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"THERE IS NO RELIGION HIGHER THAN TRUTH."

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

OLD DIARY LEAVES.*

FOURTH SERIES, CHAPTER XXII.

(Year 1891.)

WE now pass on to the question of the action of drugs at a distance. The experiment with bottled drugs I could not try, because the matter had been deferred to my last day at Nancy, the experimental bottles in the Hospital Laboratory were empty, and I could not wait over to get them filled. But from the entire staff, including Dr. Bernheim, I heard that they had thoroughly tested the matter many times and found that the drug action under such circumstances was due to suggestion. An apothecary in Nancy, had repeated Dr. Luys' experiment over and over again, until he became perfectly convinced that that eminent savant's theory that drugs would affect persons from a distance, was correct. He then asked Dr. Bernheim to try the experiment for himself. The Professor took eight vials of dark brown glass, *so opaque as not to be seen through*, and filled them with scammony, emetics, strychnine, a salivant, etc., and one with plain distilled water; *the vials being numbered, but not marked so that either of the experimentalists could know the contents*; they were also hermetically sealed. Not one produced its proper symptoms in a patient. After giving five hours to the tests, at last both the Professor and the apothecary were satisfied that whatever action there was had been provoked by suggestion alone. Bern-

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

heim tells me he has repeated all Charcot's published experiments, with contradictory results. Among other things, he has produced a blister artificially by hypnotic suggestion, and by suggestion prevented a real fly-blister from blistering ; while upon the same patient, at the same time, another blister made exactly like the other and of identical materials, blistered the skin, upon suggestion.

Again I say that I do not consider the case closed, for the evidence is not all in. Some years ago, as I have related in an early chapter, I assisted at some experiments made in New York City, by Prof. J. R. Buchanan, in the psychometrical perception of the properties of dry drugs wrapped in paper on which were no external distinguishing marks. The tests were made in the presence of a number of newspaper reporters and others. There were equal quantities of such differing substances as tartaric acid, opium, ginger, quinine, soda carbonate, salt, cayenne pepper, black pepper, sugar, etc., all in powders, and all done up as powders are prepared by the apothecary. About eight or ten of the company, if my memory serves, were selected for the experiments. The packages were put into a hat, shaken up and passed around to the experimenters, who each drew out one. They were then bidden to hold them in the palms of their closed hands, make themselves passive, have no preconceptions and see if they could tell what was in the packages. The majority failed, but two of the number succeeded with their packages and also with others successively given them to hold. One, young man, of about twenty-five years of age, rapidly distinguished the substance under his observation, and the correctness of his impressions was verified by opening the papers and examining the contents. Then, again, if I am not mistaken, we ought to regard as a higher form of this same faculty, that intuitive power which is possessed by many clairvoyants, of seeing what remedy, chemical, vegetable or other, is a specific for the malady which she also clairvoyantly detects in the patient. If we do not postulate the existence of auras throughout all the kingdoms of nature, we could hardly understand on any common sense hypothesis, the different phenomena above enumerated ; whereas, conceding the auras and also a certain condition of nerve-sensitiveness to them in the individual, the mystery is explained. We may supplement these observations with a reference to Von Reichenbach. His renowned and classical work appeared in English translations in 1850, one edition having been brought out by the late Dr. Gregory, Professor of Chemistry at the University of Edinburgh, the other by the famous pioneer of mesmerism, Dr. Ashburner. Von Reichenbach was one of the greatest chemists of his day, the discoverer of glycerine and creosote, and renowned for his metallurgical researches. His announcement of his discovery of a new and potent force of nature, which he called Odyle, drew upon him the malevolent attacks of contemporaries whose envy and malice

were aroused by the grandeur of his success. Not even yet, after fifty years' interval, has justice been done to him: but, karma can wait. The chief point in his discovery was that there exists in nature a force which is neither electricity nor magnetism, but has, nevertheless, polarities like them: it flows at right angles with the electric current, impregnates the whole globe, affects all the different kingdoms of nature, and extends throughout space, every celestial orb being, apparently, like our Earth, a focal centre of it. The Baron made experiments for years with a number of persons of both sexes and different social conditions, some invalids, others in robust health, which showed that this force, when associated with crystals and other bodies—the human body included—has luminosity as well as polarity. He divided the positives and negatives in groups, the reading of which is very instructive: the odylo-negatives gave the sensitives a feeling of warmth, the odylo-positives, one of cold. The reader will find the classification on pages 177-9 of Dr. Gregory's translation. To the touch "almost all metals felt warm to the hand, but all, also, yielded the emanations which the patient called cool air. In the order of their energy they were nearly thus: chromium, osmium, nickel, iridium, lead, tin, cadmium, zinc, titanium, mercury, palladium, copper, silver, gold, iron, platinum. A thin copper plate, of nearly eight hundred square inches, placed near and opposite to the bed of the patient, caused the sensation of a lively current of fresh, cool air, which by degrees seemed to penetrate the whole bed, and was very agreeable to the patient. A zinc plate, of the same size, produced a similar effect, but not so powerfully. Plates of lead and iron were still weaker." When the surface of a mirror was turned towards the patient, the effect was marked. "The radiation from the polished metal through the glass, diffused that ethereal and delightful coolness described in section 182, as proceeding from sulphur and gypsum, also through glass. She felt her whole person, from head to foot, pervaded by a pleasurable sense of comfort." But the crushing fact for the opponents of the theory that substances can act at a distance is, that the Baron was able to conduct the emanations of metals through wires to distances of more than 100 feet. For example (op. cit. p. 150), "Mlle. Reichel felt the sulphur to diffuse coolness at 124 feet. Astonished at this, I tried a copper plate of more than 4 square feet. It diffused warmth to the distance of 94 feet.

A plate of iron, 6 feet square, was felt warm	at 146 feet.
Thin lead foil, of the same size,	at 75 ..
Tin foil,	at 70 ..
Zinc plate,	at 64 ..
Silver paper (genuine) of one square foot,	at 24 ..
Gold paper (genuine) of 3 square feet,	at 67'5 ..
An electrophorus plate, 16 inches in diameter,	at 98 ..

A mirror of about 10.5 square feet, at 106 feet

A small bottle of oxygen gas, at 19 "

"A number of other substances, such as brass utensils, porcelain vessels, glass, surfaces of stone, coloured paper, 60 boards of wood, linen, open or shut doors, lustres suspended from the roof, trees, human beings, horses, dogs, cats approaching her, pools of water, especially after having been long exposed to sunshine; in short, all and every thing of a material nature acted on her, diffusing in some cases warmth, in others coolness; and many things acted so strongly as to attract her attention and annoy her; others so feebly, that, becoming accustomed to them, she no longer regarded them."

From the foregoing results he deduced a general principle, which he formulates in the following words :

"All solid bodies in contact with persons sufficiently sensitive, excite peculiar feelings, differing in degree according to their chemical nature; these sensations are chiefly those of an apparent change of temperature, such as cool, tepid, or warm, with which a pleasant or a disagreeable sensation keeps pace, more or less uniformly. Lastly, these reactions are in all respects similar to those produced by the force of magnets, crystals, the human hand, etc."

And now, to avoid prolixity, I shall conclude with a few words about the discoverer of "the therapeutic suggestion" the future of which seems so full of promise as a remedial agency to the human race. This public benefactor is a French physician named Ambroise August Lièbault, a native of Favieres, in the Department of Meurthe et Moselle. He was born September 16, 1823, and was the twelfth child of his parents, who were cultivators. They wanted him to be a priest and he was put to study with that object, but he felt it was not his proper vocation, and took up the study of medicine and, in due course, won the degree of *Bachelier es Lettres* (our B.A.); that of Doctor of Medicine he took in 1851, at Strasbourg. The French Academy Committee's Report of 1829, on Animal Magnetism, interested him much, and he tested the theory by many practical experiments. Later, the Report by the great surgeon, Velpeau, to the French Academy, upon the subject of Braidism, *i.e.*, Hypnotism, caused him to continue his researches with additional ardour, and they resulted in his discovery of Therapeutic Suggestion (the healing of disease by suggestion), which has made his name known throughout the medical world. He was obliged to go on very cautiously in the dissemination of his theory, on account of the prejudiced opposition of the profession, and at last removed, in 1864, to Nancy where he hoped to find a freer scope and less dogmatic intolerance. But he was disappointed, for the Faculty of the College would not even listen to him or look at his experiments, regarding him as a crack-brained innovator. They would even have persecuted him as a charlatan if he had not confined his hypnotic treatments to the poorer classes and cured their diseases without money and without price.

When I tell the reader that this sort of thing went on for *eighteen years*, he ever playing the part of public benefactor, and his proud colleagues standing aloof, Bernheim included, it will be seen how loyal Lièbault was to his discovered truth, how persistent in altruistic well-doing. The Faculty were unanimous in the assertion that he was crazy because he took no fees from the sick poor who crowded his consultation-room ! But the tide turned at last : after he had hypnotised ten thousand patients and produced an infinity of cures, some of almost a miraculous character, a friend of Prof. Bernheim's personally testified to the latter to what he had seen in Lièbault's *clinique*, and Dr. B., still over cautious, came, saw, tested, re-tested, managed patients in his own way, tried some in the Hospital, was successful and, with the moral courage which characterises great souls, stepped forth as the disciple, defender and interpreter of the patient, generous little Nancy doctor of the Rue-Gregoire. Of course, he brought over in time all the rest of the Faculté of Medicine, and non-medical men, like Prof. Liegois and others whose names are now celebrated, and the Nancy school of therapeutic suggestion became a fact and Bernheim its prophet. From the first, its chief antagonist was the Charcot school of La Salpêtrière, which includes some very clever and world-renowned advocates, and so the whole profession is now ranged in two parties and bitter controversy rages all along the line.

Almost like a pilgrim before a shrine, I knocked one day at the heavy wooden gate in the wall that encloses Dr. Lièbault's house and garden. Presently it was opened, and there stood before me, courteously bowing, an elderly gentleman, with shortish, grizzled hair and full beard, a straight nose, firm mouth, serious and determined expression, and a full, broad forehead, well rounded out in the superior region, that, phrenologically speaking, of the intellectual faculties. I presented my card and mentioned my name, whereupon the old gentleman grasped my hand with warmth, declared that he knew me well through mutual friends, and bade me enter. It was a small garden, with gravelled walks, and thickly planted with flowering bushes and fruit and shade trees. A turn towards the right brought us to the house and, as the weather was fine, we sat outside in garden seats. After the usual exchange of courtesies, we engaged in a lengthy conversation about hypnotism and cognate subjects, which was most interesting. He introduced me to his wife and daughter, the latter a sweet girl, evidently the apple of his eye. They kept me to dinner, and the doctor showed me with honest pride, a splendid bronze statue, by Mercié, of "David slaying Goliath," which had been presented to him on the 25th May, 1890, by a number of eminent physicians of different lands, on the occasion of his formal retirement from practice. They had flocked to Nancy from their various distant lands, to offer their homage to the veteran psychologist, had given him a public

banquet, and placed in his hands an album filled with their signed photographs. These tardy honours had not spoiled the old man in the least; he was as modest and gentle as possible in speaking of them and of his realised triumph, in old age, over the bigoted professional prejudice against which he had had to fight his way for twenty long years. I jokingly told him that the artist, Mercieù, had well symbolized in his bronze, the doctor's battle and victory over Ignorance. I have met great men in my time but never one who wore his greatness more humbly and unpretentiously than Dr. Lièbault. I have a list of the contributors to this testimonial, numbering sixty-one names, all well known, many eminent in the medical profession, in Germany, Austria, Belgium, Brazil, Canada, Spain, the United States, France, Great Britain, Holland, Italy, Russia, Sweden and Switzerland. The *Revue de l'Hypnotisme*, for June 1891, contains a full report of the banquet and the moving speeches of Mr. M. Dumontpallier, of Paris, Van Renterghem, of Amsterdam, and Dr. Lièbault's response. Dr. Van Renterghem voiced a great fact in saying:

"It has often happened, too often, alas!—as history shows—that the pioneers, the workers of the first hour, have had as their sole reward for all their efforts and sacrifices, only contempt and outrage. The instances are rare and may be counted, where such admirable lives have at length been crowned with honour and glory. But such a rare fact is here produced and, remembering the injustice with which humanity has so often made its benefactors to suffer, we feel happy indeed to be in the way of repairing the injustice of which one public benefactor has been the victim during long years. The more so since the injustice has been borne in the noblest manner. Most frequently, great souls, ignored, let themselves fall into despair and misanthropy. But let us testify frankly that one cannot imagine to himself a man less bitter, less misanthropic, than the venerated M. Lièbault. Alexander Von Humboldt said that the first condition of genius is patience. You will concur with me that in this respect M. Lièbault has surpassed all the geniuses of his time."

I quote this as corroborative of my estimate of this dear altruist, in whose company I passed delightful hours during my visit.

When we come to look at it, every one of us practises suggestion every day of our lives: as parents, giving children our rules of conduct; as business men, persuading each other as our interests prompt; as lawyers, persuading jurymen and judges; as preachers, winning over people to our sects and as priests keeping them in the straight paths of our doxies; the physician cures his patient by suggesting hopes of recovery and the efficacy of medicines; the flag in the forefront of battle is a suggestion that the nation honours its braves; the lover suggests domestic bliss to his sweetheart; and so on throughout the whole tangle of human relations. Finally, by the

practice of Yoga we *teach ourselves to suggest to ourselves* self-control and the development of latent spiritual potentialities. From birth to death, the whole family of mankind are acting and reacting upon each other by interchange of thought, called psychical suggestion, and by interblending of auras resulting in sympathetic mutual relations : the ideal outcome of which should be, in that far-distant day when humanity shall have progressed, the establishment of a reign of good-will on earth and a loving brotherhood of nations. And the modern discoverer of this power, which the good may use like gods, beneficently, and the bad like demons, with infernal selfishness, was Dr. Lièbault, founder of the Nancy school of hypnotism.

I left Nancy on the 21st August, for Spa, via Longwy and Luxembourg. Through the stupidity of the railway officials I had to make a detour of fifty leagues and so pass the battlefield of Mar le Duc, where there was a desperate struggle between the French and Germans in 1870 : slept at Luxembourg, and reached Spa before noon on the next day. The occasion of my visit was to meet an American lady, a very earnest member of our Society. It certainly gives a serious man a profound contempt for high society to see its representatives wasting their time in the inane amusements of the gambling-rooms at these fashionable watering-places. Fancy a lot of full-grown, presumably intelligent, men and women crowding around a long table on which a number of tiny toy horses, with tiny jockeys astride them, moved by mechanism and running races towards a goal—at best, a pastime for children—working themselves up into a state of excitement and betting large sums as to which little horse will get in first ! The spectator of such a scene can hardly help reflecting what a pitiful waste of time this is, and how blind to the real dignity of their humanity must these well-dressed idlers be. As though the supply of soul-stuff had run short just before they were being made !

To a travelling American, the sight of a king is always interesting, and so I was gratified to see and exchange salutes with the tall, handsome, soldierly-looking King of Belgium, who walked about, with his wife and daughter, amid the crowds, with perfect freedom.

I found on reaching London most of the staff of Headquarters away on their holidays. But Mrs. Besant was there and I had the opportunity of hearing her give a splendid lecture at the Blavatsky Lodge, on "East and West : the Future of the T. S." On the 28th I went to Canterbury to see my dear old friend, Stainton Moses, the most brilliant of the writers on Spiritualism, so well-known as "M. A. (Oxon)." No two men could have been more drawn to each other than he and I ; our friendship, begun through correspondence, while I was still at New York, had continued unshaken throughout all changes and frictions between our respective parties, the Spiritualists and Theosophists. The recollection of this visit to Canterbury is one of my pleasantest memories,

because of the delightful hours we passed together in wanderings about the ancient town and in the Cathedral, and in affectionate talk. I can see before me now the picture of him, standing on the railway platform, watching my receding train and waving his hand in a farewell that was doomed to be eternal. That is, so far as this incarnation is concerned.

Returning to London, I escorted Mrs. Besant to the "Hall of Science," to hear her farewell address to the Secularists. With a curious incapacity for introspection, the leaders of that party had passed a vote that she should not be allowed to lecture any more on Theosophy if she wished to continue to speak from the Secularist platform. The poor creatures did not see that they were virtually setting up a new orthodoxy—that of Disbelief—and arrogating to themselves disciplinary authority over the pretended Free Thinkers of their party. Annie Besant had given to that movement nearly all its culture and idealism, had thrown over its crude iconoclasm the iridescent veil of her own refinement and eloquence: Mr. Bradlaugh was their Hercules, and embodiment of strength, she their Hypatia, embodiment of culture and winsome eloquence. They could afford to lose her least of all, and yet they were too blind to see that the inevitable result of their meditated tyranny would be to drive her out of their association into Theosophy, where independence of action and thought is not only tolerated, but enjoined. I sat on the platform with her, looking over the large audience of intelligent faces, and felt very sorry to think that these useful pioneers of a new era of religious activity were so foolishly losing their best friend. Mrs. Besant's address vibrated with pathos as she defined the false position in which they sought to place her, and the imperative necessity that she should be true to the basic principle of their party by keeping perfect liberty of action in matters of conscience. Evidently, a deep impression was made upon the majority, and I judged from the applause, that if a poll of opinions had been taken, she would have been asked to abide with the old friends, with whom she had battled so many years against popular superstition and bigoted prejudice. But the critical moment was allowed to pass, since there was no one in the hall brave enough to rise and make the necessary motion; and so she and I passed out into the street and, in the carriage on the way home, exchanged sympathetic views as to the future of the Secularist party.

