal and energy was largely due the success of that unique and most important historical event, the Parliament of Religions at Chicago in 1893, which was organized on the exact lines upon which the Theosophical Society has been building since 1875. When he visited India in 1896 he came to Madras to lecture and was received by a Joint Committee representing all the great religions active in our city. Of this Committee I had the honor to be a member and at the request of my colleagues made to our visitor, at the close of his last lecture, the farewell address of the Committee on behalf of the Madras public. He and a number of his Theological Colleagues breakfasted with me at Adyar, and during my visit of last year to Chicago Dr. Barrows called on me at my hotel and renewed our pleasant personal relations. It will be hard to find a man so well fitted as he to assist Drs. Bonney and Paul Carus to carry on the work begun by the Parliament of Religions and now continued by a committee of promotion organized under the title of the Religious Parliament Extension.

The circular letter sent me reviews the history of the Parliament of 1893 and contains the following admirable sentiment :

The principles of the Religious Parliament are merely a practical application of the Golden Rule, and a realisation of the religion of love in the domain of religion, and we believe them not only to be just and salutary and wise, they afford also greater and more extended facilities for missionary work on a higher plane, and can only help to contribute to the spread of the truth, whatever it may be.

The Committee of the Religious Parliament Extension of Chicago deem it advisable not to lose the vantage-ground that has been gained, and to keep together those elements which are inspired with the hope of continued friendly international and inter-religious relations. And so we purpose to keep on file the names of all those who are glad that the Religious Parliament took place in Chicago, who would help to extend its beneficial influence, and who look upon it as the seed-time for a future harvest, that is developing slowly, but with certainty, in the hearts of mankind. We propose to keep on file the names of the religious leaders who constitute at present the consulting members of the

Religious Parliament Extension, and we desire to keep the list complete, and correct it from time to time.

The Rev. George T. Caudlin, Christian Missionary at Tien-Tsin, China, has thus formulated the basis of union on which the extension is organized.

The Members of the Religious Parliament Extension covenant with each other as follows :—

1. Personally never to speak slightly of the religious faith of one another. This does not debar the kindly and reverential discussion of differences which exist, nor the frank utterance of individual belief.

2. Officially to promote by all means in our power, by oral teaching and through the Press and by whatever opportunity God may give us, a spirit of brotherly regard and honest respect for the beliefs of others.

3. To discourage among the various peoples all such practices and ceremonies as, not constituting an essential part of their faith, are inimical to its purity and are the strongest barriers to friendly relations.

4. To promote all such measures as will advance reform, progress and enlightenment, political liberty, and social improvement among the people of our own faith and nationality.

5. To regard it as a part of our holiest work on earth to enlist all men of ability and influence, with whom we are brought into contact in the same noble cause.

All who are willing to assist the Committee personally, or to suggest the names of persons suitable for active membership, or for honorary membership of the Parliament Extension, should address Dr. Paul Carus, Ph. D., Secy., P. O. Drawer F., Chicago, U. S. A. H. S. O.

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“ LIGHT ON THE PATH.”

FROM “ NOTES ON STUDIES.”

“ *These rules are written for all disciples : attend you to them.*”

Who and what is a disciple ? He is one who receives instruction from another, or who accepts teaching from another whom he looks upon as a guide. This definition might apply to the youth in school or the Thibetan Lanoo with his Guru or Master ; in either case it is a chosen discipleship, implying an ardent, willing follower and a learned preceptor. Here we have a preceptor who says :— “ These rules are written for *all* disciples.” Then no one is excluded who chooses to listen, and when one so chooses it is the best proof that he is ready for what is to be said. How much good it will do him depends on the use he makes of the information, although none of it can be wholly lost. Then comes the command : “ Attend you to them.” How ? By careful consideration, by striving to understand the innermost meaning, by living, as well as learning, the Master’s word ; by dividing the good thus received with those of less able mind or body, and endeavouring to be a credit to the school which one has the honored privilege of attending.

*"Before the eyes can see they must be incapable of tears."*

Tears are the outward indications of emotion which has its center in the kamic body and may have myriad different causes. Men weep for joy as well as sorrow. The range of human emotion runs from the high treble notes, down to the deepest bass, depths from which come no sound, but the tears flow, tears which burn into heart and brain and leave dreadful scars to mark their course. Yet they are blessed tears because through them the mind is awakened to higher thought and the soul learns to respond to the sorrows of others. We cannot enter into their feelings until we have had a like experience. But, as time goes on, we learn to control the outward sign of grief; the present disappointment soon merges into past recollection, and each new trial leaves us stronger and more reliant than the last, when finally we are able to look over and beyond surrounding difficulties into the restfulness of future promise, with serene heart, and then—we see.

*"Before the ear can hear it must have lost its sensitiveness."*

The ears are the organs which respond to sound, and sound is perhaps the most confusing of all qualities in nature. It is only by discrimination, by control of the will, that we learn to protect our inner consciousness from being disturbed by the constant cross-currents of sound that vibrate in every key. Familiarity and habit also help us to pass many sounds unnoticed. But the more highly evolved an entity becomes, the more sensitive it is to sound, and the more danger is incurred, so that with increased sensitiveness should come increased will-power to counteract it. The psychic body has its corresponding organ of hearing, and to one nearing the opening of psychic power it is well to bear in mind that if one cannot control kamic vibrations when shielded by the physical body, it were better to reflect carefully before going out of it into the astral where the vibrations are a thousand-fold more intense. If we cannot combat with and conquer conditions on this plane, we certainly cannot on the higher planes. We must learn to stand unmoved, unswayed, uninfluenced, unresponsive to these lower influences, and then we may say the ear has lost its sensitiveness.

*"Before the voice can speak in the presence of the Masters it must have lost the power to wound."*

The presence of the Masters is a sacred place into which one comes only through the gate of sanctification. In the first place there is a distinct longing for another and more satisfactory existence than that obtained through purely material contacts, and the soul reaches out until it finds something to cling to, when there is a gradual transformation of the old bodies and purification has actually begun. The most radical proof of change is in growing con-

sideration and sympathy for others, in avoiding to wound the feelings, in tactful discharge of duties and responsibilities without friction or irritation. These practical demonstrations in carrying on the Masters' work in the world in time brings the disciple more and more in harmony with the even flow of Their nature, so that some day, when the Master's voice is heard, he wonderingly experiences the power to answer.