From the fact that the address was published in full in the *Daily Chronicle*, and commented upon by, virtually, the whole British press, I am able to give a few extracts to show the general drift of her argument. She said that it was upon February 28th, 1875, that she had stood for the first time on that platform and spoken to a Freethought audience. She had written for the

National Reformer under the pseudonym of "Ajax," a name which she had chosen because the words which were said to have broken from the lips of that mighty hero, when the darkness came down on him and his army, were : "Light, more light." And then she uttered this noble sentiment : "It is that cry of light which has been the keynote of my own intellectual life. It was, and is so—wherever the light may lead me, through whatever difficulties." She eloquently referred to the profound friendship which had existed between Mr. Bradlaugh and herself, and said that if there was one thing above all others which Charles Bradlaugh did, it was to keep the Freethought platform free from any narrowness of doctrine or belief. She recalled the stormy days of 1875-6, when their windows were broken, stones were thrown at them, and they walked the streets to and from the hall through brandished sticks. She said that she had broken with Christianity in 1872, and broke with it once and for all ; she had nothing to unsay, nothing to undo, nothing to retract, as regards her position then and now ; she stood on the same ground as heretofore, and in passing into the newer light of Theosophy, her return to Christianity had "become even more impossible than in any older days of the National Secular Society." She sharply distinguished from each other two very different schools of materialism ; one which "cares nothing for man, but only for itself, which seeks only personal gain, and cares only for the moment. "With that materialism neither I nor those with whom I had worked had anything in common. (Cheers). That is the materialism which destroys the glory of human life, a materialism which can only be held by the degraded ; never a materialism preached from this platform, or the training schools which have known many of the noblest intellects and purest hearts. To the materialism of such men as Clifford and Charles Bradlaugh, I have no sort of reproach to speak, and never shall. (Cheers). I know it is a philosophy which few are able to live out—to work without self as an object is the great lesson of human life. But there are problems in the universe which materialism not only does not solve, but which it declares are insoluble—difficulties which materialism cannot grapple with, about which it says man must remain dumb forevermore. I came to problem after problem for which scientific materialism had no answer. Yet these things were facts. I came across facts for which my philosophy had no place. What was I to do ? Was I to say that nature was not greater than my knowledge, and that because a fact was new it was an illusion ? Not thus had I learned the lesson of materialistic science. When I found that there were facts of life other than as the materialists defined it, I determined still to go on—although the foundations were shaking—and not be recreant enough in the search after truth to draw back because it wore a face other than the one I had expected. I had read two books by Mr. Sinnett, and these threw an intelligible light on a large number of facts which had

always remained unexplained in the history of man. The books did not carry me very far, but they suggested a new line of investigation, and from that time forward I looked for other clues. Those clues were not definitely found until early in the year 1889. I had experimented then and before, in Spiritualism, and found many facts and much folly in it. (Cheers). In 1889 I had a book given me to review—a book written by H. P. Blavatsky, entitled the "Secret Doctrine." I suppose I was given it to review because I was thought to be more or less mad on such subjects. (Laughter and cheers). I knew on studying that book that I had found the clue I had been seeking, and I then asked for an introduction to the writer, feeling that one who had written it might tell something of a path along which I might travel."

After defending the character of Mme. Blavatsky and the Theosophical Society, she concluded with this powerful peroration :

"Every month which has passed since Madame Blavatsky left has given me more and more light. Are you, I would ask, quite wise to believe that you are right, and that there is nothing in the universe you do not know? (Hear, hear). It is not a safe position to take up. It has been taken up in other days and always assailed. It was taken up by the Roman Church, by the Protestant Church. If it is to be taken up by the Freethought party now, are we to regard the body as the one and final possessor of knowledge, which may never be increased? That, and nothing less, is the position you are taking at the present time. ("Yes," "Yes," "No," "No," cheers and hisses). What is the reason I leave your platform? Why do I do so? I shall tell you. Because your society sends me off it. The reason this is my last lecture is because when the hall passes into the hands of the National Secular Society, I should not be permitted to say anything going against the principles and objects of that Society. (Hear, hear). Now I shall never speak under such conditions. (Cheers). I did not break with the great Church of England and ruin my social position in order that I might come to this platform and be told what I should say. (Cheers). Our late leader would never have done it. (Cheers). I do not challenge the right of your society to make any conditions you like. But my friends and brothers, is it wise? I hold that the right of the speaker to speak is beyond all limitation save of the reason. If you are right, discussion will not shake your platform; if you are wrong, it would act as a corrective. (Cheers). While I admit your right to debar me, I sorely misjudge the wisdom of the judgment. (Hear, hear).

"In bidding you farewell, I have no words save words of gratitude. In this hall for well-nigh seventeen years, I have met with a kindness which has never changed, a loyalty which has never broken, a courage which has always been ready to stand by me. Without your help, I should have been crushed many a year ago; without the love you gave me my heart had been broken many, many

years since. But not even for you shall a gag be placed on my mouth ; not even for your sake will I promise not to speak of that which I know now to be truth. (Cheers). I should commit a treachery to truth and conscience if I allowed anyone to stand between my right to speak, and that which I believe I have found. And so, henceforth, I must speak in other halls than in yours. Henceforth in this hall—identified with so much of struggle and pain, and so much also of the strongest joy nature can know—I shall be a stranger. To you, friends and comrades of so many years—of whom I have spoken no harsh words since I left you, for whom I have none but words of gratitude—to you I say farewell ; going out into a life shorn indeed of many friends, but with a true conscience and a good heart. I know that those to whom I have pledged my services are true and pure and bright. I would never have left your platform unless I had been compelled. I must take my dismissal if it must be. To you now, and for the rest of this life, I bid farewell."

Her concluding words were spoken with deep emotion, and it was very evident that the hearts of the majority of the audience were touched : tears could be seen in many eyes and as she left the platform, the hall rang again and again with deafening cheers.

H. S. OLCOTT.

REBIRTH.

AS TAUGHT IN ANCIENT INDIA AND BELIEVED IN MODERN EUROPE.

(Concluded from p. 589.)

IN searching the literature of more recent ages we shall be quite surprised to find so many thinkers and writers both of prose and poetry, endorsing the doctrine of the Rajput Sage. Had it not been for the attempts of the Church to eradicate it, it might now be a dogma taught in all Christian institutions ; as the inner thoughts of the leaders of Christianity at the time when it first swept over Europe, were tinctured with this truth of reincarnation, or rebirth. In the Bible it is clearly referred to as a current belief. Most of the so-called heretics (such as the Simonists, Basilidians, Gnostics, etc.) were attached to this teaching.

We are told that Pythagoras, Yarchias, Apollonius and others distinctly remembered their former lives. If we read Giordano Bruno, Paracelsus, Jacob Boehme, Schopenhauer, Lessing, Hegel, Fichte the younger, and others, we find that both seers and philosophers advocated pre-existence. The learned English Platonist, Dr. Henry More, says : " I produced the golden key of pre-existence only at a dead-lift, when no other method could satisfy me touching the ways of God, that by this hypothesis I might keep my heart from sinking."

*Shelley expresses himself on this subject in the following words: "If there be no reasons to suppose that we have existed before that period at which our existence apparently commences, then there are no grounds for supposing that we shall continue to exist after our existence has apparently ceased."

Emerson in his essay, "The Method of Nature," says: "We cannot describe the natural history of the soul, but we know that it is divine. I cannot tell if these wonderful qualities which house to-day in this mortal frame shall ever re-assemble in equal activity in a similar frame, or whether they have before had a natural history like that of this body you see before you; but this one thing I know, that these qualities did not now begin to exist, cannot be sick with my sicknesses nor buried in my grave; but that they circulate through the universe: before the world was, they were."

In "Ten great Religions," by James Freeman Clarke, we read: "That man has come up to his present state of development by passing through lower forms, is the popular doctrine of science to-day. What is called evolution teaches that we have reached our present state by a very long and gradual ascent from the lowest animal organizations. It is true that the Darwinian theory takes no notice of the evolution of the soul, but only of the body. But it appears to me that a combination of the two views would remove many difficulties which still attach to the theory of natural selection and the survival of the fittest. If we are to believe in evolution, let us have the assistance of the soul itself in this development of new species. Thus science and philosophy will co-operate, nor will poetry hesitate to lend her aid."

There is in the *Princeton Review* for May 1881, a very interesting article on "Christian Metempsychosis," by Professor Francis Bowen of Harvard University, from which we shall quote a short passage: "Threescore years and ten must surely be an adequate preparation for eternity. But what assurance have we that the probation of the soul is confined within so narrow limits? Why may it not be continued, or repeated, through a long series of successive generations; the same personality animating, one after another, an indefinite number of tenements of flesh, and carrying forward into each the training it has received, the character it has formed, the temper and dispositions it has indulged, in the stage of existence immediately preceding? It need not remember its past history, even while bearing the fruits and the consequences of that history deeply ingrained into its present nature. How many long passages of any one life are now completely lost to memory, though they may have contributed largely to build up the heart and the intellect which distinguish one man from another! Our responsibility surely is not lessened by such forgetfulness. We are still

* For some of the following information we are indebted to "Reincarnation," by Walker.

accountable for the misuse of time, though we have forgotten on what or how we have wasted it. We are even now reaping the bitter fruits, through enfeebled health and vitiated desires and capacities, of many forgotten acts of self-indulgence, wilfulness and sin—forgotten just because they were so numerous. Then a future life even in another frail body upon this earth may well be a state of just and fearful retribution. "Why should it be thought incredible that the same soul should inhabit in succession an indefinite number of mortal bodies and thus prolong its experience and its probation till it has become in every sense ripe for heaven or the final judgment? Even during this one life our bodies are perpetually changing, though by a process of decay and restoration which is so gradual that it escapes our notice. Every human being thus dwells successively in many bodies, even during one short life."

According to J. Sparks' "Works of Benjamin Franklin" (Vol. I., p. 596, Boston, 1840), the great American citizen declared his belief in reincarnation, in an epitaph which he composed at the age of 23 :

The Body
of
Benjamin Franklin,
Printer,
Like the cover of an old book,
Its contents torn out,
And stripped of its lettering and gilding,
Lies here, food for worms,
But the work shall not be lost,
For it will, as he believed, appear once more
In a new and more elegant edition,
Revised and corrected
by
The author.

Through all times and in all ages the reincarnation of the soul has been a favourite theme of the poets, whom Horace calls "the first instructors of mankind," and Bulwer-Lytton, "the truest diviners of nature."

We call those poets who are first to mark
Through earth's dull mist the coming of the dawn,
Who see in twilight's gloom the first pale spark.
While others only note that day is gone.

The verses of Virgil and Ovid, as well as the old Norse legends, the literature of the Druids, as well as the scriptures of the Teutonic tribes that conquered the mistress of the world, were inspired by the same doctrine of the pre-existence of the soul. The Latin verses of Giordano Bruno contain the same thoughts on this subject as were echoed in the French stanzas of Béranger and Victor Hugo, while similar German views find expression through the poetry of Schiller and Goethe. Many are the works from the pens of English and

American bards on rebirth. A few snatches of them may fitly be introduced here.

From Dryden's translation of

Ovid's "Metamorphoses."

Souls cannot die. They leave a former home,
And in new bodies dwell and from them roam,
Nothing can perish, all things change below,
For spirits through all forms may come and go.
Good beasts shall rise to human forms.

From "Rain in Summer."

BY H. W. LONGFELLOW.

Thus the seer, with vision clear,
Sees forms appear and disappear
In the perpetual round of strange
Mysterious change
From birth to death, from death to birth,
From earth to heaven, from heaven to earth,
Till glimpses more sublime,
Of things unseen before,
Unto his wondering eyes reveal
The universe, as an immeasurable wheel
Turning forevermore
In the rapid rushing river of time.

From "Sudden Light."

BY D. G. ROSSETTI.

I have been here before,
But when or how I cannot tell ;
I know the grass beyond the door,
The sweet keen smell,
The sighing sound, the light around the shore.
You have been mine before—
How long ago I may not know :
But just when at that swallow's soar
Your neck turned so,
Some veil did fall—I knew it all of yore,
Then, now, perchance again !
O round mine eyes your tresses shake !
Shall we not lie as we have lain
Thus for Love's sake,
And sleep and wake, yet never break the chain ?

From "Leaves of Grass."

BY WALT. WHITMAN.

I know I am deathless ;
I know that this orbit of mine cannot be swept by a carpenter's compass ;
And whether I come to my own to-day, or in ten thousand or ten
million years,
I can cheerfully take it now, or with equal cheerfulness I can wait.

As to you, Life, I reckon you are the leavings of many deaths.
No doubt I have died myself ten thousand times before.

.....
Believing I shall come again upon the earth after five thousand years.

.....
Births have brought us richness and variety, and other births have
brought us richness and variety.

From an early "Sonnet."

BY TENNYSON.

As when with downcast eyes we muse and brood
And ebb into a former life, or seem
To lapse far back in a confused dream
To states of mystical similitude ;
If one but speaks, or hems, or stirs a chair,
Ever the wonder waxeth more and more,
So that we say, all this has been before,
All this *hath* been, I know not when or where ;
So, friend, when first I looked upon your face
Our thoughts gave answer each to each, so true,
Opposed mirrors each reflecting each—
Although I knew not in what time or place,
Methought that I had often met with you,
And each had lived in other's mind and speech

From Goethe's "Faust."

THE SONG OF THE WATER SPIRITS.'

The soul of man
Is like the water :
From heaven it cometh,
To heaven it mounteth,
And thence at once
It must back to earth,
For ever changing.

Now we ask : What are the modern theosophical teachings about rebirth ? Mrs. Besant writes (*Ancient Wisdom*, p. 234) : "The reincarnation of the soul is not the introduction of a new principle into evolution, but the adaptation of the universal principle to meet the conditions rendered necessary by the individualization of the continuously evolving life." After having shown that there is "a life (the Monad) containing the possibility of responding to every vibration that can reach it from the external universe," she further explains (p. 239) that "there is continuity of life as well as continuity of form, and it is the continuing life—with ever more and more of its latent energies rendered active by the stimuli received through successive forms—which resumes into itself the experiences obtained by its encasings in form ; for when the form perishes, the life has the record of those experiences in the increased energies aroused by them, and is ready to pour itself into the new forms derived from the old, carrying with it this accumulated store."

The two great principles—"Of the Monad with potentialities becoming powers, and of the continuity of life and form"—must be well grasped and always borne in mind in the study of reincarnation. Of course it is not our intention to repeat here all that Mrs. Besant has written on the subject; but simply to point out a few of the most important facts, as they are given in "Ancient Wisdom," in the chapters on 'Reincarnation.' "The great fundamental types of the Monad then are seven in number, each having its own colouring of characteristics, which persists throughout the æonian cycle of its evolution, affecting all the series of living things that are animated by it. Now begins the process of sub-division in each of these types, that will be carried on, sub-dividing and ever subdividing, until the individual is reached (p. 241)." "The human Monad is triple in its nature, its three aspects being denominated, respectively, the Spirit, the spiritual Soul and the human Soul, A'tmâ, Buddhi, Mânas (p. 252)." Souls have their growth as well as bodies, here we have also differences of evolution.

"The loftiest soul had its childhood and its infancy, albeit in previous worlds, where other souls were as high above it as others are below it now; the lowest soul shall climb to where our highest are standing and souls yet unborn shall occupy its present place in evolution. Things seem unjust because we wrench our world out of its place in evolution, and set it apart in isolation, with no forerunners and no successors (p. 255)." "Souls without a past behind them, springing suddenly into existence, out of nothing, with marked mental and moral peculiarities, are a conception as monstrous as would be the corresponding conception of babies suddenly springing from nowhere, unrelated to anybody, but showing marked racial and family types (p. 262)."

If reincarnation were generally believed in and rightly understood, little children would not be laughed at when they talk of listening to voices which no one else hears, of seeing pictures which no one else perceives. No child would have to undergo the pangs and torture which fell to the lot of little Dennis in "The Bending of the Twig," by Michael Wood (*Theosophical Review*, November, 1900). "Child-life would then be relieved of its most pathetic aspects, the unaided struggle of the soul to gain control over its new vehicles, and to connect itself fully with its densest body without losing the power to impress the rarer ones in a way that would enable him to convey to the denser their own more subtle vibrations."

We must never lose sight of the fact, that it is the Soul, or as it is called in the Upanishads, the Self, that incarnates, that grows, life after life. The different vehicles in which it is clothed have "to be brought into activity one by one as the harmonious instruments of the human soul." "When, after many, many life-periods, it dawns upon the lower nature that it exists for the sake of the

soul, that all its value depends on the help which it can bring to the soul, that it can win immortality only by merging itself in the soul—then its evolution proceeds with giant strides" (p. 289), until at last "the Thinker not only possesses the memory of his own past and can trace his growth through the long succession of his incarnate and excarnate lives, but can also roam at will through the storied past of the earth and learn the weighty lessons of world-experience, studying the hidden laws which guide evolution and the deep secrets of life hidden in the bosom of nature (p. 296)." As the final result "humanity is crowned with divinity, and the god-man is manifest in all the plenitude of his power, of his wisdom, of his love."

C. KOFEL.

GLIMPSES OF THEOSOPHICAL CHRISTIANITY.

IV. THE INNER CIRCLE OF DISCIPLES.

WE have seen that Jesus, like all great Teachers, not only gave the simpler teaching suited for the multitude, but also had his inner circle of disciples to whom, He said, it was given "to know of the mysteries of the kingdom of Heaven." (Matt., XIII., 11). The higher knowledge of spiritual truth brings with it increased powers, with which only those who are willing to subject themselves to training in purity and self-control, can expect to be entrusted. Thus the inner teachings, which may be classed under the name of occultism, will not be found in those of the Scriptures of any of the great religions which are open to all; they are carefully stored away in the *secret* Scriptures which only the more advanced are permitted to use, and even there are generally veiled under allegory and symbol. It is not that the Teachers are unwilling to give knowledge or help; They grudge nothing, for Their whole being is a giving of Themselves for the good of men: it is for the protection of the ignorant themselves, that they may not in their ignorance bring into play forces that they know not how to use and control. We do not allow children to play with dangerous explosives: yet the mischief they can do is a mere trifle compared with that to which the use of occult forces may lead in the hands of the ignorant or impure, for explosives can but destroy the form, while misused occult forces bring ruin to both mind and soul, both of the one who misuses, and also of others. So they are doubly guarded, and even if the secret Scriptures were to become public, as some actually have, there are few besides the pure and true who would be able to understand. But in the teachings intended for the multitudes there are hints given; some of the precepts, while bearing on the surface an application which all can use, have also a deeper meaning which would apply only to the few. Others again are put in a form which at first sight might repel the multitude, and appear to be unsuited for application to the daily life of a man of the world; yet when

we look more deeply we see a modified sense in which all, even the more worldly, can accept the precepts, while in their full meaning they are suited only for the disciple. In this way those who are ready for the higher spiritual teaching are, so to speak, called out from the multitude ; as they try in their lives to carry out the deeper meaning of the precepts, more and more understanding opens out within them, until at length they reach that point of inner development where they are ready to begin receiving definite occult training ; for it is indeed true that "whosoever hath to him shall be given and he shall have abundance ; but whosoever hath not " [and we cannot be truly said to *have* that of which we make no use] "from him shall be taken away even that which he hath." (Matt., XIII., 12) It is for each individual to find out for himself in detail, where these deeper teachings may be found, for none can hear save those who have "ears to hear ;" yet there are some of the more obvious which it may perhaps be useful and helpful to dwell upon, and we may trace out correspondences to some of the earlier steps recognised in the East as essential qualifications for discipleship.