*" Before the soul can stand in the presence of the Masters, its feet must be washed in the blood of the heart."*

Every individual soul has to pass through certain experiences before it can be considered fit to enter into the Master's presence. Many there were in the time of Christ who knew him not, because they had not had these experiences, and it was like throwing pearls before swine. The true disciple goes down into the valley of the shadow at times and the feet of the soul are bathed in blood wrung from the heart by repeated trials and suffering, but of this is born the triumphant divinity latent in every human form. Like the phoenix springing from the dead ashes of the past the spiritual man rises to his Master's side confident of the God within him and of the welcome he will receive from the Blessed Ones. Well done thou good and faithful servant—enter thou into the joy of thy Lord."

#### RESUME.

Every action in the Universe, from the greatest to the smallest, is governed by LAW and order; therefore when a disciple enters upon the Probationary Path he must expect to submit to rules and regulations which, if obeyed, will bring him to the desired goal. The four requisites, as set forth in the previous pages, show in a measure what kind of training he can expect to undergo, and the results which will follow. But it is like setting out on a journey through unknown countries, without guide or compass, so far as outward appearances are concerned. All the traveller knows is that somewhere is a " Promised Land " which if reached, will more than repay the dangers and weariness of his search; but how he can get there is the anxious question of his mind. What shall he do? In what direction shall he go? And so he starts blindly, yet courageously, out to meet his destiny.

GERTRUDE B. GREWE.

[To be continued.]

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## Theosophy in all Lands.

### THE SCANDINAVIAN SEVENTH CONVENTION.

The General Secretary, Mr. Arvid Knös reports that the Seventh Annual Convention met at Copenhagen on the 18th and 19th of May. It was very well attended and the old officers, including the Executive Committee, were re-elected. Certain changes in the rules of the Section were decided upon. The best feeling prevailed throughout. On the first day of the meeting—May 18th—it was voted to grant a charter to a new Branch at Keruna, a mining place, far within the Arctic circle and to the north of Boden which until now has been the northernmost Branch of the Society on the globe. Mr. Knös writes: "The interest in Theosophy is very great up there amongst the workmen in the mines, and if some leading force would take the movement in hand there ought to be every prospect for Theosophy to advance and spread in that part of our country. The name of the Lodge is 'Karnel.'" How very wonderful it is to see our movement spreading to the remotest parts of the earth.

## Reviews.

### CHARAKA-SAMHITA.

We have pleasure to acknowledge the receipt of part XXVIII. of the English translation of this ancient Sanskrit medical work, by Avinash Chandra Kaviratna. This part concludes the division called "S'ârîra," and begins the next division called "Indriyasthânânam." Indications of longevity of new-born children, instructions about examination of the nurse to be appointed for the child, instructions as to what her character, the qualities of her milk, and her food and drink should be, and as to what medicines should be given her for correcting the defects of her milk, are among the most interesting items treated of in the division concluded. What particulars should be examined by the Physician in order to ascertain the remnant of one's period of life, and other points of interest in that connection are set forth in the next division begun in this part.

### VIJAYINI KAVYAM.

We acknowledge, with pleasure, the receipt from Calcutta of a new Sanskrit Epic Poem called Vijayinî Kâvyam, in twelve cantos, by S'riswara Vidyâ-lankâra Bhattâchârya. The book has been carefully edited with occasional notes in English by Kokiles'wara Bhattâchârya Vidyâ-ratna, M. A., and is dedicated to the Mahârâja of Cooch Behar. The Poet's theme is the life of Queen Victoria, and the accession to the throne of King Edward VII. The Poem reflects great credit on the author, and is a neatly printed Octavo Volume of 282 pp., issued from the Girîs'a Vidyâratna Press, 24, Girîs'a Vidyâratna Lane, Calcutta.

G. K.

## MAGAZINES.

The June *Theosophical Review* has not been received by us. In the July issue, M. W. Blackden, in a thoughtful article, presents the results of his endeavours to arrive at something intelligible in relation to "The Mysteries and 'The Book of the Dead.'" In his excellent essay on "The Abiding Presence," Mr. A. H. Ward says, in reference to the opposition which mysticism has encountered at the hands of the formal religionists of the Churches, and the secular powers: "But the wind bloweth where it listeth, for all that, and when the time is ripe, neither thrones, dominions, principalities, nor powers, can drown the Voice of the Silence, or quench the light which illuminates the spaceless soul. To this stand as witnesses poets, saints, prophets and philosophers, down the long procession of the ages." Further on he says: "When the Author of Peace enters the mind, an eternal patience will develope, an æonic tolerance of sin, error and discord, for these are obviously ignorance; and a discrimination which sees in the light of knowledge, and recognises the true, the good and the beautiful, beneath the manifold illusions of the world, will confer that peace which passeth understanding."

Mr. B. Keightley concludes his interesting article on "Cardinal Nicholas of Cusa;" Mr. Mead writes on "The Canonical Date of Jesus;" Mrs. Lauder offers some brief but appropriate "Notes on 'Ulysses' as dramatised and performed at Her Majesty's Theatre;" and Mr. Edgar Loam contributes a short paper on "Happiness." He says in his closing paragraph: "Happiness is the degree of clearness with which we can see the divine Life: 'Blessed are the pure in heart, for they shall see God;' and this will show itself in the amount of sympathy we can give our fellows. If we can prove to our own satisfaction that happiness is altruism, or the giving of love for love's own sake, little remains for us to do here but practise altruistic sympathy; that little will occupy many lives, but the end is sure." Mrs. Besant commences an important series of articles on "The Evolution of Consciousness," first taking up "the beginnings" in the solar system taken as a whole. The matter requires much study and, as she says in the first paragraph: "none of us may at present hope to do more than master a small portion of its complexity" \* \* \* We shall not attempt any review of it, as we hope it will, in due time, be issued in book form; then all our readers can have the opportunity of purchasing and studying it. In "Three Mystic Toils," Mrs. Wilkinson sets forth the beauty of certain extracts from Lord Lytton's epic poem, "King Arthur," first published (anonymously) in 1848. He, however, acknowledged his authorship in the edition published in the year following. These extracts are taken from the VIIth Book of the epic, and are expressive of noble sentiments. Mr. Fullerton, in "No Religion Higher than Truth," contributes a few paragraphs in reply to an article by Mr. Knox, in the March number of the *Theosophical Review*, in which he objects to the utility of "blinds," but agrees with Mr. K. in his ideas about the utterance of truth (or untruth). To this Mrs. Besant adds a few words. She says: "But most of us do not regard 'blinds' as methods of deception. 'Blinds' are methods of conveying truths by symbols and allegories, intelligible to the instructed, but unintelligible to the casual reader. The intuition and intelligence of the earnest and serious student are developed by their study and when the development of in-

tuition and intelligence has reached a point at which the student is capable of grasping the truth, the truth is seen. The use of the 'blind' prevents the careless and often scoffing reader from getting a distorted idea of a truth he is incapable of grasping, and then protects him from a dangerous perversion and the truth from ignorant ridicule." As to truthfulness under all circumstances, she says: "Believing, as I do, in the law of karma, I cannot believe that a temporary trouble due to truthfulness is as serious a matter as the poisoning of the stream of human trust and confidence by telling a lie. The persecutor may kill my body, but why should I add to this evil of his causing, the worse evil of increasing treachery and deceit within human society? Shall I not do more to neutralise the results of his evil on society by answering it with fearlessness and honesty, than if I answer it with cowardice and double-dealing? It seems to me that it is by the light of the law of karma that we must guide our steps. Nor can we overlook the all-important fact that only those who are true can recognise truth. If we, by falsehood, set up in our subtle bodies the discordant vibrations of untruthfulness, and then come into contact with a truth, this truth will produce further dissonance in us, as a true note makes discord with one that is flat. This dissonance will cause us to regard the true as false, and will thus wholly mislead us. We need to tune our nature most delicately into perfect truthfulness, since thus only can we distinguish the true from the false in all that surrounds us. Hence we cannot afford to introduce false notes into our nature, for we thereby lose our sensitiveness to truth." This number closes with one of Michael Wood's excellent semi-occult tales.

The June number of *Theosophy in Australasia* reprints the excellent article by Mrs. Besant, entitled, "A Lodge of the Theosophical Society," and publishes a thoughtful essay by W. G. John on "Three-fold Theosophy," which is chiefly devoted to 'Ethics.'

*The N. Z. Theosophical Magazine* publishes the remainder of Mr. Stuart's Convention address; an article on "the Divinity of Christ," by Marion Judson; the conclusion of "Helping the Angels," by Auntie Loo; "The two Friends," by Agnes Davidson; also poetry and other matter.

*The Theosophic Gleaner*, gives us the concluding portion of Mr. Vimadalal's lecture on "The Theosophical Society, its Aims and Objects;" a translation of "Atmabodh;" an "Anecdote of Robespierre;" together with interesting translations and selections. There is also a long report of the recent important White Lotus Day proceedings at the Blavatsky Lodge, Bombay. The speeches of Mr. Gostling, the President, and Mr. Sutcliffe, were particularly noteworthy. Mr. Gostling claimed that Reincarnation could now be proved from the revised translation of the New Testament, for the many passages formerly translated "living forever" and "dying forever" are now translated "living for the age" and "dying for the age," this "age" clearly meaning the period spent by the soul in the other world, ending in a return to earth to inhabit a new body and gain further experience of earth-life, described in Rev. xx. to be a period of 1,000 years, or a millennium."

*Theosophia*, (Amsterdam) for June opens with an account of the proceedings on White Lotus Day. Then follow translations from the

writings of H. P. B., Mrs. Besant, Alexander Fullerton, and Michael Wood. There are also notes on "The Theosophical Movement," and "Golden Thoughts."

The "*Arya*" for June 1902, just to hand, contains some excellent articles. "The Underlying Physical Basis of Christianity and Other Religions," by Dr. William Sharpe, is an article that deserves to be read and pondered over by all students of comparative religion. The "Aryan Religion" (concluded), by Dewan Bahadur Raghunâtha Rao, is very useful to beginners. "Yoga principles in Sacrifice" (continued), by S. Ramasawmi Iyer, is one of those articles of his on Hinduism, that deserves to be published separately in book form. The other articles,—translations, extracts, editorial notes, etc., are equally interesting. We uphold the Editor's views regarding the *Bhâgavatars*. "The Late Dr. Bucke—A commanding Figure in Literature," an extract taken from *Toronto Saturday Night*, is the concluding item of this interesting number.

*The Dawn* for July 1902 contains, amongst others, the following excellent articles that will repay perusal:—"Philosophy of the Gods," concluded, by Hirendranath Datta, M.A., B.L.; "Hindu Society and Hindu system of education," a refutation of the views of the Rev. Dr. Whitehead, Bishop of Madras, by M. K. Bhattacharya; and, "Antiquity of the Art of Writing in India," by Golokbehary Mukhopadhyaya.

Acknowledged with thanks:—*The Upanishad Artha Deepika* (V, Mundakopanishad), *Indian Review*, *Mahâ-Bodhi Journal*, *Indian Journal of Education*, *Christian College Magazine*, *Pra-Buddha Bharata*, *Central Hindu College Magazine*, *Prasnottara*, *The Review of Religions*, *The Vâhan*, *Light*, *The Golden Chain*, *The Theosophic Messenger*, *The Arena*, *Phrenological Journal*, *Banner of Light*, *Harbinger of Light*, *Notes and queries*, *Health*, *Theosophisch Maandblad*, *L'Initiation*, *The Logos Magazine* and *Teosofisk Tidskrift*.

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### CUTTINGS AND COMMENTS.

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

On the 4th of July last, Swami Vivekananda, the distinguished pupil and disciple of the late Ramakrishna Paramahansa, departed this life, at Howrah, a suburb of Calcutta, in the 40th year of his age. His brief but brilliant public career dates back from 1893, when he astonished all America by the eloquent orations in which he defended the Hindu religion and expounded the doctrine of the Vedânta. The scene at the platform in the great hall of the Parliament of Religions at Chicago, when the meeting broke up, as described in the local newspapers of the day, was most striking. Many of the first ladies in the audience crowded round him in a state of great excitement, overwhelming him with compliments and trying to get a chance to touch his hand, or even to intercept a glance of his eyes. So completely had the Western public been deceived about the character and attainments of the inhabitants of India, that this quaintly garbed man with the brown skin and deep, penetrating eyes, whose platform

Death of  
Swami  
Viveka-  
nanda.



oratory challenged comparison with that of the best American public speakers, came flashing before them like a brilliant meteor. Their first impressions were deepened by his subsequent public lectures : he was invited to all parts of the States, and remained in the country until 1897 ; disciples of both sexes gathered about him, a Vedânta society was formed, several of his fellow-pupils of the Paramahansa went to the States and are still working there, and a demand for ten more helpers was, it is said, recently sent him.

Vivekananda's health has been feeble ever since his return, and his death, although sudden, has not much surprised his friends. The Swami has left behind him several works of a religious character, but it is as an orator and public teacher that he will be longest remembered. He had a strong personal magnetism and was naturally combative. It can hardly be said that he was a friend of the Theosophical Society nor a believer in the assistance of our Great Teachers ; still, he was an intense Hindu and a most able expounder of the school of philosophy to which he belonged.