The first step the aspirant for discipleship must take is to acquire *Viveka* and *Vairāgya* ; in other words he must learn to discriminate between the real and the unreal, and to be indifferent to all those things that are recognised as transitory. This training may be said to begin even at the very beginning of human evolution ; for as man in his earlier stages seeks one object of desire after another, he learns by very slow steps that none bring lasting happiness. As we have already seen, he first seeks pleasant sensations, but soon finds that these may ultimately lead to pain, so he learns to sacrifice immediate pleasure for the sake of a more lasting happiness later on, even though he may have to pay for it by present suffering. This is his first lesson in *Viveka*, the discrimination between the relatively impermanent and the relatively permanent. But he finds that even the more lasting happiness is only *relatively* so, for the very nature of manifestation excludes the possibility of absolute permanence ; and thus his growth consists of a series of steps forward from the more impermanent to the less impermanent, but never within the circle of manifestation can he reach the truly permanent. When he recognises this, there arises in him a disgust for all the things of this world, and a desire to be free from them. This is the first stage of *Vairāgya*, which may, if misunderstood, lead to the endeavour to abstain from all activity. Out of it springs *Mumukshā*, the desire to be free from all the bonds of matter, the desire for liberation. But he is taught, as he advances, that only within the circle of manifestation can there be self-consciousness, and thus he begins to look on all outside the Self as a necessary means to an end, valueless *in itself*, but of the highest importance as an outer expression of the Self, and to be used for its fuller manifestation. Out of this grows the higher *Vairāgya*, which, so far from causing a man to

hold aloof from activity, enables him to make the fullest possible use of it. Then he rises beyond even the desire for liberation ; he is equally content to be within the circle of manifestation or without it, for he has begun to realise his unity with the Self and his only desire is to be at perfect oneness with the will of the Logos. He no longer feels disgust with the outer things, for he is able to see the Self in them ; all things then become dear to him, but not dear as in the earlier stages, for the sake of the happiness gained therefrom by his own separated self, but for the sake of the "Self" that is manifesting through them.

Tracing these stages in the teachings of Jesus we find first the passages that have already been quoted in connection with the Law of Karma (see *Theosophist*, October, 1900), where Jesus teaches his followers to seek the spiritual rather than the material. "Lay not up for yourselves treasures on earth, etc." "Whosoever shall lose his soul for my sake shall find it." Though in the last of the passages quoted the student will see the deeper lesson of the transcending of the individuality, yet taken as a whole they refer to those earlier stages where man is learning his elementary lessons in Viveka. But we find another group of passages, which will carry us a further step. "Be not anxious for your life, what ye shall eat, or what he shall drink.....Behold the birds of the heaven, that they sow not, neither do they reap, nor gather into barns ; and your heavenly Father feedeth them. Are not ye of much more value than they ?After all these things do the Gentiles seek ;but seek ye first His kingdom and His righteousness, and all these things shall be added unto you. Be not therefore anxious for the morrow ; for the morrow will be anxious for itself." (Matt., VI., 25—34 ; Luke, XII., 22—34). When sending forth His disciples to preach to the Gentiles, He told them to take neither gold nor silver, "no wallet for your journey, neither two coats, nor shoes, nor staff;" and if delivered up to councils, and governors, and kings, not to be anxious "how or what ye shall speak ; for it shall be given you in that hour what ye shall speak." (Matt., X., 6—20). When one came to him who had observed all the commandments from his youth, Jesus bade him "Go, sell whatsoever thou hast and give to the poor, and thou shalt have treasure in heaven, and come, follow me." (Mark, X., 17—22 ; Luke, XVIII., 18—30). The thoughtful student pauses here. For if the Law of Karma be true does it not teach us that we have our duties on the material plane as well as on the higher ones ? Have we any right to cut ourselves off from all worldly possessions, for by so doing shall not we become dependent on others, and by casting off our own burdens simply add weight to theirs ? Or if we are rich, are not our very riches entrusted to us under the working of the Law that we may use them for the helping of others and the good of humanity ? Surely it would be better that a rich man, who is also good, should keep his riches and use them well, than that he

should distribute them amongst the poor, who, not understanding how to use their newly-acquired sufficiency to any advantage, will only squander it, and thus be in the end just as poor as before, and suffer even more through the contrast. And, for the man of the world, the answer is : Yes, this is so ; such a one is not justified in giving up the world, for he has not yet learned all its lessons, he has not yet discharged his responsibilities, and is *not yet ready* to leave the world. For him the essence of the teaching lies in the word "*anxious*," in the first passage. While taking all proper precautions, while acting prudently, or with foresight, he should be free from all worry, knowing that as he is acting with the Law so far as his knowledge enables him, nothing can happen to him that is not in accordance with the Law. And so he gradually draws himself away from attachment to the things of sense, while at the same time fully discharging his karmic duties of the physical plane. But in the second and third passages it is to disciples or aspirants for discipleship that Jesus is speaking, and they should be ready for more advanced teaching. The ruler who "had great possessions" failed in the test ; he had not yet reached even the first stage of Vairâgya ; and so he "went away sorrowful." But those who are ready for the higher stages, no longer feel attachment to the world ; they are ready to become channels through which the life of the Logos may pour out the more freely into the world ; they live not for themselves, but for all ; and so until the word of the Master came to them, the disciples faithfully discharged their worldly duties ; but when He called, they immediately rose, left all, and followed Him. It was not Vairâgya that prompted them, they had passed beyond that ; it was that to them the only thing in the world was to do His will, and they knew that *If He called them*, then in serving Him, all that they required would be added unto them. And herein lies the true secret of retirement from the world. It is only those to whom the word of the Master has come, that have the right to retire ; for His word will come to all earnest souls when their karmic duties are discharged, but not one moment earlier. If then we are at any time tempted to throw aside all worldly responsibility, to give ourselves up entirely to study and religious contemplation, depending on the charity of others for our material support, let us pause and ask ourselves ; has the word of the Master come to us ? Is it that He is calling us to His service ? or is it only that we are weary of the world and wish to escape from its trials and anxieties ? If the latter, then there can be no surer sign that we ought to remain at present *in* the world ; for our retirement is but a gratification of a selfish desire, subtle in its selfishness, it is true, but still selfish. It is of no use for us then to say to ourselves, we wish only to do God's will, therefore He will provide for us. For though we may persuade ourselves that such is our wish, we shall all find, if we analyse our motives more carefully, that we wish

to do His will *in our own way*, which is not necessarily God's way, and therefore we are, after all, only wishing to *do our own will*. Only when Vairâgya itself has been transcended, are we really ready for retirement. In the light of these thoughts we are able better to understand some other passages which sometimes excite question. "He that loveth father or mother more than me is not worthy of me" (Matt., X., 37); or, as even more strongly expressed, "If any man cometh unto me, and hateth not his own father and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." (Luke, XIV., 26). Surely, we say, this second passage cannot be the teaching of the Master whose very life was the embodiment of love! And certainly none can regard hatred of any other being as good, or as entitling one to discipleship of any Master of compassion; so that we cannot accept the passage in its mere superficial meaning. But we are able, it seems to me, to see the truth underlying it, if we dwell on the words, "yea, and his own life also." It is *not* good that a disciple should hate his own life; and yet it is a stage through which it appears that all have to pass; and none can reach discipleship without it. It is indeed the Vairâgya already referred to, where one feels distaste for the things of the world; one's possessions, one's surroundings, one's association with others, one's own very self, all becomes distasteful, for one is conscious of the limitation, but has not yet begun to realise the Self within; and so one shrinks away, one longs to escape, one even feels a strong repulsion, almost a hatred to everything. There is perhaps no more dangerous stage than this, necessary as it is. Two paths diverge here; along the one lies separateness, becoming ever more and more marked, and culminating in what is sometimes referred to as spiritual wickedness; selfishness is at its very basis, for the one who chooses this path tries to escape from the world for his own happiness; he seeks progress for himself, and ultimately reaches an isolation from which he can escape only by bitter suffering and by painfully retracing his steps. Along the other path lies unity; for the consciousness of limitation, and the shrinking from it in all its forms, will lead the true *disciple* to look behind the limitation for the reality; his Master will not suffer him to leave the world, He will tell him to remain *in* it, but not *of* it; and doing this, his love for the Master will grow until he begins to see Him everywhere; then he realises what love really is, and by loving the Self in all things, he learns to love father, mother, nay all humanity, with a love that nothing can shake, nothing can lessen, for he loves the Self more than aught else. But just before the parting of the paths is a dreary stretch of desert to be crossed, where all is dark and desolate; there is no turning aside from it; it is useless to look back, for the surroundings of the past have no attraction; nor can anything outside of ourselves help us, for we have become too conscious of the limita-

tion of all that is embodied. But there is a light beginning to burn within, feeble and dim, at first ; ever flickering and almost dying away but gradually growing brighter and steadier ; it is the light of the Self, and if we fix our attention on that, we shall be able to see our way, for it is through that that the Master is guiding us, and in that light shall we find our father, mother, brothers, sisters, as they are, not as they appear to be, and there we shall learn what love really is. If we shut our eyes to that light, there is nothing that can help us, for we shall be blind to the Master's guiding hand, and then either we shall fall back for the time, or we shall stray aside and follow the path of separateness. But the cause of our failure will not be that we have loved our fellow human beings too much, but that we have loved them in the wrong way, and have loved the Master too little.

These qualifications have special reference to the inner life of the disciple or the aspirant for discipleship. In the six qualifications which are grouped together under the Eastern term, *Shat-sampatti*, we have the attributes that bear more on his outer life, his relationship with others. On the first two, control of thought and control of conduct, we need not dwell ; for it is obvious that they are absolutely essential for any progress whatever, thought and conduct being the two methods of activity in the outer world, and therefore the very means of progress. The last, balance, we may also omit, as it is the harmonious adjustment of all other qualifications. The fifth, faith, we will postpone to another time, so we have remaining the two, *Uparati* and *Titikshâ*, or tolerance and endurance, as they are sometimes translated. Now these two, like *Viveka* and *Vairâgya*, may be taken at different stages of progress, and their meaning is found to expand as progress is made. Tolerance begins with the recognition that in a world of variety, which presupposes limitation, there must be differences in opinion, differences, that is, in our perceptions of truth, every mind seeing the truth partially and imperfectly. And so we develop tolerance towards the opinions of others. But it is a more advanced step when we learn to be tolerant towards the conduct and character of others. It is summed up in the Christian precept, "Judge not, that ye be not judged." (Matt., VII., 1-5). If taken literally and in its entirety, this would seem rather to be a check to progress than the reverse ; for it would shut out all criticism of others, and is it not mainly through the criticisms passed on us by others that we learn our faults and are thus enabled to cure them ? How could a nation progress, how could society be reformed, unless the prophets and reformers came forward and denounced evil in every form ? And yet if we are not to judge others, neither must we judge society, and then there could be no prophets or reformers. Here again we must distinguish between the man of the world and the disciple. For the man of the world it is right to criticise provided it be done with-

out harshness, pride, or injustice ; for criticism is the work of the intellect, of the Mânasic principle, and it is that principle, or the individuality, which the man of the world is developing. So he is warned to do as he would be done by, to refrain from judging with such judgment as he would not wish to have meted out to himself, and to see that there is no beam in his own eye when he is striving to take out the mote from his brother's eye. It is by criticism, yes, and not always the kindest criticism, that society grows in its earlier stages. That is one of the signs of the undeveloped stage humanity has reached, but man is evolving along God's road, and God is able to utilise man's imperfections to bring about the realisation of His own plan. But for the disciple it is different ; he is aiming at love and compassion to all beings, and he *cannot* judge. For he has learned how God is working everywhere, how even through our failings He is leading us on ; and he knows that our brothers who are toiling and fainting by the way, do so because they are not yet wise enough or strong enough to stand and walk boldly on. He knows that God understands their needs better than he can yet do, and he has caught a glimpse of the end to which all this pain and suffering is leading. He has too much faith in God and His law to let his own ignorance and lack of sympathy stand in the way of his brother, so he recognises that his is not the duty of condemnation or judgment, that he sees too little of the struggles and temptations of his brother to be able to judge him aright, and so instead of judging, he simply helps and loves. And thus he becomes so in accord with the thought of God Himself that God is able to help others through him ; and through his love, even though it be unspoken, there comes a strength, an inspiration to the one who is ever falling and sinning, which gradually lifts him out of the mire into which he has sunk, and makes him raise his heart towards God. And then the brother who has loved him is still standing by his side ready to support and guide his tottering footsteps. It is with the individual as has been said with regard to the nation :—" All the stages through which a nation passes are necessary for its growth, and need not be condemned merely because of their being limited and imperfect. In practical politics condemnation is useful as a stimulus, as one of the agents for bringing about the evolutionary changes, but the philosopher should understand, and understanding, he cannot condemn. The worst struggle that we may see, the most terrible poverty, the most shocking misery, the strife of man against man, and nation against nation,—all these are workers out of the Divine purpose, and are bringing us towards a richer unity than without them we could possibly attain."* The disciple is a Philosopher too, and can not only understand, but also love.

* " Evolution of Life and Form." A. Besant, pp. 107, 108.

Then we learn what is meant by the precepts given as to the non-resistance of evil. "Ye have heard that it was said, an eye for an eye, and a tooth for a tooth; but I say unto you, resist not him that is evil; but whosoever smiteth thee on thy right cheek, turn to him the other also." (Matt., V., 38 *et seq.*, Luke, VI, 27 *et seq.*). Weak, mean-spirited! such would be the verdict of the world as to such conduct; and it would be argued that if evil were not resisted, it would become rampant, and carry all before it. Again, to the man of the world such precepts are meaningless. True indeed it is that a force must be brought to bear which may neutralise the force of that which we call evil; and the man of the world knows no other force to use save that of resistance. So he will not understand this teaching, and even though he may recognise it as an ideal fit for some time in the dim future, he will not endeavour to realise it yet. Nor is it intended that he should. For it is through this very resistance that the individuality, or the Mānasic principle, grows; and we have seen that the work of the man of the world is the development of the individuality. But Jesus knew human nature well enough to know that only those who were ready would understand and try to obey. For with the disciple the case is different. He has begun to understand what evil is, and to know that resistance does not neutralise evil, but rather intensifies it. And so he learns the lesson of Endurance. First with regard to the suffering that comes to him without the intervention of another, he realises that it comes for the sake of the growth of the soul; and instead of trying to escape from it, he accepts it cheerfully, and even joyfully, striving to learn the lesson it has to teach, and knowing that it cannot affect *himself*, but only the form he is wearing for the time. Then he applies the same thought to the suffering that comes through others; he recognises that this too comes for the sake of his growth, and also that it is the result of discordant forces he has set in motion in the past. So this also he accepts cheerfully, and, knowing that resistance will but cause those discordant forces to continue and so intensify the evil, he substitutes for resistance the gentler, but far stronger, force of love. Love indeed is the only force by which evil can be overcome; as Gautama the Buddha said, "Hatred is not overcome with hatred; hatred is overcome with love." The world will misjudge, but the disciple cares not for that, for he is working, not for the praise of men, but for the love of God; and he knows that the Master's teachings are those of wisdom, and that though it may be long before the effects of love appear on the surface, yet they are working steadily beneath, and will at last draw men nearer to that unity which Jesus ever held before his disciples as the goal they should strive to reach.

LILIAN EDGER.

[To be continued.]

JIVACHINTA'MANI.

[Concluded from p. 625.]

THE Yoga S'âstra says that the mind is purified by meditating upon Pratyagâtman and that Moksha is attained by meditating upon Paramâtman.

XXIV. Question : If such be the case how is it that the Sânkhya (*i. e.*, he who follows the school of Sânkhya) who admits the twenty-fifth Tattva is divorced by Yoga?

Answer : The S'vetâs'vatara Upanishad says : " There is one unborn being (female), red, white, and black, uniform but producing manifold offspring. There is one unborn being (male) who loves her and lies by her ; there is another who leaves her, while she is eating what has to be eaten."

The Sânkhyas hold that the two Purushas mentioned in the above S'ruti occupy two different bodies and not one and the same body. On this account alone the Sânkhya is divorced by Yoga.

But it is said that both Sânkhya and Yoga are one, because Mahânârayana S'ruti says : " He who is above that Purusha who is immersed in Prakriti is the great Lord." Here, two Purushas are distinctly said to occupy the same body, *viz.*, the one who is joined to Prakriti and the other who is above him.

The Bhagavad Gitâ also says :

" Children, not the wise, speak of Sânkhya and Yoga as distinct. He who sees Sânkhya and Yoga as one, sees (the truth)."

From the above we can see that this Sânkhya deals with twenty-seven Tattvas. This is therefore known as Vaidika Sânkhya, and is acceptable. While the other Sânkhya, dealing with only twenty-five Tattvas, is called Avidika (*i. e.*, not supported by Vedas), and is consequently rejected.

XXV. Question : What is the evil in not admitting two Purushas in the same body?

Answer : There is one Purusha who in conjunction with Prakriti eats of the fruits of good and bad Karmas. He must have some one to rest upon in order to enable him to reject this Prakriti. No one will leave the lower branch on which he stands without getting hold of the branch above. A piece of gold will not be able to get itself purified by itself. So the Lower-Self requires a Higher-Self for its purification.

The S'vetâs'vatara says : " That which is perishable is Pradhâna, that which is immortal and imperishable is Hara. The one God rules the perishable (Pradhâna) and the Self.

And the *Gîtâ* says : " All beings are perishable. *Kûtastha* is said to be imperishable. There is another supreme *Purusha* who is known as *Paramâtman*."

From the above quotations we see that mention is made here of three *Tattvas*, *viz.*, the *Jîva* who is joined to the perishable *Prakriti*, the imperishable *Kûtastha* or the Higher-SELF, and *Paramâtman* who is above both of them. Therefore *Sânkhya* and *Yoga* are one and the same. Further, the same *S'vetâs'vatara* says that *Paramâtman* should be reached by means of *Sânkhya* and *Yoga*. *Gîtâ* too says : " That state which is reached by *Sânkhyas* is reached by *Yogins* also." Therefore it follows that *Yoga* devoid of *Sânkhya* and *Sânkhya* devoid of *Yoga* will not serve the purpose.

XXVI. *Question* : Is the immemorial *Prakriti* capable of being destroyed or not? If it can be destroyed, then when *Moksha* is attained by destroying it, the world must come to an end. If it cannot be destroyed then none will attain *Moksha*.