H. S. O.

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*High-Frequency Electrical oscillations.* For the benefit of those who are interested in Electrical science we re-publish the following from the *Engineering Magazine* :—

In a very interesting address recently delivered before the Western Society of Engineers, and published in the *Journal* of the society, Mr. Arthur V. Abbott presented a good account of the effects of high-frequency electrical oscillations, and in a general way made some of the possibilities of high pressure oscillations clear.

After some general discussion of the nature of oscillations, exemplified by the pendulum of a clock, Mr. Abbott proceeds to show that in every electrical circuit there are four quantities which claim attention ; first, the force present in the form of electricity ; second, the resistance which is encountered in transporting the electricity from place to place ; third, the electrical inertia, or inductance, the property which demands time for the transfer of electricity ; fourth, the capacity of a circuit to contain an increasing amount of electricity with increasing pressure.

At every moment after a definite amount of electrical force has been impressed upon a circuit, it is found that the quantity of energy dissipated as heat, plus that stored in the magnetic field around the circuit, is exactly equal to the original quantity, and that if the electrical pressure be removed, the magnetic field and the capacity give up and restore the energy they have absorbed. This is a complete analogy to the original mechanical illustration of the pendulum.

After a number of lecture-room experiments to illustrate resistance, inductance and capacity, Mr. Abbott proceeds to show some of their effects. In general it may be said that resistance acts to dissipate electrical energy, while inductance and capacity operate to store up and retain the energy in such a manner as to permit it to be subsequently recovered. Curiously also, inductance acts in a manner opposed to capacity. When a circuit is electrified, inductance acts in a manner opposed to motive force that opposes the transfer of electrical energy, while on the other hand capacity acts as an elastic electrical tank that courts an inrush of current.

Mr. Abbott describes an arrangement by which these properties may be utilized to produce electrical oscillations of high pressure and frequency, and with this apparatus some remarkable phenomena may be produced. Taking the 110 volt continuous current from the Edison service mains and passing it through a rotary transformer, an alternating current of the same voltage is obtained, and with a frequency of 133 periods per second. This current then goes to a static transformer,

which raises the pressure to 10,000 volts. Across the leads from the transformer is placed a condenser, composed of sheets of tinfoil immersed in oil, and from the condenser the circuit passes to the primary of a high-frequency coil, being interrupted by a spark gap of five aluminum balls, this giving every opportunity for adjustment and variation.

This arrangement permits the production of discharges between the terminals of the high frequency coil with a pressure of about 200,000 volts, and a frequency of 178,000 to 616,000 per second.

The effects of such a system are similar to those of static electricity produced by the largest Holtz machine. With the very high frequency, sparks no longer pass between the terminals, but instead each pole emits a violet brush which envelops it in a pale flame shooting a foot or more into the air. Sparks may be drawn to the finger with perfect safety, for owing to the high frequency there is no sensation. A glass plate placed between the terminals does not stop the sparks, as in the case of an ordinary induction coil; on the contrary there is a network of sparks spread over the surface of the plate, which is soon pierced. Many curious phenomena similar to nodes and loops of vibrating solids are produced, and vibrations may be set up in exhausted tubes without the use of any connecting wires or terminals. The number of experiments and illustrations of the effects of such oscillations is unlimited, but they all go to give a deeper insight into the fundamental constitution of the universe than has been previously possible.

The atomic theory of Dalton assumed that matter was resolvable into a comparatively small number of different elements incapable of further analysis by any process. Physically each element could be reduced to particles of very minute yet perfectly appreciable dimensions, called atoms, while an attempt to subdivide the atom would, if it could be conceived of as successful, result in its destruction, at least in the material sense.

Recently it has been shown that by electrically acting upon many of the elements in the gaseous state it is possible to split up the so-called atoms into portions that are from 1,000 to 2,000 times smaller than all preconceived ideas indicated possible. Such bodies have now received the name of corpuscles, and we are further confronted with good evidence that the corpuscles obtained by electrical analysis from different elements exhibit the same physical properties, or, in other words, that corpuscles obtained from hydrogen are the same in all respects as those obtained from oxygen. This leads to the very startling proposition that in an ultimate analysis there is only one kind of matter, and that the whole physical universe is but a vast phantasmagoria of Protean changes, wrought by one fundamental form of force, acting on a basic form of matter.

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A most commendable charity, in itself, is that undertaken by a committee acting for American Christians, *viz.*, the sinking of wells to supply drinking water to the poor Pariahs. Three have been recently sunk in the Tinnevelly District, Madras Presidency, and three were sunk sometime before. To give to these wretched outcasts a supply of pure drinking water is a charity indeed.

A correspondent of *The Hindu*, writing from Palamcottah, under date of July 6th says:

“The Pariah Well-Fund Committee at Palamcottah, had, with their usual tact and foresight, arranged to celebrate the Coronation week of our great King-Emperor by opening three wells for the use of the Panchamas of the Tinnevelly Taluk. Accordingly, for some time past, the Committee had been executing itself in sinking three suitable wells worthy of the generosity and broad-mindedness of the American Christians in three different Panchama settlements of the Taluk, one at Ko-

lavanikkapuram, almost in the heart of the Palamcottah Municipality, a second at Purankulam, about a mile and a half from the Tinnevely bridge station, and a third at Aravankulam, three miles distant from the Palamcottah Municipal limits. When the efforts of the Committee had been crowned with complete success, and when everything was ready for the opening ceremony, there came, alas! on the eve of the Coronation day, the sad and heart-rending news that the Coronation had to be put off owing to the illness of the King-Emperor. \*\* But, the Committee thought it desirable not to delay the opening ceremony of these wells, and thereby afford to the poor hard-worked Panchamas the benefit of the fresh, sparkling waters of these wells in the hot summer season. Accordingly, on the evening of Friday, the 27th June, the Purankulam well—the fifth well—the gift of the Americans, was opened by Mrs. Winckler, wife of Mr. E. Winckler, B.A., Principal of the Hindu College and one of the members of the Pariah Well-Fund Committee. There was a decent gathering at the ceremony; but the most noticeable feature was the presence of a good number of the Pariahs of Samasthanapuram, Panchama settlement, a suburb at the eastern limit of Palamcottah. The sixth well—the well at Aravankulam—was, according to the notice issued, to have been opened by Mr. N. David, B.A., B.L., Sub-Magistrate of Palamcottah, on Saturday, the 28th June. But owing to his unavoidable absence the well was opened by Mr. Muhammad Hussain Saib, Secretary to the Palamcottah Municipality. The Pulavanikapuram well was opened on Monday, 30th June, at 5-30 P.M., by Miss Asquith, Principal of the Sarah Tucker College, Palamcottah, one of the best institutions for girls in all Southern India. Dr. Usman Sahib expressed his hearty sympathies in the work and promised to render to the Committee whatever service he could do as the Chief Medical and Sanitary Officer of the District, in the way of pointing out to them the needs of the Panchamas scattered abroad in the outlying suburbs and hamlets of the district and of helping them in the choice of suitable sites for sinking wells." We have not space for the whole of the report.

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The following which we clip from *The Times of India*, gives a brief account of a Yogic phenomenon which may still be seen occasionally in India:

Yogî Maharaj Adwaitianandji, a Hindu holy hermit from the Himâlaya mountains, who arrived in Bombay about five weeks ago, is putting up with his five *chelas* or disciples in his Yoga Mandir, Kalbadevi Road, Bombay. He is much venerated by the Hindus on account of his mastery in the Yoga philosophy, which is otherwise known to occult students by the name of "transcendentalism." Mr. Mangaladas Jamnadas, who established the Yoga Mandir, requested him to show some Yoga exhibitions to the people of Bombay, and in May he showed a *samâdhi* or trance process in the presence of a committee of medical gentlemen, composed of Dr. Sir Bhalchandra Krishna, Dr. Sambhare, Mr. Shankar Daji Pade and Mr. Keshavram Parshotam. The trance lasted for full 40 minutes. The second exhibition was in the Mandir of Narsanglalji, Valabhachari Maharaj, Kalbadevi Road. It took place on the 5th ultimo, in the presence of spiritual leaders of the Bombay Vaishnav Hindus. Among those present were several Vaishnav Pandits and Acharyas. The trance in this case lasted for about 55 minutes. On the 28th ultimo, the Yogî Maharaj went into his third trance, in the Yoga Mandir. Questioned on several points regarding the subject over which he had attained a mastery, the Yogî Maharaj gave explanations to his interrogators. He said the Yoga practice was in former times pretty general in India, but now it was confined to a select few, who resided in the Himâlayas, or performed their asceticism in the Vindia Mountains. The practice of Yoga was conducive to betterment of body and health of mind. The several postures, which at first sight appeared difficult, became easy by practice. According to the Atharva Veda,

Yoga was attainable by the Parsis equally with the Hindus. He had found out religious formulas from the Parsi Scriptures answering in all respects to the *Saptakhshar*, *dwadashakhshar*, and *OM* of the Vedic Yoga. After this the Yogî Maharaj went into a trance, which lasted for fifteen minutes.

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Dr. Arthur Richardson, Principal, Central Hindu *Science and Hinduism.* College, Benares, delivered in the Town Hall at Saharanpur, two public lectures. In the course of a very interesting discourse the lecturer said that his highest ideal was to serve the Mahatmas, whom he called the Lords of Humanity, beings who, having attained perfection, were working through their agents for the good of mankind, and of whose existence he had personal knowledge though he could not give any scientific proof. He touched on the theories of rebirth and Karma. At the termination of the lecture certain questions arising out of it regarding the Mahatmas and the doctrine of reincarnation were asked by Messrs. Dewhurst and Yusuf Ali, and some others, to which the lecturer replied.

The second lecture, given under the presidency of Mr. A. Yusuf Ali was on Modern Science. It was still more interesting. The learned lecturer traced the rise and growth of science during the past three centuries. He showed how the scientists, who at an earlier stage were regarded as materialists and opponents of religion, were gradually arriving at results which went scientifically to verify the Mâyavêda philosophy of the Vedânta. He showed further how the discovery of what the modern scientists called ether, which itself was matter, helped thoughtful minds to realise the truth of the Hindu belief that the physical body was an illusion and that the Ego or self alone was real.

Dr. Richardson is, I understand, engaged in some original research in chemistry in the Central Hindu College Laboratory, on the same subject, to which he had devoted not a little time and attention under Professor Ramsay before coming out to this country six years ago.—*The Hindu.*

\* \* \*

The Indian press has not given as much notice as it deserves to the splendid experimental demonstration just made by our eminent Bengali scientist, Prof. Bose, of the pulsation of the Universal Life throughout the Universe. His lecture at the Imperial Institute on the 12th May last, with experimental illustrations, was one of the most important in the history of modern science. In a manner to convince the most cautious men present, he proved the truth of the postulate of the monistic philosophers of India, that throughout the universe is perpetual vibration, the pulsation of the divine life, streaming out from centres of accumulation and reaching all suns, all worlds and all the minutest particles which compose them. It is a happy day for India that one of her own sons should thus be able to prove, in the presence of the wisest western scientists, and by using the very methods he learnt from them, that the Rishis and other ancient sages of Aryavarta knew and taught the secrets of nature, generations and æons ago, before western civilisation was born or western science dreamt of. From a report of the meeting in London above referred to, we quote the following paragraphs :—

*The  
Unity in  
Nature.*

“ At the end of the lecture given on the 12th May at the Imperial Institute, on the above subject, Prof. Howes, LL.D., D., Sc., F.R.S. (successor to Prof. Huxley at the Royal College of Science), thus drew attention to the biological importance of the discovery: “ Prof. Bose came as a pioneer in so far as it was he who first discovered and announced before the Royal Society in May 1901, that these electrical responses are common to animals and the simpler types of plants. It is impossible to any of us who have not attempted to confirm the experiments of the kind exhibited to-day, to form the slightest idea of the difficulties which would beset us in the work. These difficulties he has overcome in a marvellous way, and it is a matter of gratification that some of the facts which he discovered and published a year ago, have subsequently been confirmed by a leading English physiologist. Nothing was more striking than the fact that the electrical phenomena in plants, he has discovered are the common property of all living tissues—contractile and non-contractile—of muscle, of nerve and of the vegetable cell. We are coming to a time in which we shall more than ever realise the truth that organic nature is one in all its forms, that the plant and the animal, that the multi-cellular and the uni-cellular organisms, in all questions relating to the universe at large, are bound up functionally and structurally in one. And I venture to say that the facts Prof. Bose has brought before us testify more than ever to the truth of that great generalisation, and that the time is not far off when many problems relating to the great mystery of life will be solved through the study of life processes in simpler types of plants, and I would add the hope that Prof. Bose may not be long in finding the clue.”