Answer : *Prakriti* is of two kinds, *viz.*, that which is the effect, and that which is the cause. The former is manifold and is called *Avidyâ*. The *Jîvas* who are addicted to *Avidyâ* are capable of destroying it by means of *Yoga* combined with knowledge, but the *Prakriti* which is the cause of all, ever remains with *Paramâtman* to whom alone she is subject.

XXVII. *Question* : Is not then that imperishable *Prakriti*, an impediment to those who want to attain the *Paramâtman*?

Answer : *Bhagavad Gîtâ* answers this question thus : " Verily this divine *Mâyâ* of mine is hard to surmount : whoever seek me alone, they pass over this *Mâyâ* (or imperishable *Prakriti*)."

The *Kathavalli* also says : " That self cannot be gained by the *Veda*, nor by understanding, nor by much learning. He whom the SELF chooses, by him the SELF can be gained. The SELF chooses him (his body) as his own."

From this we see that *Paramâtman* chooses him or shows Himself to him who endeavours to reach Him.

It cannot, on the strength of this, be argued that *Paramâtman* may choose any one—even one who is devoid of the necessary qualifications pertaining to *Jnâna* and *Yoga*—because *Vyâsa* in the *Vedânta Sûtras*, as translated by Prof. Thibaut, says as follows :

" Inequality (of dispensation) and cruelty (the Lord can) not (be reproached with), on account of His regarding (merit and demerit) ; for so (Scripture) declares " (II. i. 34).

As each will be rewarded according to his *Karmas*, the Lord will not choose one who is devoid of the merits required for His choosing him.

XXVIII. *Question* : It is said that *Sânkhyas* do not admit that there are two *Âtmans* in the same body. Or in other words they do not admit the Lower-Self or *Jîvâtman* which is under the influence of *Prakriti*, and the Higher-SELF or *Pratyagâtman* which is

above Prakriti. On this account, this Sāṅkhya is termed Avaidika, and it is said to be distinct from Jñāna Yoga or Vaidika Sāṅkhya. For this reason it is said that it should be rejected. Now this view seems to be erroneous. For in the Taittiriya Upanishad it is said that five sheaths called Annamaya, Prānamaya, Manomaya, Vijnānamaya, and A'nandamaya came out of Prakriti. From this we see that there is only one Purusha called Prājña who occupies the last sheath. He can be compared to a knife covered by five sheaths constructed one over the other. He is in contact with the innermost sheath only. Therefore there cannot be two Purushas.

Answer: No. Anna, Prāna, Manas, Vijnāna, and A'nanda are the five Kos'as or sheaths here referred to. The suffix "maya" in each of them, indicates that there are five Jivas. Even if it be said that A'nandamaya alone functions in the remaining four, it should be admitted that by contiguous relation with all other Kos'as, this Purusha who is called Prājña is affected by pain or pleasure attaching to each of them. In the same Upanishad there is a passage in which mention is made of another A'tman who is above A'nandamaya and who is the Purusha reflected in Prakriti.

The passage referred to is this: "Like the human shape of the former is the human shape of the latter. Satisfaction is its right arm, great satisfaction is its left arm, bliss is its form or trunk, Brahman is the base or support.

Here the expression "Bliss is its form or trunk" refers to Pratyagâtman or the Higher-SELF, and the expression "Brahman is the base or support" refers to Paramâtman. Hence there is no contradiction.

XXIX. Question: O Holy Teacher! I have heard that, in Mundaka, the 5th Upanishad, it is said that the Self came into existence like the spark of fire. I have some doubts there. Please quote that S'ruti and I shall ask.

Answer: This is the scriptural passage referred to: "As from a blazing fire, sparks, being like unto fire, fly forth a thousand fold, thus are various beings brought forth from the imperishable, my friend, and return thither also." Now tell me where your doubt is?

XXX. Question: Prakriti is the latent energy of Brahman. On account of the activity of that latent Prakriti, a portion of Brahman shines out like so many sparks of fire, each spark as it were falling on one of the Prakritic atoms. Each of such atoms is then called a Jīva (otherwise known as Purusha). It descends the line of Prakriti as far as gross body, and by its associations subjects itself to pains and pleasures. You have also admitted that only one spark of Brahman—and not more than one spark—falls on a Prakritic atom. If such be the case, it cannot be said that in the body, which is an effect of Prakriti, there are two A'tmans called Jīvâtman and Pratyagâtman. Thus when there is not the possibility of even one Pratyagâtman within the body, how can it be said that the

partial lights within the eye, and those perceivable within the Chakras or plexuses beginning with Mûlâdhâra (or sacral plexus), and within the Brahmarandhra (aperture of Brahman in the skull) are the lights of Pratyagâtman ?

Answer : The Brahmic portions shining forth like sparks of fire do not manifest themselves through the action of Prakriti. They shine forth through the action of Vidyâ S'akti which is likened to the sunshine. Even though each of those sparks falls upon Prakriti, it does not adhere to it, but attaches itself to Jîva which, like a shadow, is its own reflection. This is the reason why it is said that there are two SELVES in the body. If it be doubted that the shadow cannot feel pleasure and pain, that objection has already been answered by saying that it can do so by its intimate relation with (the flesh of) the heart. Besides, it is a well-known fact that a simile cannot be pushed too far.

Even though this very same Pratyagâtman enters the body through Brahmarandhra, (*i. e.*, the aperture at the top of the head), it will, as stated in Saubhâgyalakshmi, the 105th Upanishad, be seen with suitable forms in the nine spiritual centres beginning with Mûlâdhâra, because, the Jîva has motions up and down those centres. True it is that Jîva is said to be seated in the eye in his wakeful condition, in the throat when he enters the state of dream, in the heart when he enters the state of sound sleep, and at the top of the head in his Turiya or fourth state.

Although the eye, the throat, and the heart are the three seats ordinarily assigned to Jîva, yet in the Yoga practice which transcends the said three states of consciousness, he could go up and down the nine spiritual centres.

S'vetâs'vatara, the 14th Upanishad, says : " When Yoga is being performed, the forms which shine in Brahman are those that resemble misty smoke, sun, fire, wind, fire-flies, lightning, crystal, and the moon.

The differences in the said forms evidently depend upon the different grades of mental purity.

XXXI. Question : The Jîva who cognises pleasures and pains in all parts of the body, such as the knee, the feet, etc., has movements all over the body. How is it then that we do not see such movements in Pratyagâtman ?

Answer : Buddhi alone cognises pleasures and pains in all places where there is circulation of blood, and so it may be said that Buddhi has such movements. Jîva has no such movements. Jîva can feel all pleasures and pains by remaining in his own seat. Even in Siddhis like Parakâyapraves'a (*i. e.*, entering another's body by means of Yoga) it is the Buddhi alone and not Jîva, that enters another body like a leech.

Thus by means of Vaidika Sâukhya S'âstra, one should know the Jîvâtman, the Pratyagâtman and the Paramâtman. Then by prac-

tising Râja Yoga, he should directly cognise Pratyagâtman, and finally practise Brahmâtma-Dhyâna-Yoga (*i.e.*, abstract meditation on the identity of Brahman and the Self) according to the rules laid down by Vaidika Yoga S'âstra, in order to attain that perfect identity which is likened by the S'rutis to the pouring of oil into oil and water into water.

XXXII. *Question* : O Holy Teacher ! I have another doubt. You have said that Kûtastha is like the spark of fire. This is opposed to the statement of the S'ruti which says that he (Kûtastha) is like the ether in the pot.

Answer : This is no contradiction because there are two kinds of Kûtasthas (Higher Selves), the one being the cause and the other the effect.

In Mundaka the 5th Upanishad, it is said : "Higher than the high imperishable." The one who is above Akshara or the Kârya Kûtastha is called Kârana Kûtastha. The one above this Kârana Kûtastha is called Paramâtman. Thus we have now 28 instead of 27 Tattvas.

[We here see a correspondence between the aforesaid 25th, 26th, 27th and the 28th Tattvas, and the four Theosophic principles known as the Lower Manas, the Higher Manas, Buddhi and A'tman.]

From the S'ruti which says, "the Purusha is higher than Avyakta," we find that there is a Purusha who is above Prakriti.

And again from the S'ruti which says : "through inseparable connection with Prakriti, the state of being Purusha is again mine, we find that there is a Purusha below Prakriti.

These two Purushas are further mentioned in one and the same S'ruti thus : "He that is superior to him who clings to, or is absorbed in, Prakriti is called Mahes'vara."

We may take these two Purushas to represent either Jivâtman and Pratyagâtman or Pratyagâtman, and Paramâtman.

Thus ends Appaya Dikshita's "Jivachintâmani," dealing with the first principles of Vaidika Sânkhya followed by the Anubhavâdvaita School of Vedânta.

[Those who want to know more about Anubhavâdvaita (or the system of practical Advaita), are recommended to read "Adhikarâṇa-kanchuka," a commentary by Appaya Dikshita on the Brahma Sûtra-Vritti of Dakshinâmûrti, and also the three Kândas of Tattvasârâyaṇa, a very important Itihâsa based on the 108 Upanishads and an exhaustive work on the subject of Vedânta, in 24,000 verses.]

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

RA'MA GĪTA'.

[Continued from page 615.]

CHAPTER IX.

O S'ri Râma, the most excellent of teachers ! Where it was said that Samâdhi alone is bath, etc., to the knowers of Brahman (*vide* verse 46 of the last chapter), there I have a great doubt. (1)

The omission, even by the knowers of Brahman, of such obligatory duties as bath, etc., pertaining to each A's'rama (or order of life), is sinful, as they are ordained (by the S'âstras). (2)

Since they (obligatory duties) are not of the nature of Naimittika (or occasional), and are different from Kâmya (or optional), their omission can in no way be expiated. (3)

If the evil consequence resulting from the omission of ordained rites is capable of being removed (or remedied), then the S'âstra which lays down certain consequences for such evil acts as those of killing a Brahman, etc., becomes null and void. (4)

Because the effect of karma (or the performance of essential duties) has no prior existence (or is unprecedented) and because the effect of vikarma (or the performance of forbidden acts) has only a future existence (or is produced later on), if akarma (or non-performance of essential duties) will not produce any effect (as stated in the last verse), then people will become wayward (or do what they like). (5)

Sanyâsins (those belonging to the last order of life) are without karmas (*i. e.*, are not required to perform religious rites) according to the ruling of the S'âstra itself. I do not know of any S'âstra which exempts the householders also from the performance of such rites. (6)

Both the householder who does not commence (religious duties) and the ascetic who is active (*i. e.*, busy with the performance of such duties) do not shine by their adopting the opposite (or wrong) course. (7)

O Chief of the Raghus ! I have heard from eminent men that this (*i. e.*, what has been said in the last verse) is the mighty declaration of the S'rutis and Smritis, and it cannot be otherwise. (8)

S'ri Râma said :

O son of Pavana ! O best of the intelligent ! What is doubted by thee is right. Even all the learned persons are perplexed here. (9)

Those three, *viz.*, karma (performance of essential duties), akarma (non-performance of essential duties), and vikarma (performance of forbidden acts) are, by no means, ineffectual, because

the S'ruti declares that those effects are elsewhere employed in the case of his * (*i. e.*, Jivanmukta's) friends and enemies. (10)

By omitting the performance of obligatory duties on account of their being entirely subject to (or having been immersed in) Samādhi, not even the smell of sin is attached to wise men (or knowers of Brahman) who are liberated in life. (11)

To those who are devoid of worldly affections and whose minds are devoted to Samādhi, waywardness (or doing what they like) is impossible even as a eunuch's passion for a courtesan. (12)

Some ignorant people think that waywardness is permitted in the S'ruti and other authorities, without at all considering their eulogistic character. (13)

Even though the wise people (immersed in Samādhi) omit the performance of duties, there is no harm, if they begin to perform (only) the karmas suitable to the occasion on their coming out of Samādhi. (14)

He who, without the concentration of mind, fails to begin the performance of karmas, is surely degraded from the householder's order. Such a fool does not shine. (15)

The learned men who teach the Truth have clearly declared so (as stated in verse 8 of this chapter), regarding him alone (who is referred to in the last verse). Do not, therefore, doubt at any time the meanings taught by me. (16)

As it is admitted here (in the world) that when the doer disappears, the doing also disappears (with him), so in the same manner when the agent (or doer) is lost in Samādhi, there can be no impulse (or ordinance) to act. (17)

The householder being on a par with the ascetic (in this respect), even he is not in the position of a doer when he is engaged in Samādhi, and when, through the experience of his SELF, he is freed from all karmas. (18)

If he (the householder) can, without entering the fourth order of religious life, go into that continuous Samādhi from which he need not come out, then there is no harm whatever even in his giving up all the karmas. (19)

If it be said that karmas are heard of (*i. e.*, taught in the S'ruti to be performed) even in the fourth order of life, then hear (what I am going to say). Karmas are taught to be abandoned (by the ascet-

* The S'ruti says: "The good actions (of a Jivanmukta) go to (his) friends and the bad actions to those that hate him." Then a question may arise: How is it possible for a Jivanmukta to have friends and enemies? It is answered thus: He will not have from his point of view, either friends or enemies, as he will look upon all alike. But from the point of view of others, he may be liked by some and disliked by others. Those that like him and honour him are said to be his friends and those that dislike him and do him harm are said to be his enemies. The distribution of a certain class of karmic effects thus among friends and enemies is only applicable to Jivanmuktas, and not to all.

ic) in the beginning as well as in the end, but in the middle, on account of his inability * they (karmas), are (taught) to be performed. (20)

To associate the Sanyâsins with karmas is not, therefore, the chief intention (of the S'âstra). Even the acceptance of the staff etc., (by the Sanyâsins) is due to the request made (to them) by the householders. (21)

The Brahmachârin or the student, the Grihastha or the householder, the Vânaprastha or the hermit, and the Yati or the ascetic (who respectively belong to the four orders of religious life among the twice-born), even though devoid of concentration of mind, may in consideration of (or in order to have more leisure for) their contemplations on the SELF, perform their essential rites in an abridged manner. (22)

By the abridgment of (essential) rites is meant not their mental performance. (It means that) the repetitions of incantations and the brevity of ceremonies are to be the same as those laid down for the unfortunate (such as the sick, etc). (23)

Even he whose Indriyas all shine of their own accord like the fully absorbed mental modifications on account of his intense lonely meditation directed towards Brahman alone, is said to incur no sin by his omitting the karmas (while engaged in such meditations). (When there is no sin for even his omission) then how can there be any † for the other (one) whose mind is absorbed in Samâdhi. (24&25)

Hanûmân said :

O Chief of the Raghûs ! If it be so, then, because all the living beings have certainly their chitta in a completely absorbed state during sleep, there is no harm in their omitting the karmas (by going to sleep whenever they like). (26)

The well-known eulogistic character of the passage which says that " in the event of a visit from the great ones, all religious observances may be stopped," is also destroyed (by the teachings contained in the foregoing verses ‡). (27)

S'ri Râma said :

Since all the modifications certainly exist in their seed-form, during sound sleep, the state of complete absorption of mind is not (then) attained and what is generally said is only complimentary. (28)

Hence that knower of not-self (*i. e.*, he who is ignorant of SELF) who omits the essential karmas during sound sleep (*i. e.*, who goes into sound sleep during that time when he ought to perform certain

* Evidently his inability to reject the request of the householders to conform himself to certain rules and practices for their sake, as stated in the next following verse.

† The literal translation of the Sanskrit expression would be " What is there to be said of the other."

‡ See also verse 13.

obligatory duties and thereby omits them) becomes a sinner, and he is, therefore, bound to perform such penances as are ordained (in the S'âstras for such omission). (29)

The meeting of the great ones here will be the cause of hearing more about Brahman (*i.e.*, will be conducive to) the study of SELF. On this account, the passage (mentioned in the last verse) is termed not eulogistic. For all other purposes (than that of its being conducive to the study of SELF) it is admitted by all to be eulogistic. (30)

As Niyama S'âstra (the law relating to spiritual duties) is all powerful, being extremely efficacious), it should not at any time be condemned by any one who is devoid of the discriminative knowledge of Brahman and the SELF. (31)

Who will (dare to) intentionally violate that Niyama S'âstra which is closely followed even by the knowers of Brahman during their periods of worldly intercourse? (32)

O Hanûmân! Thou shalt understand that what is, by the force of superior knowledge, stated here in the inverted order, is quite in conformity with Vidhi-s'âstra (*i.e.*, the scripture of commandments), and is never otherwise. (33)

Decided rules relating to castes and orders of life are laid down by the ancients as well as the more ancients. They cannot be condemned (or dishonoured) by even the Lord of the whole universe, and much less by ordinary mortals. (34)

Having propitiated the Supreme Lord by observing the rules and practices pertaining to the respective castes and orders of life, the man gradually attains My Supreme Seat. (35)

Vedântas do not, however, purify him who is devoid of the observance of rules and practices relating to castes and orders of life. The great teachers also do not accept him as a disciple. (36)

Even the knower (of Brahman) will derive much comfort by following the restrictions imposed upon castes and orders of life, as they will have, then, no room for waywardness, etc. There is no doubt about this. (37)

The binding nature of the observances pertaining to castes and orders of life, is no bondage to those who desire liberation. The observance of duties pertaining to others, causes fear and bondage. (38)

That chief among the Karmins* who pays great attention to the observances pertaining to castes and orders of life, attains wisdom, (in course of time) even though he be an ignoramus. (39)

Just as the woman who is devoted to her husband attains the highest bliss here and hereafter, and just as she who is self-willed (or wayward) suffers great pain here and hereafter, even so does he who is devoted to castes and orders of life, enjoy bliss here and hereafter, and the other (who is wayward), on the contrary, suffer pain. There is no room for doubt here. (40 & 41)

* Karmins: Those who follow the path of karma-yoga.

It might be possible even for a Chandāla (an outcaste) to attain Brâhmanahood by means of penances, but he who is entirely degraded from castes and orders of life can never hope to regain his lost status by means of penances. (42)

The observances of castes and orders of life being the roots of that tree which is made up of Bhakti (devotion), Jnâna (knowledge), Virakti (non-attachment), etc., they should never be rejected. (43)

As a rootless tree, even though properly watered, produces no fruit, so does he who merely depends upon devotion, etc., without the observances pertaining to his order of life, fail to realise any fruit. (44)

This (*i. e.*, what is taught in the last verse) will not serve as an objection to the condition of one who is above all castes and orders of life, which (condition) is well-known to all the Vedânta, because he is devoid of any observance of his own or of any others. (45)

That yogin is Ativarṇâs'ramin (*i. e.*, one who is above all castes and orders of life) who, having neglected the observances of his own as well as those of others, has become continuously motionless. (46)

He who here abandons his own A'châras (or observances) and adopts the A'châras of others, such an one, intent upon waywardness, is said to have fallen from castes and orders of life. (47)

The qualities of tranquillity, self-restraint, etc., are said to belong to the best ascetic, even then, on account of their excellence, they are never dangerous to others. (48)

If you say that Agnihotra and other karmas are likewise (not dangerous) even to the S'ûdras (just like the qualities mentioned in the last verse), we say—no ; because of the want of similarity between the internal (qualities) and the external (karmas like Agnihotra, etc.) (49)

Until thou art able to neutralise the essential nature * of Arûpa Chitta and until thou shalt thereby attain Videha Mukti, thou shalt adhere to castes and orders of life. (50)

Having secured bodies corresponding to thy desires. O Hanûmân! thou shalt perform, without attachment, all the obligatory dharmas ordained by the S'rutis and Smritis, and offer them to Me, then I, Myself, shall release thee soon from pain. (51)

Because thou art desirous of emancipation thou shalt never be indifferent in the least about thy A'châras here. Since Svârâjya

* The word "asuh" has been taken here as well as in verses 11 and 12 of chapter V., to mean "the essential nature." Whereas its literal meaning is "Prâna, *i. e.*, life or vitality." If it be taken in its literal sense, the meaning of the first part of this verse as well as of verse 12 of chapter V., will run thus: "One whose Arûpa, Manas and Prâna are lost in the Universal Essence." Wherever there is the Manas, Prâna too is said to be there, and when one is mentioned by name, the other too is implied. The expression "loss of Prâna" may be taken by many to mean physical death. Therefore, it is better to take "chittasuh" as a *Tatpurusha-compound*, meaning "the vitality or the essential nature of Chitta." instead of taking it as a *Dvanda-compound*, meaning "Chitta and Prâna."

(i.e., the SELF-domain or the identification with Self-effulgence) has for its roots the A'châras pertaining to one's own A's'rama, thou shalt ever be zealously devoted to them (A'châras). (52)

Thus in the glorious Upanished of RA'MA GITA', the secret meaning of the Vedas, embodied in the second *Pâda* of the Upâsanâ Kânda of Tatvasârâyana, reads the ninth chapter, entitled :

THE DECISION REGARDING CASTES AND ORDERS OF LIFE

CHAPTER X.

Hanûmân said :

Bow to Thee, O Consort of Jânaki ! I am sorry for my having caused Thee fatigue (by detaining Thee so long). O Râghava, fond of devotees ! Pardon me for my wrong. (1)

There are many more points, that I have to hear from Thee again in this connection. Even then, I shall wait for Thy convenience and gradually hear them afterwards. (2)

S'rî Râma said :

O Hanûmân ! Although thou art skilled in understanding the intentions of others, thou hast gone astray in the present case, because, thou speaketh so (as stated in the last verse) of Me who am extremely delighted to teach the Tattvas. (3)

I have not even a particle of that sham fatigue which is said to result from conversation. Now it is that my expressions (of ideas) filled with the nectar of SELF-bliss begin to flow out increasingly. (4)

Therefore, O Mâruti ! in the matter of acquiring the knowledge of the Supreme Truth, thou shalt, according to thy wish, question Me zealously on all questionable points exhaustively, without the least fear. (5)

Hanûmân said :

O Lord ! O Descendant of Raghu ! O Master ! Eminent men say that Karmas * are of three kinds, known as Sanchita †, Agâmi ‡ and Prarâbdha. § (6)

* Karmas are classified under different heads, *vis.*, Nitya (obligatory), Naimittika (occasional), and Kâmya (optional or sprung from desire.) 1. He who acquires an indirect or theoretical knowledge of Brahman will cease to perform Kâmya Karmas. 2. He who attains Jivanmukti by means of direct cognition, will cease to perform Naimittika Karmas. 3. The Nitya Karmas will, of their own accord, drop off when Videhamukti is attained. Likewise, the end of Sanchita, Agâmi, and Prarâbdha Karmas too will respectively be reached by the aforesaid three persons in the same order.

There are two other classes of karmas, *vis.*, Prâyaschitta (counteracting), and Nishiddha (forbidden). Prâyaschitta Karmas are only capable of retarding the effects of bad karmas for the time being. Spiritual degradation will be the result of Nishiddha Karmas.

The effects of all karmas are classed under three heads, *vis.*, Sanchita, Agâmi and Prarâbdha.

† The word 'Sanchita' means 'collected.' Sanchita Karmas are the effects of actions in store which are awaiting fruition. These have not yet begun to bear fruit ; when they are matured they become Prarâbdha which is the cause of future births. All the Prarâbdha Karmas do not in a lot mature at a time. It is

[The Pûrvapaksha or *prima facie* view is stated, in Verses 7, 8 & 9 as the argument of one side.]

Some learned men say that of the three kinds of karmas, those known by the name of Sanchita are destroyed as soon as knowledge (of SELF) is acquired, without even having the necessity to enjoy their fruits—the pleasures and pains. (7)

Those that have reached the other shore of Vedânta say that the good and bad effects of A'gâmi Karmas which are not created by wise men thereafter (*i. e.*, after their acquiring SELF-knowledge), do not, at all, stick on to them. (8)

Those that have discerned the Truth say that Prârabdha Karmas of wise men (Brahma-Jnanins) are never destroyed without their effects being enjoyed, even (so certainly) as an arrow let off from the hand (of an archer). (9)

[The Siddhanta paksha or demonstrated conclusion is stated in the following verse as the argument of the other side.]

Whereas others say that the first (Sanchita Karmas) and the second (A'gâmi Karmas) can only be exhausted* (or destroyed) by fully working out their effects, and that the third kind of karmas (*i. e.*, Prârabdhas) never become extinct without clinging on (to the body) and without being worked out. (10)

but a collection of active forces set in motion at different times, in different degrees of intensity ; and as such bearing fruit in the corresponding order of time.

‡ The word 'A'gâmi' means 'coming.' A'gâmi Karmas are actions performed in this life, which, if not counteracted, by Samâdhi and other means, will go to enhance the bulk of Sanchita Karmas already in stock and will bear fruit in the future.

§ Prârabdha Karmas are the effects of actions that have borne fruit. It is by virtue of Prârabdha that man is born on earth, or in other words gets his body in order to work out the effects produced by the actions or forces which he had set in motion previously. The effects of Prârabdha must be completely worked out ; no one can escape it ; the last farthing of this debt must be paid.

¶ Srî Râma holds that the other two karmas also must be worked out in the same manner and that there is no escape from them unless the individual lose himself in the Universal Essence by means of Samâdhis.

* How karmas are ultimately exhausted and how the knowledge of SELF is gradually attained will be clear from the following observations extracted from Muktiratna, chapter III. :

Among a crore of persons one at least will become wise and at the same time disgusted with the ever active mundane life and its miseries. Then the effect of his past unselfish karmas will naturally generate in him, discrimination, non-attachment, etc. The effects of good karmas are classed under " Kâmya " as they too have to be worked out like those of bad ones. But the small items of Nishkâma (or unselfish) karmas performed in numberless past births will be accumulating in small atoms without the knowledge of the doer, and then, when they become powerful, they will, as their combined result, generate the said discrimination, non-attachment, etc.

From the time the combined effect of unselfish karmas is felt, no new selfish acts will be performed by him, and in the course of a few more births, all his past Sanchita Karmas will be completely worked out. Then knowledge will begin to increase. With the increase of knowledge he will cease to create fresh A'gâmi Karmas again. Even a millionaire who does not take any interest for his monies and who meets all his expenses from out of his capital, will, in course of time, become a pauper. ¶ In the same manner will all his past karmas be exhausted. He who does not allow his senses to run after selfish actions which cause new births, and he who performs only the obligatory and occasional rites pertaining to his own order of religious life, is called a Jnânin.

The effects of karmas performed during the period of one's ignorance cannot but be worked out in full. The arrow aimed at a cow which was mistaken, by the

O Râghava ! Of the two (sets of) opinions thus expressed* by wise men, please determine, and say which is acceptable to me. (11)

S'ri Râmâ said :

O Hanûmân ! O one who is exceedingly intelligent and who knows how to question ! This matter (*i. e.*, the decision regarding this controversy) ought to be, necessarily, known even by the most wise. (12)

Of the two sets of opinions, the first which thou hast heard from the mouth of the *learned* is unimportant. That second one which thou hast heard from the mouth of the *most learned* is important. (13)

The doctrine (or opinion) of those who hold that Tattva-Vichâra (*i. e.*, contemplation on the Truth) is only necessary until the attainment of Jivanmukti, is verily, the first mentioned one, which pleases those who are lazy (or stupid). (14)

The doctrine (or opinion) of those who hold that meditation (on the SELF) is necessary until the attainment of Videhamukti is the next-mentioned one, which gives satisfaction to those who are excellent (or wise). (15)

In the case of the first (of the two sets of statements above-mentioned) there are many objections when the matter is carefully considered. When Sanchita Karmas remain unexhausted, the dawn of perfect knowledge is impossible. (16)

The knowledge which is begotten at the first stage being weak (or ineffectual), it will not have the power to destroy the multitudes of Sanchita Karmas which are strong (or very effective). (17)

If it be argued that the passages referring to penances will become useless in case karmas can only be destroyed by suffering their consequences (*i. e.*, by entirely working them out); then the reply will be—no; because, it is the minor sins (upa-pâpa) alone that can be destroyed by penances. (18)

If it be argued again that that passage refers to such grave sins as the killing of a Brâhmana, etc., then the reply will be—no; because of the explanatory or eulogistic nature of it. If it be otherwise,

archer, for a tiger, will not, after it is let off from his hand, fall flat on the ground without killing the cow, even though he finds out his mistake and repents for it when it has gone half way. The same is the case with the effects of karmas once performed. Therefore, all karmas other than those that are altruistic, as well as all karmas performed for one's own sake, must necessarily be worked out. Pâpa (the effect of bad karma), cannot destroy Puṇya (the effect of good karma). Each produces its effect on the doer and ceases only after it is fully worked out. Penances can only increase the stock of Puṇya, but can never decrease the stock of Pâpa. In like manner Nâma Sankîrtana (*i. e.*, reciting the names and praises of God), etc., too, can only add to the stock of Puṇya, but cannot destroy Pâpa. Mighty Puṇya Karmas performed here can, by their preponderating influence, restrain the effects of Pâpa and produce their own effects first. So says Parâsara : The weaker karmas that are, for the time being, restrained by the stronger, produce their effects either in dreams or in the next incarnation. In the Râmâyana too it is said that Dharma cannot destroy Adharma, and *vice versa*.

* The two sets of opinions are : (1) Those contained in verses 7, 8 and 9; (2) Those contained in verse 10.

then the passages that speak of the effects (or fruits of karmas) will become meaningless. (19)

“(Any) karma (which is) generated, whether good or bad, must necessarily be worked out. Karma is never exhausted without being worked out, even after the lapse of hundreds of crores of Kalpas.” This as well as similar other passages are hostile to the *prima facie* view (which holds that certain karmas are destroyed by certain means such as knowledge, etc.). Besides (in case the first-mentioned view is upheld), Brahmâ (the creator), I’s’vara (the Lord of the Universe), and the Teacher (Brihaspati), will have to be accused of injustice (or inequality of dispensation). (20 & 21)

If it be said: “Let the passages dealing with the effects (of karmas) operate on those who do not have recourse to penances;” then (the answer is) the well-known capability of bad karmas to destroy the understanding (or knowledge), becomes useless. (22)

If it be asked, when the scriptural passage, “Just like grass and cotton thrown into fire”, refers to Sanchita Karmas, how can it be said that they should be worked out? then hear (the reply). (23)

O Hanûman ! thou shalt understand that the fire of knowledge* burns to ashes either the (upa-pâpas) minor sins, or the Prârabdhās, and not otherwise. (24)

When grave sins as well as meritorious deeds done with desire, are entirely destroyed by working them out, then, verily, Sanchitas too are destroyed as they are of the same class (*i. e.*, of the class of sins and meritorious deeds). (25)

During the period of embodied existence due to karma (*i. e.*, the result of meritorious and evil deeds), the effects of unselfish and other good deeds, produce knowledge, here alone, by means of S’ravaṇa, etc. (26)

On account of the powerful nature of S’ravaṇa, etc., the Puṇya-Pâpas (*i. e.*, the effects of good and bad deeds) which impede know-

* Compare Muktiratna, III., 13-15.

True it is that the Bhagavad Gîtâ says that the fire of knowledge burns all karmas to ashes. This can only be reconciled thus: When all karmas are worked out, knowledge dawns; then it is said that the fire of knowledge burns them. This is just like the falling of a fruit from a palm-tree as soon as a crow perches on it. Therefore what Bhagavad Gîtâ says is only eulogistic. The function of desireless or unselfish penances being the storing up of materials of knowledge, they will produce purity of mind, etc. The Jñânin will not create new sins thereafter, and the statement that all sins are destroyed when knowledge dawns is, therefore, merely a complimentary one. One may doubt that if neither penance nor knowledge can destroy sins, and that if they should, anyhow, be completely worked out, then no one will perform penances or study the Vedânta. There is no room for this doubt; because, mental purification and emancipation will be the result of performing penances and studying Vedânta, and every one will, therefore, have recourse to both the means. While one is in the course of enjoying the fruits of good and bad actions, the fruits of Nisikâma (unselfish) karmas become ripe, and begin to produce their effects in the shape of knowledge acquired by means of S’ravaṇa (hearing), etc. Therefore it is not even necessary that all sins must be worked out before the dawn of knowledge. That unselfish man who does not create fresh Puṇya and Pâpa, will, without doubt, attain emancipation.

ledge, yield their fruits in the waking state, while the weaker ones, of their own accord, produce their effects either subsequently or in the dreaming state. (27)

But as the knowledge of him who, uninterruptedly, enjoys SELF-bliss (in the fourth state) after discarding the three states of consciousness, is very strong, the karmas in his case are, indeed, ineffectual. (28)

As long as the SELF continues to be connected with the body so long will Prârabdha too continue. When the connection of the SELF with the body is disliked, then Prârabdha too may be rejected (by forgetting the body). (29)

It is wrong to say with those who hold the *prima facie* view, that Sanchita Karmas are powerful because of their being the first and that Prârabdha Karmas are weak because of their being the last. (30)

Hanûmân said :

O Lord ! O chief of the Raghus ! What Thou hast said regarding the use of karmas is, without doubt, correct ; even then I have another doubt. (31)

" The merits and demerits of the knower of Self go to his friends and enemies here." This declaration of the S'ruti is contrary to the statements of both sides (mentioned in verses 7, 8, 9 and 10). (32)

When these Sanchita and Prârabdha Karmas are destroyed *by bhoga* * and *knowledge* † respectively ; how, then, can their use be made elsewhere, *viz.*, in the case of friends and enemies ? (33)

S'rî Râma said :

O Hanûmân : The good effects of those Naimittika Karmas (occasional rites) that are performed before and after the dawn of perfect knowledge with the only idea of setting an example to the people ‡ not being worked out (by himself) nor destroyed by knowledge, necessarily go to his friends. (34 & 35)

O son of Marut ! The bad effects of those Naimittika Karmas that are performed with desire and without the idea of setting an example to the people, and that are never performed by (perfect) knowers of SELF, not being worked out (by himself) nor destroyed by knowledge, go to his enemies. (36 & 37)

These good and bad effects, being distinct in themselves, are not included in those of Sanchita Karmas, nor are they included in those of Prârabdha Karmas, nor in those of A'gâmi Karmas. (38)

* *By Bhoga* : by working out or by undergoing the karmic effects.

† *By knowledge* : by means of SELF-knowledge which ultimately leads to higher Samâdhis wherein the body is forgotten.

‡ *Lokasangraha Budhyaiva*. This expression is rendered by some as—" Having regard only to the keeping of people (to their duties)" and by others as—" for the protection of the masses."

It is said that these good and bad effects of karmas performed by Paroksha-Jnânins (*i.e.*, indirect knowers of SELF), go to their friends and enemies and take hold of them half way (*i.e.*, in the course of life), or at death. (39)

The knower of Supreme-SELF is never besmeared with these good and bad karmas, even as a lotus leaf with water, as they are performed for the sake of others. (40)

O Mâruti ! The Nitya Karmas that are performed prior to the dawn of perfect knowledge are coadjutors in the acquisition of that perfect knowledge as also in the attainment of liberation. (41)

Hanûmân said :

It is proper to hold that Nitya Karmas assist in the acquisition of perfect knowledge. O Râghava ! it is nowhere heard that they assist in the attainment of liberation. (42)

As fire is independent in (the act of) burning the fuel, and cooking the food, even so is perfect knowledge in destroying karmas and effecting emancipation. (43)

When there is any obstruction to knowledge it requires the help of karma (to overcome it). Here, in the case of the unobstructed, how can there be any need for help ? (44)

How can there be any fallacy in the demonstrated conclusion of Vedânta which says that after the dawn of perfect knowledge there is nothing to be done in the least ? (45)

S'ri Râma said :

O son of Anjana ! In consequence of the fact that Jnânendriya (or the powers of the organs of sense) whose formless nature is not thoroughly destroyed, will act, in all possible ways, upon their external objects of perception, the knower of the SELF should (as a child is fondled by keeping it engaged with its toys) keep them fully interested in the performance of Dharma, * Kâma, and Artha necessarily pertaining to (the respective) castes and orders of life, in order that they may not become wayward. (46 & 47)

As long as the neutralisation of the formless nature (of the Indriyâs) is not accomplished by means of Samâdhis, so long does perfect knowledge certainly require the aid of Nitya Karmas. (48)

Hence the wise need not, in the least, perform any other than Nitya Karmas. Thou shalt understand that the teaching of the Vedânta is thus free from fallacies. (49)

The indulging (keeping occupied) of the senses which naturally

* Dharma, Artha, Kâma, and Moksha are termed Purushârtha (*i.e.*, the chief aims and objects in the life of a man). Dharma refers to the several duties pertaining to one's stages and stations in life; Artha is well-earned wealth, physical and intellectual; 'Kama' means righteous desires, temporal and spiritual; and Moksha as is well known, is freedom from misery and bondage.

run after their objects, with karmas pertaining to one's own order of life, leads* to the highest prosperity (or Bliss). (50)

If karmas corporeal, verbal and mental be gradually associated with perfect knowledge, then such association itself will be an ornament to the knower (of SELF). (51)

That most excellent knower (of SELF), the formless nature of whose Chitta, Prâna and senses has been neutralised, is never bound by these injunctions and prohibitions. (52)

O wise one ! If there be the least desire on the part of the knower, for the enjoyment of Prârabdha, then understand that the performance of rites pertaining to one's own order of life becomes necessary. (53)

O Hanûmân ! Retain in thy mind what I have taught thee, and without hesitation question me again on questionable (or doubtful) points. (54)

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

THE YOGA OF DIVISION OF KARMAS.