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*Is it Lycanthropy?* The ravages of an unknown animal of monstrous form among the herds and flocks of Kaugra Valley have terrorised the people thereabout. It appeared, to those who first saw it, an unclassifiable non-descript. The latest reports are to the following effect, as stated by a correspondent of the *Madras Mail* :

“ A Kulu correspondent writes of the strange animal we referred to in our issue of the 21st ultimo :—“ The mysterious beast that has done so much damage to cattle in the south-west of the valley disappeared directly the sepoy that were sent against it from Mundi arrived, and has not been heard of since. The sepoy waited over three weeks, could find nothing, got tired, and went back. The Sinore ‘ rupti ’ lumberdar tells me it killed 27 head of cattle, six goats, and two bears, but did no harm to human beings or dogs. The general opinion of the villagers seems in favour of its having been, a *bhut* in the shape of an unknown beast ! The Balu lumberdar also reports that three cows were killed in his district, making thirty head of cattle in all ! ”

A *bhut*, as readers of “ Posthumous Humanity ” have learned; is the astral double of a practitioner of black magic, transformed into animal shape and working evil to those whom it can effect.

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*A protest.* We have received from a correspondent, Mr. T. Sadasivaier, an emphatic protest against our allowing the publication of certain terms used in “ Astrological Warnings ” (see pp. 623-624, July *Theosophist*), in referring to the heroes of the Mahâbhârata. We admit that the protest seems somewhat justifiable from the Hindu point of view. Our correspondent says further :

“ Theosophy is tolerant towards all opinions, but its fundamental principle of Universal Brotherhood makes it obligatory that a member, when expounding what he believes to be truth, should

express it in the way which will be least offensive to his brother members. Before he expresses an opinion that might cause offence, he must also take *reasonable* care and precautions to ascertain its truth.

A high class magazine like the *Theosophist* is expected to contain articles only from people of mature and sober understanding, written in temperate language. Theosophy might, to use Brother Banon's words, 'scout the idea of personal infallibility both in its leaders and in its rank and file,' but it does not follow that there is no difference among Theosophists in learning, wisdom, devotion and a reverential spirit."

We must decline to publish any further controversy on this subject.

\* \* \*

The silent spread in Western countries of the doctrine of Reincarnation is once more shown in the case of a Methodist clergyman in the State of Illinois, who has been advocating the doctrine both from his pulpit and in the press. What is the effect of this startlingly heterodox conduct, is to be seen in the following report which we quote from the *Chicago Record Herald* of May 13th last :

Rev. Columbus Bradford, who must answer a charge of heresy for his advocacy of the doctrine of the reincarnation of souls, is well known in Chicago, where from 1896 to 1900 he was pastor of St. Paul's Evangelical Church at Longwood. Until his recent dismissal he was pastor of the Methodist Episcopal Church at Okawville, Ill. and was remarked for his very liberal opinions in religious doctrine. Dr. Bradford finds grounds for his belief in reincarnation in the passage, "Ye must be born again." The human race, he says, is in process of rising from animalhood to angelhood. He thinks that the soul is born again and again into new bodies, and this action continues until all possibilities of human development are exhausted. These views and their elaboration Dr. Bradford has incorporated into a book which has shocked the religious sensibilities of the southern Illinois conference. The case will be prosecuted by Rev. Dr. J. W. Van Cleve of East St. Louis, and an adverse decision is regarded as almost certain, owing to the extraordinary character of Dr. Bradford's teachings.

In the *Theosophist* for last March there was a review notice of a strange book called "Birth a New Chance" in which radical views are expressed as to several important contradictions in the Bible, to which the reader is referred for further information. The author is this very Mr. Bradford, and the action now taken against him for heresy was only to be expected. Should he be expelled from the Christian Ministry, it would do the Church no good, for it would only give the wider publicity to Mr. Bradford's book, for his criticisms of the Bible are unanswerable.

\* \* \*

A leper patient is now being treated at the Bel-gatchla Hospital by a Native Doctor named Pandit Kriparam. He claims to have made many cures of patients who were in the most advanced stages of this fearful disease, and demanded of Dr. Kar, the physician in charge, that he should be given an opportunity of showing his skill. After a good deal of discussion one patient was turned over to him. The *Amrita Bazaar Patrika* of July 7th, reports the result as follows :—

Before admittance he was shown to us, to Dr. Kar and others, and his photo was taken. Indeed, he was in a most pitiable condition. That was eleven days ago. After six days were over, Dr. Kar wrote to say that the man was improving wonderfully. Impelled by curiosity we went yesterday to see the patient and found him quite a different man from what he had been. There is very little doubt that he is on the sure way to recovery. This Pandit Kripa-ram is an enthusiast, as his father was before him. The father took it into his head to find cures for the different forms of leprosy and spent vast sums after the inquiry. He effected wonderful cures in his time. He died and his son took up the matter with equal or even greater zeal. He has travelled all over India in search of medicines. Every medicine was subjected to rigid experiment before adopting it and he now considers himself to be the victor. There are various forms of the disease and stages too. One medicine will not suit the other; a medicine suited to one stage will fail when applied in another stage. To make the matter short he has no single specific in his possession; but he has a large number of medicines and a system of treatment. Some of these medicines are very poisonous and they should be manipulated only by skillful hands. Thus he has medicines for the purification of the blood and for expelling the poison from the system, medicines for curing sores, and medicines for softening the skin. He has now become so confident of the success of his treatment that he is prepared to treat any patient however bad his condition may be. The Belgatchla case shows that he is not an idle boaster.

\* \* \*

*Swami*           The Franco-American Lady known as Sawmi  
*Abhaya-*       Abhayananda and who is a member of Golden Gate  
*nanda.*       Lodge, T. S., of San Francisco, is now visiting and  
lecturing in India in the interest of the Gîtâ Samaj.

This is an organisation for the promotion of the religious teachings of the Vaishnava Saint and alleged Avatâra of Srî Krishna, Gauranga. The followers of this sect largely supplement their readings and discourses with music and dancing; allowing themselves to be carried away to a great pitch of enthusiasm. In this they resemble the Salvationists and the Camp-meeting revivalists of Christendom, and it would appear, from the newspaper accounts, that their public services throw them into a state of nervous hyperexcitability.

The lectures of Sawmi Abhayananda in Bengal are conceded by all the press to be both able and eloquent.

\* \* \*

The following strange narrative of occurrences *A Wonderful* in Burma is copied from the *Madras Mail*:—  
*Tree.*

A vernacular newspaper of Mandalay gives a strange piece of news about a bodhi tree (*Ficus religiosa*). It is well known that the *ficus religiosa*, which is not unlike the banyan tree, is the sacred tree of the Buddhists, on account of Gautama Buddha having attained the supreme knowledge of the Way to Nirvâna under it; hence such trees are held in great veneration and honour by his followers in all Buddhist countries.