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

[To be continued.]

"ASTROLOGICAL WARNINGS."

IN the *Theosophical Review* for September, 1897, Mrs. Besant wrote: "Every occultist recognises the importance of cycles, the existence of certain definite periods of time, which announce themselves in the lower worlds by troubles, or by favourable conditions, as the case may be. These cycles are further marked by planetary combinations which, seen occultly, are the forces of great spiritual Beings working in relation to each other, the planets of the physical plane being the lowest manifestations of these Beings; the magnetic and other forces that radiate from them being as definite as those that radiate from the physical body of a man. The 'magnetic field' of such an entity is naturally immensely greater in area, and the energies playing over that area, than the corresponding magnetic field of so minute and feeble an organism as man, and the effects produced are proportionately great. H. P. Blavatsky often spoke of 'the end of the present cycle,' and put it somewhat vaguely at different times, as 1897, or 1897-98, and 'the end of the century.' She would often speak of the importance of carrying the Theosophic-

* By keeping the senses (which run after their objects) interested in objects chosen by the individual (in accordance with the S'âstras), he is bringing them under control and can gradually lessen the number of objects until he gains complete command over them. It is for this reason that at a certain stage Kâmya karmas are dropped, at the next stage the Nâimitikas are dropped, and at the last stage even the Nitya karmas drop off themselves.

al Society through this period, of holding it together as an organic body through this critical time, of 'keeping the link unbroken.'"

A study of the planetary conditions that prevailed in 1897, 1898, and 1899, show us why our honoured teacher spoke of these dates as she did, and we may as well look at the exact facts. On Nov. 24th, 1897, five "planets"—Saturn, Mars, Mercury, Sun and Moon—are grouped together in one sign of the Zodiac, Sagittarius. On Nov. 30th, 1898, the Sun, Mercury, Venus, Saturn and Herschel (Uranus) are grouped in Sagittarius; on Dec. 3rd, 1899, no less than seven are thus grouped in Sagittarius—the Sun, Moon, Mercury, Venus, Mars, Saturn, Herschel, and as an eighth, the Moon's Node (Rahu). These extraordinary conjunctions of the heavenly bodies, such as have not occurred, it is said, for five thousand years, completely justify H. P. B.'s warnings of troubles, and the dates she gave. Mr. George Wright, President of the Chicago Theosophical Society, who gave me at my request the above exact details, writes: "The remarkable feature is that from Nov. 1897 to Dec. 1899 the planets seem to group themselves together, culminating in the grand conjunction on Dec. 3rd, 1899. Hence the effects of the cyclic close must be long drawn out." "The world has already been showing the preliminary symptoms of disturbance, and India—the 'sacred land' of the fifth race—reeling under plague, famine and earthquake, is receiving the full brunt of the torrent. Darker yet looms the future, and cyclonic storm-clouds lower on the horizon of the nations."

I am indebted to Mr. S. Stuart, of New Zealand, for the following positions of the planets at the commencement of the Kali Yuga, more than five thousand years ago = B. C. 3102, February 17th, o. s., 6h. 10m. and 29s. G. M. T. or apparent midnight at Benares.

Neptune	8° 10' 7"	Jupiter	10° 15' 39"	Sun	10° 2' 45"
Uranus	11° 6' 43"	Mars	9° 25' 16"	Mercury	9° 14' 56"
Saturn	9° 8' 16"	Venus	10° 14' 45"	Moon	10° 13' 55"

From the above it will be seen that the 'conjunction was a very close one, and that it occurred in Aries; a very much closer conjunction than that of the 3rd December last. As a matter of fact, the congress of planets in Sagittarius, of December 3rd (it was too outspread to be called a conjunction), was not so close as a similar *concursus* of planets in Sagittarius in 1485. Such a congress of planets as that of the 3rd December usually occurs at intervals of 172 years, more or less, according to Mr. S. Stuart; therefore too much must not be expected from its occurrence, such, as for instance, the hegemony of the world falling once again to India. The men who, five thousand years ago, raised Bhârata Varsha to its pinnacle of material splendour, are now incarnating in the European races. The S'udras of the time of the "Five Pândavas" are now-a-days the Brahmans and Rajputs of Hindustan. It is no more possible to revivify a dead nation than to bring a corpse to life;

even though Mrs. Besant is attempting the impossible, at Benares,* and Europe is similarly experimenting with Greece and Rome—how unsuccessfully is shown by the results of the Greco-Turkish War of 1897 and the Italian disasters in Abyssinia and a little earlier.

But though a concursus of the planets, similar to that of the 3rd December, occurs much more frequently than once in five thousand years, still these planetary congresses are always the precursors of great changes in the world. For instance, the concursus of 1485 marked the expulsion of the Moors from Spain, the discovery of America and the maritime *anabasis* of the European Races, the conquest of Constantinople by the Turks, the birth of Russia, the end of the War of the Roses in England, and many another event, of which we are experiencing the results at the present day. Great and decisive battles even have been signalled by a congress of planets, such as Trafalgar. The death of Nelson occurred at 4-30 P.M. on the 21st October, 1805, when Aries 23° ascended and Capricorn 13° culminated, while Mars, the lord of the ascendant, was in 25° Scorpio, the sign on the ascendant at Nelson's birth, and in the eighth, the house of death. It will be noticed that cardinal signs were upon all the angles, the Moon and Mercury 17°, Saturn 20°, Uranus 22°, and Sun 28° Libra, or five planets setting, all in the cardinal sign Libra. Neptune was in 27° Scorpio, while Venus 6° and Jupiter 7° Sagittarius, were on the cusp of the ninth house. Many battles too have been marked by eclipses, from Plataea, which freed Europe from an Asiatic yoke, through the valour of the ancient Greeks, to Isandula, on the 22nd January, 1879, when the Zulu *impis* won their last victory.

Again, congresses of planets mark the life-time of great souls, of which we have just had an instance in the birth and death of England's greatest Queen, and this world's noblest woman, Victoria, Regina et Imperatrix, a re-incarnation, as believed throughout India, of Sita Devi, at the new moon of April, 1821, Mercury 1°, Jupiter 8°, Saturn 15°, and Sun and Moon 12° Aries, Moon's node (Rahu) 12°, Mars 23°, Venus 29° Pisces, with Uranus and Neptune in Capricorn. The 5th May following saw the death of Napoleon at St. Helena. Later on came the independence of Roumania, Servia and Greece from the Turkish, and of South and Central America from the Spanish yoke, to say nothing of the invention of the telegraph and steam engine, which between them have revolutionised the world. Albert the Good, Prince Consort, may also have been a re-incarnation of Ramachandra, the divine hero of the Râmâyana, of whom Tennyson sung: "Wearing the white flower of a blameless life." He was born at Rosenau on the 26th August, 1819, with the Sun and Mercury rising in Virgo, and Gemini 6° 29' culminating, the Queen's exact ascendant. He died

* [If only a few are induced to make a stand for reform, the effort will not be wasted. Ed. note.]

on the 14th December, 1861, to the great grief of the whole English world. At the new moon of the previous 5th September we find the Sun, Moon, Mercury, Mars, Jupiter and Saturn in Virgo, his ascendant, with Venus in Libra, and Uranus in Gemini, the Queen's Ascendant. If England never sufficiently honoured him while living, "the heavens at least have declared his glory." The translation of Victoria, the Great and Good, was presaged by the fiery flames in the sky of the great planetary conjunction of the 3rd December, 1899, upon her exact descendant. The earth honoured her by the attendance of its kings and princes at her bier, while the heavens honoured her by the assemblage of its planetary spirits, the Celestial Watchers, in that most occult sign of the Zodiac, Sagittarius.

Before coming to the more immediate present it may perhaps not come amiss to make a few explanations. The cardinal signs, Aries, Cancer, Libra, and Capricorn, are the most important, and of the four, the first and last are the greatest, Aries—as the ascendant of the world, and Capricorn, as its Zenith. Mundane Astrology, with which this article deals, relates to the forecasting of the great events and changes of the world. Zadkiel II.,* in his "Science of the Stars," in my opinion the most reliable of the astrologers of the present day, and a pupil of Zadkiel I., the greatest astrologer of the 19th century, gives the following methods: 1. "By casting" figures of the heavens "for the moment of the Sun's entry into the cardinal signs." I should alter this into, the Sun's entry into Aries only, and judge of the importance of the figure by the signs on the ascendant and mid-heaven. If a common sign, Gemini, Virgo, Sagittarius, or Pisces, ascended, I should judge that the year would be an uneventful one, unless other testimonies presented themselves in the way of eclipses or conjunctions. 2. "By casting figures of the heavens for eclipses of the sun and moon, in countries where they are visible." I would leave out the last part, and trouble myself merely with total solar eclipses, as a general rule. 3. "By marking the transits of the superior planets through the signs of the zodiac." I should confine myself to the conjunctions of the superior planets. Nos. 4 and 5 refer to the movements of the fixed stars and of comets, which either occur at such long intervals, or at such uncertain intervals, that they may be put aside for the present. It is true that a comet has just been seen in the Southern hemisphere, but it will be weeks yet before sufficient is known about it to make prognostication reliable as regards its advent. Comets are usually the harbingers of war, and the probability is that the present comet will prove no exception to the general rule. Zadkiel omits what in my opinion is the most important

* Mr. A. J. Pearce. The publishers of Zadkiel's Almanac are Messrs. Glen and Co., 14 Red Lion Court, Fleet Street, London E.C.

of all the methods, the observance of the horoscope of the ruler of the country, and noticing how it is affected by directions, transits, conjunctions and eclipses. At the present time London is the most important city in the world, and its ascendant, Gemini $17^{\circ} 20'$ has been accurately determined. Nostradamus, the great French astrologer of the 16th century, and Lilly, the great English astrologer of the 17th century, accurately predicted the Civil War and Beheading of Charles I., and the Great Plague and Great Fire of London, from the passage of the Fixed Star, the Bull's North Horn, over this point in the zodiac. One last matter has to be borne in mind. Roughly speaking, a degree of the zodiac is equal to four minutes of time, and a house, or sign of the zodiac, to two hours. Twelve noon in London is ten minutes past noon in Paris; 12-54 P.M. Berlin; 12-50 P.M. Rome; 1-7 P.M. Vienna; 1-56 P.M. Constantinople; 2-2 P.M. St. Petersburg; 1-14 P.M. Cape Town; 2-4 P.M. Cairo; 4-47 P.M. Bombay; 5-22 P.M. Madras; 5-54 P.M. Calcutta; 7-42 P.M. Pekin; 9-20 P.M. Tokio (Yeddo); 7-4 A.M. New York; 9-8 A.M. Rio Janeiro; 5-24 A.M. Mexico; 7-6 A.M. Buenos Ayres; and 11-46 A.M. Madrid.

The present turmoils that afflict the nations appear to have originated with the China-Japanese War of 1894. In 1893 there were two eclipses of the sun, the total solar eclipse of the 16th April in Aries 27° , and the annular solar eclipse of the 9th October in Libra 17° . The first eclipse was important because it was total and occurred in Aries. The second eclipse was merely complementary of the first as occurring in the opposite sign of the zodiac. But the conjunction of Saturn and Mars of the 30th October following, was important as occurring in the Cardinal sign Libra, $18^{\circ} 28'$ at G. M. T. 6-44 P.M.; and the annular solar eclipse of the 6th April following was complementary to it. Or perhaps it would be better to say that these three solar eclipses and this conjunction must be taken together to determine subsequent events in 1894. Now it will also be found that in eclipses Mars is the *deus ex machina* in bringing their potentialities into actual being. In the total solar eclipse of the 16th April 1893, G. M. T. 2-34 P.M. we find at Pekin, 10-14 P.M., Sagittarius 10° ascending and Virgo 29° , culminating, the luminaries in Aries $26^{\circ} 49'$, on the cusp of the fifth house, with Neptune $9^{\circ} 25'$ and Mars $12^{\circ} 20'$ Gemini on the descendant, the house of war, and Saturn $8^{\circ} 7'$ Libra in the mid-heaven. In the solar eclipse of the 9th October following, G. M. T. 8-27 P.M., we find at Tokio, or Yeddo, the capital of Japan, 5-47 A.M. Libra 12° ascending and Cancer 14° culminating, with Mars $4^{\circ} 50'$, Saturn $15^{\circ} 55'$ and the luminaries $16^{\circ} 46'$ all on the ascendant. At the conjunction of Mars and Saturn on the 30th October following, G. M. T. 6-44 P.M., we find these two planets in Libra $18^{\circ} 28'$. At the solar eclipse of April 6th, 1894, Pekin, 11-45 A.M., we find Cancer 27° ascending and 12° Aries culminating

with the luminaries in $16^{\circ} 23'$ Aries, Saturn in Libra 22° , retrograding in opposition to them in the fourth house, and Mars in Aquarius $6^{\circ} 11'$ in the seventh, the house of war, for the second time. War began on the 26th July, 1894, when Mars in Aries 19° arrived at the opposition with Saturn in Libra 19° , the place of their conjunction on the 30th October, and the place of the luminaries on the 9th October, 1893, and in opposition to the place of the luminaries on the 6th April, 1894.

The conjunction of Mars with Saturn 3-8 P.M. on the 5th November, 1895, was the first warning the heavens gave us of the Boer War that began four years later. Aries 26° ascended and Capricornus 10° culminated, while no less than six planets were in Scorpio, the seventh or house of war, Mercury $4^{\circ} 50'$, Moon $8^{\circ} 36'$, Mars and Saturn $11^{\circ} 33'$, Sun 23° , and Uranus $20^{\circ} 26'$ Scorpio. This conjunction was quickly followed by the Jameson Raid. The conjunction of Mars and Jupiter took place on the 10th October, 1899, G. M. T. 11-12. p. m., Leo 4° ascending and Aries 11° culminating, Mars and Jupiter, $13^{\circ} 33'$ Scorpio, being in the fourth house. This seems to show that the ascendant of Pretoria, the capital of the Transvaal, must be 12° Scorpio. At this conjunction, which took place simultaneously with the commencement of the war, Uranus in Sagittarius $5^{\circ} 26'$ was exactly on the Queen's descendant, while Saturn in 19° Sagittarius was in the seventh house of the royal horoscope. At Pretoria, at 1-33 A. M. on the 11th October, Capricorn $21^{\circ} 42'$ ascended, Taurus $14^{\circ} 34'$ culminated, with Mars and Jupiter on the descendant. Paul Kruger was born on the 10th October, 1825, when Mars and Jupiter were conjoined in Virgo, so this conjunction occurred on his 74th birthday. Though the Transvaal is under Scorpio, the rest of South Africa is under Cancer. The following were born when the Sun was in Cancer: Rt. Hon. J. Chamberlain and Cecil Rhodes, Lord Kitchener, and General Symonds, who was killed at Glencoe. In 1897 there were three conjunctions of Saturn and Uranus—on the 6th January, 1st June and 9th September, in $27^{\circ} 40'$, $26^{\circ} 26'$, and $25^{\circ} 35'$, Scorpio. These three conjunctions seem also to have forewarned us of the Boer War, since the former conjunction of Saturn with Uranus which took place in Taurus, $20^{\circ} 17'$, on the 16th March, 1852, was followed by the Crimean War, which began on the 27th March, 1854, the Crimea being under Taurus, the interval in both cases being the same.

A few words as regards the Spanish American War of 1898. A conjunction of Mars and Saturn occurred on the 27th November 1897, in Sagittarius $3^{\circ} 32'$; Spain being under Sagittarius, while the U. S. A. is under Gemini. A conjunction of Mars with Jupiter took place in Cancer $2^{\circ} 23'$, on the 26th April, 1895, and at Havana the conjoined planets were in the seventh house. Cuba revolted against Spain immediately after this conjunction. The Spanish American

war commenced with the destruction of the Spanish Fleet at Manila on the 30th April, 1898, when Mars in Aries 1° was in exact opposition with Jupiter in Libra 1° . On the arrival of Mars in Gemini $3^{\circ} 32'$, on the 24th July, in exact opposition to the place of the conjunction of the 27th November previous, fighting ceased with the capture of Santiago de Cuba and Manila, and the destruction of Admiral Cervera's Fleet.

The total eclipse of the Sun, of the 22nd January, 1898, occurred in the mid-heaven of the Queen's horoscope, Aquarius $2^{\circ} 21'$, and proved as evil as all its predecessors. The cycle of eclipses is 19 years. On the 22nd January, 1879, occurred the disaster in Zululand. On the 22nd January, 1860, we were just beginning another war with China. On the 22nd January, 1841, we had the Cabul disaster, and another Chinese war on our hands. At the moment of New Moon at Pekin, 3-10 P.M., Cancer $9^{\circ} 24'$ ascended, Pisces $18^{\circ} 23'$ culminated, the luminaries were in the eighth house, and Mars in the seventh house, in Capricorn $15^{\circ} 11'$. The Queen died on the third anniversary of this eclipse, the 22nd January, 1901.

THOMAS BANON.

(*To be concluded.*)

SOCIALISM AND THEOSOPHY.

[*Concluded from p. 620.*]

IN all these objects I have named, we recognise noble altruistic work and true brotherliness, in working for others. I take it that the youngest socialist does not expect to live to see the "State Pension" department in full operation. He is therefore working unselfishly, and without hope of personal reward.

If one student of Theosophy, and a socialist before he was a theosophist, finds himself so much at one with Socialism, the question may be asked, wherein lies the difference between the two? So far, many of their ideas must be in harmony, while they tend towards brotherhood. It appears to me that the works of the Theosophical Society will be far reaching; still the work done by the socialist, in endeavouring to gain, for each member of the community, equal material opportunities—for that is the beginning and end of it—has pointed the way to Brotherhood on the material plane, and thus has been preparing the way for the theosophic idea of Universal Brotherhood. Just as the higher criticism prepared the way for the theosophic student's researches into other religions; as the work of the scientific evolutionist did for certain far reaching theories of evolution taught in theosophic writings.

The theosophic student says that our social conditions are of our own making, and that they are what the race in the past has made them—and that each individual has had a share in the making.