A bodhi tree has just grown miraculously in Sagaing, and devout persons flock there to see it. Not far from the Sagaing railway station lives a certain Ko Chay Pyu, a devout worshipper of

two images of Buddha. Some time ago, he dreamed that one of these statues came to his house to get a meal. Such dreams do not come for nothing, and all Sagaing was on the tiptoe of expectation for further developments, the more so perhaps as at about the same time many residents clearly saw a brilliant meteor, about the size of a hpoongyi's begging bowl, crossing the sky above a renowned monastery. The hpoongyi of that monastery had also dreamed that a bodhi tree would grow in a vase placed near a euphorbia tree close by the house of Ko Chay Pyu, and that nothing but pure water should be thrown therein; he was also admonished to apprise Ko Chay Pyu of the fact; and he therefore sent some people to tell him of his dream. But these were not all the omens. On a hill near Sagaing, called Ye-ta-goon-taung, lives a holy man known far and wide. That holy person, too, four or five days after the hpoongyi's dream, came to Ko Chay Pyu's house in the night, and informed him that he had dreamed a sacred bodhi tree would soon grow near his euphorbia tree. And the tree suddenly shot up, and grew, and grew on, so that it is now, after a few days, six feet in height, the circumference of the trunk being nearly two inches, and the leaves fourteen inches in length.

An old woman, it is said, would not believe in the miraculous event. But an awful dream came to her:—"If," she was told, "you do not at once go and revere the sacred tree, lightning will fall on your house," and as such a dreadful thing was not at all desirable and the prevention lay in her power, she, without more ado, went to Ko Chay Pyu's place and made many shikos to the tree. The tree has been surrounded by a double fence, and crowds come to look at it, and the best artists draw sketches of it to keep in their house as a kind of talisman, and probably also to sell at a good price to their less gifted co-religionists.

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# SUPPLEMENT TO THE THEOSOPHIST.

AUGUST 1902.  
EXECUTIVE NOTICE.

THEOSOPHICAL SOCIETY,  
PRESIDENT'S OFFICE,  
OOTACAMUND, INDIA,  
22nd July, 1902.

The undersigned hereby gives notice that on the application of the officers of the Branches of our Society at Berlin, Charlottenburg, Dusseldorf, Hamburg, Stuttgart, Hannover, Munich, Cassel and Leipzig, in Germany, and our German Branch at Lugano, Switzerland, he has authorised them to form themselves into a body to be known as the German Section of the Theosophical Society which shall include Branches in German Territory and German Branches in Switzerland, subject to the provisions of the Society's Constitution and Rules. This is the tenth Section in the Society. In testimony whereof he has issued this day to the Presidents of the above-named Branches a Charter and caused the Society's Seal to be affixed at Adyar. The undersigned appoints Dr. Rudolph Steiner, F. T. S., 95 Kaiserallee, Friedenau, Berlin, General Secretary, *pro tem.*, pending the formal organisation of the Section and adoption of By-Laws for its government.

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

## COPY OF THE APPLICATION.

Application to the President-Founder of the Theosophical Society for a Sectional Charter.

We, the undersigned members of the Theosophical Society, European Section, representing the ten Branches of the Section named below, hereby make application to the President-Founder to form a German Section consisting of these Branches and of any others which may be formed within the limits of the Section; and we request the President-Founder to nominate Dr. Rudolf Steiner, at Friedenau, near Berlin, to act as General Secretary of the Section, pending the meeting of the constitutive Convention.

NAMES.	BRANCHES
Dr. Rudolf Steiner, Pres. } Graf von Brockdorf } Julius Engel, Pres. } Gustav Rüdiger } Carl Schmieder, Pres. } Wilhelm Floetgen } Bruno Berg } Bernhard Hubo, Pres. } Victoria Paulsen } Adolf Kolbe } Adolf Oppel, Pres. } Theodor Ehrle } Dr. Hübbe-Schleiden, Pres. } L. Julius Lange } Günther Wagner, Pres. } Carl Franken } Ludwig Deinhard, Pres. } August Richer }	... Berlin T. S. ... Charlottenburg T. S. ... Dusseldorf T. S. ... Hamburg T. S. ... Stuttgart T. S. ... Hannover T. S. ... Lugano T. S. ... Munich T. S.

NAMES.	BRANCHES.
Franziska Vormbaum, Pres. } Robert Sobczak } Johannes Ulrich } Hugo Aurig, Pres. Richard Bresch	... Cassel T. S.  ... Leipzig T. S.

A true copy of the original.

N. E. WEEKS,  
*Private Secretary.*

### EXECUTIVE NOTICE.

THEOSOPHICAL SOCIETY,  
PRESIDENT'S OFFICE,  
OOTACAMUND, INDIA,

22nd July, 1902.

To complete the Records of the Society the undersigned gives notice that his permission to form the Italian Section of the Theosophical Society, and his approval of the selection of Capt. Oliviero Boggiani as General Secretary *pro tem.*, were given in a cable despatch from Adyar, dated December 24th 1901. The Section was formally organised at Rome on February 1st and 2nd, under the Presidency of Mr. C. W. Leadbeater, who was especially delegated to represent the undersigned on the occasion. A new supply of Charter forms having been since obtained, the undersigned has filled up one as of date January 17th, 1902, and sent it to the General Secretary for preservation in the archives of the Section.

The Branches participating in the Convention of Organisation were those at Rome (3), Milan, Naples, Florence and Bologna.

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

### MONTHLY FINANCIAL STATEMENT.

The following receipts from 22nd June to 21st July 1902 are acknowledged with thanks:—

HEAD-QUARTERS FUND.		RS.	A.	P.
Mr. Arvid Knös, General Secretary, Scandinavian Section				
T. S. For 25 dues for the year 1901 by cheque £ 23-4-1 ...		345	11	5
Mr. Luis Seheiner, Buenos Aires, Diploma Fees and annual dues, Cheque £ 2-10 ...		37	8	8
Mr. C. Sambiah Chettiar for June 1902 ...		1	8	0

#### LIBRARY FUND.

An F. T. S. of Burma for June 1902 ...	50	0	0
Mr. C. Sambiah Chettiar for June 1902 ...	1	8	0

ADYAR, MADRAS, }  
21st July 1902. }

T. VIJIARAGHAVA CHARLU,  
*Treasurer, T. S.*

### THE COLONEL'S BIRTHDAY.

The President-Founder had expected to pass his 70th Birthday at Adyar and his colleagues were anticipating the pleasure of offering their congratulations in person, but the necessity of getting through a mass of official business which required the help of his Private Secretary made him go to Ootacamund three weeks sooner than he had intended. To make the most of the occasion Miss Weeks has invited Maj. Gen. H. R. Morgan, the old and tried friend of both the Founders, his daughter Miss Clara Morgan, and Mr. and Mrs. Chamier to a luncheon at "Gulistan" on that day. In next month's *Theosophist* we shall give particulars about the loving messages sent and other incidents of the anniversary.