In claiming consideration for the theory of the pre-existence of

the soul of the individual, he believes he offers the key to the true solution of social questions. Education therefore in the teaching of karma and reincarnation would go far to hasten the appreciation of certain social problems. And, in directing attention to these laws, I believe I am indicating a factor, so powerfully educative, that the socialist cannot afford to ignore it.

I hold that every man and woman is more or less a socialist at heart, at least as regards being able to appreciate the possibility of an ideal commonwealth.

If not, how comes it that such ideals when placed before them, in works like More's "Utopia," Bacon's "New Atlantis," Lytton's "Coming Race," and Bellamy's "Looking Backwards," find at once a warm appreciation, and almost every one who reads them is ready to exclaim: "Would I were a citizen of such a nation."

This, says the theosophist, is simply an echo from far off times when he *did* live in such a golden age, and there lives in his soul a memory of it.

The series of articles on Ancient Peru, by our friend Mr. C. W. Leadbeater, which were published sometime ago in the *Theosophical Review*, are exceedingly interesting reading, and they will probably be issued in book form.* Many of you I am sure will like to hear something about these social conditions 14,000 years ago—you can study the details later on for yourselves.

Land was divided into two equal portions—one half, public; the other half, private.

The public land, was again divided into two—one portion was called, "The Land of the Sun," and the other, "The King's Land."

It was cultivated thus: *First*, "The land of the Sun;" *secondly*, "The Private land" belonging to the individual; *lastly*, "The King's Land."

The "Private Land" was divided annually among the people with the utmost fairness, each adult having exactly the same proportion, men and women sharing alike; although the men only did the work of cultivation. The individual was free to do anything he liked with his own portion, except leave it uncultivated.

The work on the "Land of the Sun" and the "King's Land" appears to have taken the place of taxes—indeed *were* the taxes.

The "Land of the Sun" was under the care of the Priests, and from its revenue was provided:—

(1) Public worship throughout the whole state. This included buildings, and everything.

(2) Free Education to the entire youth of the Empire, male and female. Not merely elementary education, but a technical

* [As Mr. Leadbeater's "Notes on Ancient Peru" were discussed at some length, in the early issues of this volume of *The Theosophist*, in a series of articles on "Theosophy and Socialism," by Mr. A. E. Webb, only a brief summary of the chief points in Mr. Leadbeater's "Notes" is here given.—Ed. note.]

training that carried them through years of close application up to the age of 20, and sometimes beyond.

(3) Entire charge of all sick people. Any one becoming unfit for work, became what was called a "Guest of the Sun." He was freed from all state duties; attendance, medicine, food, were all supplied. If married, his wife and family also came under the same charge till his recovery.

(4) The entire population (except the official class) over the age of 45, were all "Guests of the Sun." It was considered that one who had served the state from 20 to 45 years—that is, for 25 years—had earned rest and comfort for the remainder of his life. He could continue working if he pleased, but that was his private concern.

Members of the official class did *not* retire from active service at 45 except through illness, nor did the Priests themselves. It was felt in these two classes, that the experience and wisdom of age were too valuable not to be utilised to the full. They generally died in harness.

The "King's Portion" was used as follows:

(1) The entire machinery of Government was kept up, and all salaries and expenses were paid out of this fund.

(2) He executed all the great public works of the empire, the mere ruins of which still make us wonder. These consisted of the wonderful roads which joined city to city and town to town; bridge-building; and the splendid series of aqueducts, which carried water to the remotest corners of an often sterile country.

(3) He built and kept always filled, a series of huge granaries, established all over the Empire. The rule was, that there should always be two years' store of provision for the whole nation. This was to provide against the failure of rain, and therefore famine.

(4) He kept up his army, a highly trained one; but it was utilised for many purposes of public service besides protecting the country from the neighbouring and less civilised tribes.

Mr. Leadbeater tells us that these notes on Ancient Peru are the result of first-hand clairvoyant investigation. That they are true history, not a condition of things that might be, but a condition that has been—the conditions the student of Socialism is striving for now. It is almost superfluous to point out, that every object I quoted to you from the objects of the "Independent Labour Party," is covered in the conditions of Government said to have existed in Ancient Peru.

Every child, whatever might be his birth, had the opportunity of being trained; to join the governing class, if he wished, and his teachers approved. The training for this, however, was exceedingly severe, and high qualifications were required. The instructors were always on the lookout for children of unusual ability, in order that they might be trained for this arduous position.

The religion of this ancient people seems to have been of a

very simple kind. Although generally called "Suu Worship," Mr. Leadbeater appears to think that they did not worship the Sun—it was simply used as a symbol.

Their public services were of the simplest character. Praise was offered daily to the "Spirit of the Sun," but never prayer; because they taught that the Deity knew better than they did, what was required for their welfare.

If any of you think you would be interested in a Peruvian Sermon 14,000 years old, you will find one in Mr. Leadbeater's notes. I think it would be difficult to improve upon it to-day.

So far, the socialist seems to leave the question of religion serenely alone (and it may be wisely), but it is a factor in man's life which cannot be ignored. The devotional side of man's nature must in the vast majority of cases be provided for. Our own Christian Religion will, like other forms of faith, undergo changes in the course of time. What these changes are likely to be, is uncertain at present, but the Theosophical Society in encouraging the study of Comparative Religions is doing a good work here, and preparing for them. Even now we are learning that no religion has a monopoly of truth, and the student of Theosophy is, by his studies, learning this, if anything, rather quicker than other people.

And he looks forward *with hope* to the future, believing that nothing is wasted in the divine economy of nature. Therefore, the almost blind, unreasoning faith, which our Western civilization has developed for so many centuries, will yet bear good fruit.

When we are able to appreciate our individual responsibility in ALL things, to ourselves and to others, we shall exercise that faith we have developed, by having faith in ourselves and each other—and in our own and each others' work.

Then the change that will be wrought in our social conditions will be rapid and far reaching. And when the golden age returns, as return it must, it will be found that neither the socialist nor theosophist *alone*, has been the worker, but they have, with others, only been doing their share, in the direction each found best suited to his ability and character.

In the meantime none of us can afford to ignore any work we see going on around us. It takes little time to investigate it now-a-days, opportunities are so readily given, and when examined, if found to be in harmony with the special work each has set before himself, then, without leaving that to which we have set our hand, we can help other work by sympathy, and if need be, on occasion, defend it against misrepresentation—and sometimes even worse.

I think our investigations have gone to prove that, so far as the Socialist and Theosophist are both working towards the recognition of the Brotherhood of Humanity, nothing but sympathy can exist between them.

R. T. PATTERSON.

THE PRESIDENT-FOUNDER'S AMERICAN TOUR.

COL. OLCOTT'S tour in the States has been one long and joyous success. Landing in San Francisco after a visit to Honolulu, he has at this date (June 20) stayed and lectured in Los Angeles, San Diego, Sacramento, Portland, Tacoma, Seattle, Vancouver, Butte, Helena, Sheridan, Denver, Lincoln, Minneapolis, St. Paul, Chicago, Freeport, and Streator. San Francisco and Chicago had each three weeks, giving time for ample Branch work and many public lectures. Now are to follow Muskegon, Saginaw, Lansing, Toledo, Cleveland, Dayton, Washington, and Philadelphia. The later route was to have been Toronto, Boston, Newton Highlands, Holyoke, and Onset, thus carrying his dates towards the latter part of August, but it now looks as if important business may require his sailing for South America at an earlier date, losing thereby the last-named towns. So valuable, however, has been shown this American work that the Col. thinks seriously of a return to the States next year, that tour to include many places necessarily omitted at present.

It is hardly possible to over-state the contribution of the Col. to Theosophic strength and work in this country. There was the presence of the President-Founder, a celebrity who attracted newspaper attention and lecture-attendance at every point, reaching hundreds who otherwise knew Theosophy only by name. There was the message from one who knew the inner and outer history of the Theosophical Society and could controvert the painful burlesques imperiling its mission; whose vast experience with men and affairs and High Teachers equipped him with facts and memories and anecdotes to illuminate every point and enrich every lesson; whose copious wisdom fitted him for exactly the counsel needed in Branch difficulties and individual perplexities. Then, too, were the information and the charming interest of his public discourses, delighting and edifying the thousands who attended. And pervading all was the genial kindness of a soulful nature, captivating F. T. S. and outsiders, arousing enthusiasm and evoking friendliness and awakening sympathy. Thus in each of his three-fold capacities as official, teacher, and friend, the Col.'s presence has been everywhere a stimulus and a benediction.

The Annual Convention was naturally the culminating scene. The delegations were unusually large and the enthusiasm perceptibly warm. In his peculiarly happy way the Col. hastened along the purely business matters, while delighting every member with his felicitous remarks and methods. Appealing to the Convention for gifts to fill up the depleted treasury, he himself headed the subscription paper, Mr. Leadbeater followed, and then a long stream of donors raised the total to \$625. The Wednesday evening

address to Branch members was to a densely-packed hall, and upon the most interesting subject of "The Masters," facts about Them and reminiscences of H.P.B. enriching the whole. At the Sunday evening public lecture in Steinway Hall scores of people stood throughout, the stage was covered with chairs, and 300 persons were turned away. Later lectures by the Col. alone were largely attended, one of them clearing \$100 above expenses, though tickets were at the low price of 25 cts.

Of course the advent of the President-Founder of the Theosophical Society could not fail to stir up the enemies of Theosophy and the T.S. The experience in San Diego was amusing, "The Leader and Official Head" of the "Universal Brotherhood," *alias* "The Leader of the Theosophical Movement throughout the World," *alias* "Purple" and "Promise," was profoundly aggrieved at such an appearance near Point Loma, the sacred spot where the "Leader" resides and where the ashes of H.P.B., captured from the American Section, are exhibited to tourists at 25 cts. a head. Owners of halls were warned (as in the case of Mr. Leadbeater) not to rent them for the Col.'s lectures, counter attractions were rapidly organized at great expense, a public meeting in memory of W. Q. Judge was prepared, and the "Leader" announced that "\$600 had been spent to down Leadbeater, and \$1,000 would be spent to down old Olcott." But it would not seem that these investments had been entirely remunerative. Fair audiences attended both Mr. L. and Col. O., and very good newspaper notice was given to each. The Branch was stimulated and has taken a new hall. Strange that the spectacle of a lecturing Theosophist should so excite a "Leader"! One thinks of Virgil and his "Can there be such anger in celestial minds?"

Of course newspaper treatment of the Col. has not been everywhere wholly commendatory. The press has not yet accepted Reincarnation, and some editors are still sceptical as to the possibilities of Mesmeric Healing. But the vast number of articles upon and portraits of Col. Olcott, the copious space given to interviews and to reports of his lectures, and the kindly tone of the journalists, are particularly cheering at this era. For they demonstrate two things: *first*, that interest in Theosophic doctrine has by no means died out in this country, though comparatively little effort to promulgate it has of late been possible; *second*, that the obloquy thrown upon Theosophy and the T. S. by the impostures and caricatures since 1895 is sensibly moderating. The public teachings by Mr. Leadbeater and Col. Olcott at this time are of peculiar value in hastening that process, and certainly the most devoted workers in the Section have some plausible reasons for supposing that the tour of each was prompted by Those who know times and seasons and the hour when such work will be most efficacious and most enduring.

A. F.

Theosophy in all Lands.

EUROPE.

LONDON, *June 28th, 1901.*

The chronicler has no startling events to relate this month; the usual round of activities proceeds except the Sunday evening lectures, which are in abeyance for the summer season. The Monday 'at homes' have been well attended and seem to meet a want. Lodge lectures have been given regularly in the different centres as usual and some of our speakers have been in requisition for lectures in connection with a new movement called the 'Higher Thought Centre'—we certainly claim that Theosophy can place some "higher thought" before those who are ready to receive it. It is now becoming not at all uncommon for several of our members to be asked to give a presentation of Theosophy in connection with different intellectual movements, and it is certainly more pleasant to give where there is a consciously felt want rather than where the giving is resented.

Before my next letter we shall have had our Annual Convention at which we expect the presence of Mr. Leadbeater after his long sojourn in America. The usual meetings have been arranged for and we hope that a successful gathering lies before us.

The following is from a popular scientific weekly paper, and is not without interest to students of the "Secret Doctrine"—time will undoubtedly make known much that has been hidden among the steppes and deserts of Western Asia :

Are the long buried cities of the plain to be untombed? If scriptural history and tradition are right this result is among the probabilities, according to recent scientific investigation made in the sunken valley of the Dead Sea, where the buried cities of Sodom and Gomorrah lie. The great feature of the Dead Sea basin is its level, below that of the ocean. According to careful measurements that level has been slowly rising for some years, and the rise has now become so marked that persons familiar with the region can plainly recognise it by ordinary observation. This rising is more strongly apparent round the mouth of the Jordan, near where the scripture narrative places the cities that were destroyed by fire in the days of Abraham. Here on the north side of the Jordan delta, a broad lagoon has been formed, the water of which does not sink in summer, and there is every evidence that the entire bottom of the sea is rising. If this elevation continues it is quite certain that the buried ruins will in time show themselves.

My next paragraphs are from a daily paper and relate to astronomical matters; in both it will be seen that scientific suggestions are travelling in the direction of occult teaching and the first extract possesses the additional interest of referring to the entirely altered attitude which science is adopting towards matters of religious belief :

BIRTH OF WORLDS :—Sir Robert Ball gave special interest to the annual meeting of the Victoria Institute yesterday, by a charming discourse on the "Origin of New Stars." The Nova Persci, which appeared so suddenly in February, and has disappeared so mysteriously, furnished the text of the theme. Sir Robert adopts

the theory that the flashing brilliancy of the celestial visitor was the result of a collision of two bodies moving with enormous but different velocities. The spectra taken by Father Sidgreaves, of Stonyhurst, showed that one at least was a mass of blazing incandescent hydrogen, the other being probably a dark body. The collision might not be a direct encounter; a mere grazing contact developing enormous tidal action would account for the effects. The Lowndean Professor threw on the screen photographs to show that in almost every part of the heavens vast nebulae are revealed by the camera, all of them probably suns in the process of making. Fully half of these are spiral nebulae, in which Laplace's great conception of the formation of suns and planets seems to be in course of realisation. Nothing is fixed; the heavens we see have been pretty much the same since the days of Homer and Job; but they were not the same always. If the ichthyosaurus, say, ten million years ago, turned that wonderful eye of his to the skies, he saw hardly one of the stars we see. Endless motion; endless change. All this led the Professor to the conclusion that there was a time when these things had a beginning—a time when forces of which science knew nothing began this vast universe. The annual report, read by Professor Hull, F. R. S., referred with gratification to the fact that men like Sir G. Stokes, the Lord Chancellor, Lord Kelvin, and other leaders of thought "were devoting their time voluntarily to the Institute's work, as one potent for good results in banishing that spirit of unbelief which has professed to be founded on science."

"To astronomers, professional and amateur, the face of the sun is now a subject of interesting observation. It is thought that the solar orb has recently passed through a minimum sun-spot epoch. On May 19 a large spot became visible in (solar) latitude 9 deg. north, continued on view, on the side of the sun turned to the earth, until the end of the month, and was brought into sight again last week by the sun's rotation. Usually these spots, which form one of the unsolved mysteries attaching to our bright particular star, begin between 30 deg. and 42 deg. north or south of the sun's equator and they are generally small and endure only for a few days. Others, larger and longer-lived, follow until in four or five years a maximum is reached, when the spots are profuse and lie in two belts or zones on either side of the equator, with a mean latitude of 10 deg. N. or S. From this condition there is a gradual decline for six or seven years to another minimum, when the solar face is nearly free from blemishes. The present large spot is rather abnormal at this stage of the cycle. There is a hypothesis which, however, requires more evidence in its support, that the attractions of the planets may cause tidal movements in the sun's vast flaming atmosphere, and so bring about these strange appearances. Those who favour the idea may think that as Jupiter, Saturn and the earth, have lately been nearly in a line, their united pull may have produced the effect now observed."

Occultism would support the idea that there is a very close connection between planets and sun spots, although perhaps not quite in the way suggested. But the "*Secret Doctrine*" certainly affirms of what we call gravitation that it is near akin to magnetism; science confirms the fact that there is an apparent connection between sun spots and the earth's magnetic currents, and if readers will recall the suggestion of Prof. J. J. Thompson, referred to in my letter in the June *Theosophist*, they will see a still greater interest in the above extract.

And I have yet another cutting to send this month—this time from a widely read Sunday paper, with sporting and dramatic tendencies—the *Referer*. The issue of June 2nd had the following at the conclusion of a quite lengthy and readable article on dreams:

And, after all this, I have but indicated the kernel of my theme. Is it the body or the soul that dreams? That is the question, and I could offer an unhesitating

answer to it, in one word, if it were not for the fear of carrying the untrained intelligence too far. Yet, after all, why should one bite hesitatingly at the bone of truth for fear of setting the teeth of imitating youth ajar? The word is—Both. It is one of the most curious things observable in this modern world that whilst ninety-nine men in a hundred will indignantly rebut the accusation of infidelity, the same majority will dispose themselves to laughter when a man who professes to think on scientific lines accepts any of the doctrines which are offered in the Books on which they build their creed. The average Christian is as ignorant of the Books which embody his belief as he would be if they were written in untranslated Sanskrit. He sneers at the organic foundations of his own faith, and stares with eyes of wonder at the man of science who finds even a partial truth in them. If there is no such thing as telepathy, and no such power as hypnotism, and no such faculty as that of prevision, the whole creed of Christianity is based on falsehood. Yet—so strangely are the tables turned within the last half-century—the Christian believer is the mocker at the foundational creeds of his own faith, and the scientific thinker is the restorer of the Christian dogma, which he strove to destroy so brief a while ago.

After this who will say that ideas for which the Theosophical Society has been pleading and striving are not beginning to permeate the fabric of modern society?

A. B. C.

NEW ZEALAND SECTION.

Branch activities, classes and public meetings continue to be held with unflinching regularity, and are well attended.

In Auckland, owing to Mr. Draffin's illness, the ladies' meetings are taken by Miss Davidson, and are still held every month. The ladies' meeting in Wellington continues with success, and Dunedin has also started this form of activity, the meetings being taken by Miss Christie.

Mr. S. Stuart lectured in Auckland on June 3rd to a good audience, his subject being "Evolution."

Reviews.