## ERRATA.

In July *Theosophist*, page 619, line 24, for " Prussia " read Persia.

Our Southern Provincial Secretary, K. Narayanaswami Iyer, writes that it is a mistake to credit him with honors which he does not wish to appropriate ; and desires us to state that the translation of the " Sanâtana Dharma Catechism " was " done by the Committee on Tamil Translations of T. S. literature in India."

In the " Founders' Fund, p. XXXIII, of our July Supplement, in the column of amounts of disbursements, for Rs. 225-2-11, read 225-2-0; for Rs. 1,643-5-6, read 1,643-5-7, and for the given total amount, read Rs. 24,134-7-7.

## NEW BRANCHES.

## AMERICA.

On June 13th, a charter was issued to the Anaconda T. S., Anaconda Montana, with eleven charter members. The President is Mrs. Addie M. Tuttle ; the Secretary is Mrs. Winnie F. Abbott, 419, Cherry St. There are now 72 Branches in the American Section.

ALEXANDER FULLERTON,  
*General Secretary.*

## EUROPE.

An application has been made, and allowed, to revive the Munich Branch. The following are the members : L. Deinhard, A. Meebold, Eug. Dacquè, O. Huschke, Mme. Marie Rieper, Fr. Alice Sprengel and August Rieper.

BERTRAM KNIGHTLEY,  
*General Secretary.*

## INDIA.

Name of Branch.	Charter date.	Names of Officers.
Yeotmal T. S. ...	3-1-02	{ B. R. Sastikar, Esq., <i>President.</i> { N. V. Thatte, Esq., B.A., <i>Secretary.</i>
Sarada Lodge T. S. (Puttur).	6-1-02	{ T. Jivaji Row, Esq., <i>Pres.</i> { B. Mangesh Row, Esq., <i>Sec'y.</i>
Sri Sankarâcharya T.S. (Calicut).	15-3-02	{ K. R. Ramaswamy Aiyar, Esq., <i>Pres.</i> { B. Ramunnie Menon, Esq., <i>Sec'y.</i>
Coondapur T. S. ...	27-3-02	{ B. Vaikunta Baliya, Esq., <i>Pres.</i> { B. Subba Row, Esq., <i>Sec'y.</i>
Kasargod T. S. ...	5-4-02	{ A. C. Kannan Nambiar, Esq., <i>Pres.</i> { C. Rama Row, Esq., <i>Sec'y.</i>
Tellicherry T. S. ...	28-4-02	{ A. S. Vaidyanatha Aiyar, Esq., B.A., <i>Pres.</i> { K. A. Vaidyanatha Aiyar, Esq., B.A., <i>Secy.</i>
Purma T. S. ...	20-5-02	{ Babu Nandkishore Lal, <i>Pres.</i> { Babu Ram Prasad, <i>Sec'y.</i>
Serampore Lodge T. S.	29-5-02	Babu Hara Kumar Gossain, <i>Sec'y.</i>
Telinipara T. S. ...	18-6-02	{ Babu Chandra Mohan Banerjee, <i>Pres.</i> { Surendra Nath Banerjee, <i>Sec'y.</i>
Hadâla T. S. ...	30-6-02	Darbar Sri Wala Vaj Sur Walera. <i>Pres.</i>

## THE ACTIVITY OF THE SALEM BRANCH.

We are delighted to find that the report that our Salem Branch had become inactive after the departure of its President from the Station, for which the local correspondent of the *Hindu* is responsible, was entirely baseless, and it would almost seem (though we hope it was not intended to be), malicious. The truth is, that the President is only away

on six months leave and that the Branch is as active as ever. Our apologies are due to our esteemed colleagues for having been misled by the report in question.

THE ITALIAN SECTION THANKS ITS HELPERS.

We have pleasure in publishing the text of the vote of thanks to Mrs. Cooper-Oakley and other friends who rendered valuable services in spreading our movement throughout Italy, which was adopted by the Executive Committee of the Section at its June meeting, and of which a copy has been kindly sent us. It reads as follows :

“ The Executive Committee of the Italian Section of the Theosophical Society, at its meeting of the 22nd of June, its foreign members being absent, discussed the advisability of recognising officially the importance which, in the development of the theosophical movement in Italy generally, and especially in the formation of the Italian Section, the tireless efforts and great unselfishness of certain foreign ladies have had ; and the following Resolution was unanimously adopted :

It must be acknowledged that the theosophical work in the principal centres of Italy, was begun and has been carried to its present success by the zeal and intelligence of certain foreign ladies who either came expressly to help us, or who, being already in the country, have aided our movement with rare devotion and abnegation.

Only two years and a half ago Mrs. Cooper-Oakley came and took up her residence among us and from that period really began the work of the spreading of the theosophical idea in Italy, which to-day, after so brief a time, has produced such results as to give us the greatest confidence in the future. To her indefatigable perseverance, her boundless devotion and her indomitable energy, we must especially attribute this rapid development : mistakes, uncertainties—the inevitable hindrances to be expected at the beginning of a movement so vast and so sublime—have been spared our group by her experience and her teaching. That her powerful aid may not fail us for long years to come is the desire which all the Italian students of Theosophy express to her.

At Florence the formation of a group, which is to-day, after that of Rome, the largest, was accomplished by the steadfast constancy of Mrs. Julia Scott, who in giving her drawing rooms for the use of the group, has powerfully aided in uniting together in that city an assemblage of serious students, which we may count upon as surviving.

The founder of the Besant group at Rome, and the active prosecutor of the theosophical work at Naples, and more recently at Turin, the Baroness A. von Ulrich, is certainly inferior to no one in tireless zeal, and the best thanks of the Executive Committee are due to her.

The same remark it is our agreeable duty to make to the Misses de Gernet and de Silver, who have rendered precious help at Bologna. And among other distinguished helpers of the general work the names of Mrs. Louisa Williams, first at Rome and now at Milan, of the Misses E. Gatey, at Milan, V. Tisingh at Rome, E. Heinecke at Naples, the Executive Committee recall with a feeling of sincere gratitude.

Finally, with a thought of profound gratitude and with an affectionate salutation, the Committee joyfully records here the names of those elder sisters who preceded the above named in the work, Mrs. C. Lloyd and Miss M. Carr, whose activity in the common cause has now been transferred to India.

The Executive Committee instructs the General Secretary to send to each of the above-named ladies a copy of the present report.

ROME, 28TH JUNE, 1902,

FOR THE EXECUTIVE COMMITTEE.

OLIVIERO BOGGIANI, CAPT.

*General Secretary.*

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

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