FRAGMENTS OF A FAITH FORGOTTEN.*

We must apologise to the Publishers for the long time which has elapsed between the receipt of the copy of Mr. Mead's book and the appearance of this Review, but the book was appropriated by the office people and sent to a customer and we have only now discovered the fact and secured a copy. It is always of interest to our members when an F. T. S. devotes himself to a special line of study or investigation, with a view to proving the underlying unity of all religions, their common origin, and the fact that behind all these movements stand those Great Souls who watch over the development of mankind and who, by reason of Their great love, are called the Elder Brothers of Humanity. Especially valuable is this new work by Mr. Mead, because it will bring before the masses of the Western world, who are chiefly Christian in

* By G. R. S. Mead, B.A., London: Theosophical Publishing Society. Price Rs. 7-14.

religious thought, and therefore generally antagonistic to Eastern ideas, the real truths taught by the Christ to his disciples—a higher, or more esoteric doctrine, than that taught openly to the masses. And through its words our brothers of other religions may come to see that the real teachings of the Christ are immeasurably higher than the limited views usually presented to them. Mr. Mead is a scholar of great ability, a man of keen intellect, and to his work he brings the greater insight gained through theosophical study and a wide sympathy for the truth, in whatever form it may be clothed. In the introduction Mr. Mead says :

Can any one who keenly survey the signs of the times doubt but that now, at the dawn of the twentieth century, among Christian nations, the general nature of thought and feeling in things religious is being quickened and expanded, and as it were is labouring in the pains of some new birth? And if this be so, why should not the twentieth century witness some general realization of the long deferred hope by the souls that are to be born into it? Never in the Western world has the general mind been more ripe for the birth of understanding in things religious than it is to-day; never have conditions been more favourable for the wide holding of a wise view of the real nature of the Christ and the task He is working to achieve in the evolution of His world-faith.

Of the purpose of his work, the author says :

Our present task will be to attempt, however imperfectly, to point to certain considerations which may tend to restore the grand figure of the Great Teacher to its natural environment in history and tradition, and disclose the intimate points of contact which the true ideal of the Christian religion has with the one world-faith of the most advanced souls of our common humanity—in brief, to restore the teaching of the Christ to its true spirit of universality. Not for one instant would we try to lessen the reverence and the love of any single soul for that Great Soul who watches over Christendom; our task will rather be to point to a soil in which that love can flourish ever more abundantly, and ever more confidently open its heart to the rational rays of the Spiritual Sun.

Of the method of comparing one religion with another, he says :

The one Religion flows into the hearts of men and the light-stream pours its rays into the soil of human nature. The analysis of a religion is therefore an analysis of human kind. Every great religion has as manifold expressions as the minds and hearts of its adherents.

There are three main divisions of the book. The first section Mr. Mead has called "The Gnosis according to its foes," and it consists of "some Gnostic fragments recovered from the Polemical writings of the Church Fathers," together with traditions of the Christ and the man Jesus. In the second portion we find those interesting and instructive short essays concerning Gnostics and their teachings which appeared in *The Theosophical Review*. The third portion the author calls "The Gnosis according to its friends," and it consists of translations of old manuscripts, or summaries of their contents.

In the short "Afterword" the author says, speaking of these writers called Heretics by the church :

We have for some short hours been privileged to enjoy converse with those who loved and love the Master. With their words still ringing in our ears, with the life of their love still tingling in our veins, how can we venture to speak ill of them? "Come unto Me, ye weary!" In such a light of love, how shall we find the heart to condemn, because they went out unto Him with all their being?

And again :

How long must it be before we learn that there are as many ways to worship God as there are men on earth? Yet each man still declares : My way is best, mine is the only way. Or if he does not say it, he thinks it. These things, 'tis true, transcend our reason ; religion is the something in us greater than our reason, and being greater gives greater satisfaction. If it be true that we have lived for many lives before, in ways how many must we not have worshipped God or failed to do so? How often have we condemned the way we praised before ! Intolerant in one faith, equally intolerant in another, condemning our past selves !

And he concludes with the following :

What, then, think ye of Christ? Must He not be a Master of religion, wise beyond our highest ideals of wisdom? Does He condemn His worshippers because their ways are diverse ; does He condemn those who worship His Brethren, who also have taught the way? As to the rest, what need of any too great precision? Who knows with the intellect, enough to decide on all these high subjects for his fellows? Let each follow the Light as he sees it—there is enough for all ; so that at last we may see “all things turned into light—sweet, joyous light.” These, then, are all my words, except to add, with an ancient Coptic scribe, “O Lord ! have mercy on the soul of the sinner who wrote this,”

A large bibliography is appended.

N. E. W.

THE SONG OF LIFE.

In this little volume the author, Charles Johnston, presents to the public another contribution to Oriental literature. The book is divided into two portions. The second is a free translation of the 3rd and 4th Brāhmanas of the 4th chapter of Brihadāranyaka Upanishad. There are several explanatory additions to, as well as omissions from, the text. The translation conveys very well the meaning of the verses but is not in any sense a correct rendering of the Sanskrit. The first part, under the title, “The mystery Teaching,” is a modern rendering of the teachings of the Upanishad. There are many beautiful thoughts, aptly expressed, as one would expect of Mr. Johnston, and reminding one somewhat, in style, of Emerson. He speaks of two worlds in which men live ; the physical, a “land of dreams and the shadows of desires,” and the higher, into which we enter during sleep, the “realm of immortal will.” Beyond the former stands the “gate of peace. All men enter there and all creatures. Were it not so, all men must go mad.” But “we come back again shivering across the threshold, and hasten to wrap our pure divinity in a mist of dreams.” Refreshed by this stay in the immortal world we again take up the struggle. “We strain and stagger under the burden of our dreams, driven by hope and fear, by desire and hate. Fear is the keenest scourge of all ; making us cowards, it makes us also cruel. Thus we fall away from our divinity.” Of the overcoming, he says : “Our genius bids us gather power and conquer fear” first, and all “the army of dreams” will disband. And of the end : “When we unseal the inner fountain of knowledge, its waters will never more cease to flow into our hearts, bringing life and light and everlasting youth. Many old and well-guarded secrets will come to us and reveal themselves in the twilight

stillness. Deathlessness we know to be ours; and gradually the mists begin to lift from the infinite army of years we have lived, from the endless days that are to come. By entering the Soul we have lifted ourselves above the narrow walls of this one life, and it no more tyrannises over us with loud insistence as before." This is the first task. The second is, to find the work we best can do. The third is greatest. "We are to perfect our oneness with the Soul, to break down all barriers, to draw into our wills the powers of the Most High, not for our own purposes, but for everlasting ends; to draw ever towards the Light, not for guidance along our pathway, but for the Light."

N. E. W.

MAGAZINES.

In *The Theosophical Review* (July) Mrs. Besant concludes her very instructive series of papers on "Thought-power, its Control and Culture." She first explains how others may be helped by our loving, concentrated thought, which may be made to affect not only those who are living, but the so-called dead also, and this latter class even more readily than those who still inhabit earthly forms.

"Thought-work out of the body," or while our bodies are asleep, is next considered, and, further on, "The power of combined thought." In her concluding remarks Mrs. Besant says:

"We cannot help thinking to some extent, however weak the thought currents we generate. We *must* affect those around us, whether we will or not; the only question we have to decide is whether we will do it beneficially or mischievously, feebly or strongly, driftingly or of set purpose. We cannot help the thoughts of others touching our minds; we can only choose which we will receive, which reject."

We must choose, and the importance of the choice is shown to be indescribably great. The publication in book form, of the series just completed, will be anxiously awaited. Mrs. Louisa Williams next offers an able plea for "The Wider Tolerance," and says:

If the higher teachings of Theosophy, with the "doctrine of the heart," are to travel no further than the head, if they are to lodge always in the brain, we can know nothing of the Wider Tolerance, and while we exhaust the mental energy and fret the nervous system for the sake of untying metaphysical knots, we might also find it well to be replacing the habit of criticism by the habit of approbation. The arid atmosphere of criticism and depreciation of personalities dries us into mummies and shuts us into coffins of our own manufacture.

We beg to add our emphatic approval of the foregoing thought. Mr. Mead, in continuation of his New Testament researches, discusses "The Fourth Gospel Problem," and leaves it open for further research. The question, "Is Pain Gain?" is ably handled by Caroline Cust. "The Excellent Versatility of the Minor Poet," is another of Michael Wood's well-told stories. Mr. Bertram Keightley gives an instructive historical sketch of "Guru Nānak, the Founder of the Sikh Religion." Mrs. Carbett, in her paper on "Dharma, or Eastern and Western Ideals," offers some very important thoughts for consideration. W. C. Ward's contribution, "On Love," which is "from the Greek of Platinus" is commenced in this issue. "The Atonement of Antoine Despard," is a short story illustrating karmic retribution, by A. Sylvester Falkner.

Theosophy in Australasia (June) presents some very good ideas to its readers, in "The Outlook," "Theosophy and Science," by H. W. Hunt, points out the difference between the methods of Eastern and Western scientists, alludes to the conflicts which have waged between religion and science, and notes the unifying influence of Theosophic ideas. "Theosophy and German Mythology," by H. A. Wilson, shows by numerous quotations from Teutonic mythology that the germs of Theosophic thought were manifest in this ancient literature. "Death and Separation" is a thoughtful article by W. G. John.

The New Zealand Theosophical Magazine, contains a valuable contribution—"No Cross, No Crown" by Elizabeth W. Bell; also a further instalment of Helen Thorne's instructive article—"Theosophy applied to the Education of Children."

July *Theosophic Gleaner* opens with the first instalment of an article on "Jainism and Buddhism," by N. A. The various selections which follow are well chosen.

The June number of the *Revue Théosophique* opens with the translation of Mrs. Besant's "Problems of Morality." Dr. Pascal's third lecture of the 2nd series, follows. "Upon Karma," by E. Syffert; "Traces of the submerged continents" (trans.) by W. C. Worsdell; an essay by Ch. Blech; the continuation of clairvoyance, and notes and reviews complete the contents.

With the May issue, *Theosophia* begins its tenth volume. We wish it continued success. Among the contents we note: Reports of White Lotus day meetings; "A Fragment of Occult Truth," by H. P. B., Translated from the *Theosophist*; the first portion of the translation of "The Path of Discipleship;" "Something about self-control," by H. Laon; "The Social Idea and its adherents," by P. P. Snoep.

Sophia: Madrid. The June issue contains a further instalment of "Thought Power; its control and culture;" the conclusion of the article on Homeopathy, by D. José Melián; the Geneva conference lecture; "The Idyll of the White Lotus;" the objects and rules of the society now formed in Spain to popularize the idea of cremation, and notes and reviews.

Teosofia: June. The first essay is by Dr. X. Y., on "Life in Crystals." The essays of the previous number are continued and notes on the Theosophical movement, complete the number.

The Central Hindu College Magazine presents an attractive table of contents for July, and has an able corps of contributors. It deserves a very wide circulation.

The Arya for June opens with a paper on "True and False Ideas of Work and Conquest," by Professor K. Sundararama Aiyar, M. A. This is followed by articles on "Count Tolstoy and his influence on modern European Thought," "The Small-Pox Goddess," "Anecdotes of Kamban," "The Arya Catechism," "The Aryan System of Caste," "The Castes during the Vedic Period," and other matter.

Acknowledged with thanks: *The Theosophic Messenger, The Golden Chain, Light, The Banner of Light, The Harbinger of Light, The Review of Reviews, The Metaphysical Magazine, Mind, The New Century, The Phrenological Journal, The Arena, Health, Modern Medicine, The Light of Truth, The Light of the East, Dawn, The Indian Journal of Education,*

The Christian College Magazine, The Brahmavadin, The Brahmacharin, Notes and Queries, The Buddhist, Journal of the Maha-Bodhi Society, The Forum, Prabuddha Bharata, Bulletin de L'Institut Psychologique International, Bulletin de la Sociéti D'Ethnographie, Theosophischer Wegweiser.

CUTTINGS AND COMMENTS.

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

The following touching paragraph contributed by Helen Keller, the blind, deaf mute, to the *New Education*. *Yok Sunday Journal* of April 28th, seems to indicate that there are several screws loose in our modern educational system. She says:

There are disadvantages I find in going to college. The one I feel most is lack of time. I used to have time to think, to reflect—my mind and I. We would sit together of an evening and listen to the inner melodies of the spirit which one hears only in leisure moments, when the words of some loved poet touch a deep, sweet chord in the soul that had been silent until then. But in college there is no time to commune with one's thoughts. One goes to college to learn, not to think, it seems. When one enters the portals of learning, one leaves the dearest pleasures—solitude, books and imagination—outside with the whispering pines and the sun-lit, odorous woods.

What a saddening commentary on the popular educational methods of to-day! The divine treasures which lie hidden within the storehouse of the soul are being smothered by a continual "cramming" and in-pouring process, instead of being carefully nurtured and called forth into bloom.

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The following, reproduced in the *Madras Law A very novel action.* *Journal* for July 1900, from the *Albany Law Journal*, may prove of some interest to readers of the *Theosophist*:

"One of the most novel and curious actions at law we have come across for some time originated not long ago in Stroudsburg, Pa. Among the residents of that city is the Rev. E. E. Dixon, who, in a public prayer, invoked the divine vengeance upon a brewery that had been erected in that town. In his prayer the Rev. Dixon, after calling down curses upon the aforesaid brewery and its proprietors, according to newspaper reports, specifically urged God to strike it with lightning. Sure enough, not long afterward, during a violent storm, a bolt from heaven struck and partially wrecked the building; thereupon the owners brought a suit for damages against Mr. Dixon, claiming that through his intercession and appeals the divine wrath had been brought down upon their property. The clergyman, in his answer, it is understood, puts forth the claim that he should not be held responsible for an act of divine providence, and this is the novel question with which the court will be compelled to wrestle. Such a plea would seem to indicate a woful lack of faith in the power of prayer, yet perhaps it was the only plea he was able to make under the circumstances. The trial of this novel suit, if it ever comes to trial, ought to prove decidedly interesting. The Good Book tells us that all that one needs in order to have one's prayers answered is faith. Did the Rev. Dixon possess it? And was that faith potential in calling down the divine vengeance upon the brewery referred to, or was its destruction so soon after the prayer a

mere coincidence—one of those strange correspondences with which the busy world is filled? Here is a question which is calculated to cause the average juryman's hair to turn gray."

O. V. N.

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A LITERARY CURIOSITY.

The following is the last effort of the genius who gave to the world that greatest epic in the English tongue, "Paradise Lost." This poem is not now to be found in any existing edition of the works of the immortal John Milton. I am credibly informed, besides, that neither Trinity College, Dublin, the British Museum, nor the Universities of Oxford or Cambridge, possess a copy of the poem which is given below. Yet it was certainly found among Milton's papers after his death, and was actually included in an early but incomplete Oxford edition of the poet's works, of which but a limited number were issued, and which has been for many years out of print. The late Rev. Mr. Crook, D.D., who was for some time editor of the *Methodist Evangelist*, favourably reviewed the poem in the columns of that journal a quarter of a century ago, and replied to certain critics who declared it unworthy of the poet's great genius. The son of the Rev. Dr. Crook, who is now a well-known Professor of Trinity College, Dublin, had the appended copy of the poem submitted to him a few days since and when he had read it he declared that he was aware that his father had reviewed it over twenty-six years ago, and was firmly of the opinion that its authenticity was beyond question, although it is not now to be found in any known or existing edition of Milton's works:—

I am old and blind,
Men point at me as smitten by God's frown
Afflicted and deserted of my kind,
Yet am I not cast down.

I am weak—yet strong!
I murmur not that I no longer see.
Poor, old, and helpless, I the more belong
Father Supreme, to Thee!

Oh! Merciful One!
When men are furthest, then Thou art most near.
When friends pass by, my weakness shun,
Thy chariot I hear.

Thy glorious face
Is leaning towards me, and its holy light
Shines in upon my lonely dwelling-place,
And there is no more Night.

On my bended knee
I recognise thy purpose clearly shown,
My vision thou hast dimmed that I may see
Thyself—Thyself alone!

I have naught to fear.
This darkness is the shadow of Thy wing,
Beneath it I am almost sacred—here
Can come no evil thing.

Oh! I seem to stand
Trembling, where foot of mortal ne'er hath been;

Wrapped in the radiance of Thy wondrous hand,
Which eye hath never seen.

Visions come and go !
Shapes of resplendent beauty round me throng :
From angel lips I seem to hear the flow
Of soft and holy song.

It is nothing now,
When Heaven is opening on my sightless eyes ;
When airs from Paradise refresh my brow,
That earth in darkness lies.

In a purer clime,
My being fills with rapture : waves of thought
Roll in upon my spirit : strains sublime
Break over me unsought.

Give me now my lyre,
I feel the stirrings of a gift divine,
Within my bosom glows unearthly fire,
Lit by no skill of mine.

JOHN MILTON.

That this poem should have escaped the notice of those who have compiled his works seems extraordinary, and I believe I do a service to English literature in rescuing the verses from oblivion.—
Madras Mail.



The cause and cure of Prickly Heat. Indian journals have of late contained various articles relating to Prickly Heat and its cure, which have attracted considerable attention among those who suffer from this annoying inflammation of the skin. Major R. R. H. Moore, M. D., R. A. M. C., of Barrackpore, Bengal, writes to the *Journal of Tropical Medicine*, stating that he first received considerable relief from this skin irritation by using cocoanut oil carefully rubbed in. Some months afterwards his attention was called to an article in the same journal, by Mr. Frederick Pearse, and, on reading it he "was thereby encouraged to use the oil more extensively and to abandon the use of soap in the bath. Since then I have been able to keep free from prickly heat, though living in the steamy climate of Lower Bengal." Mr. Pearse's conclusion is that "Soap is only required when bathing is neglected," and as everybody in hot climates bathes once or twice a day, it is quite unnecessary. Major Moore says, fresh cocoanut oil has no offensive smell, and if only a small quantity is used and it is thoroughly rubbed in, it is all absorbed by the skin and the clothing is not soiled by it.

A correspondent who has tried Major Moore's method, writes to a contemporary, as follows :

"Some years ago I took to using a certain kind of soap in the bath, and thought I had discovered a treasure. Each one has to gain his experience. I believe now that this soap should only be used for washing clothes ! After a time I developed a rash all over the body. My doctor blamed the soap, and advised other skin-soaps, such as lanoline, in its place. He at the same time told me that for many years he had entirely given up the use of any soap, and had found great benefit from its abandonment. He used a bath-sponge and face-sponge freely, rubbed with plenty of cold or warm water, according to the time of the year. I found the skin inflammation left me as soon as I took to sponging with clean water free from soap. Later on, I used the best Italian olive oil

for rubbing into the skin, as Major Moore does with cocoanut oil, but I had to give it up owing to the diminutive red house-ant. These little pests, attracted by the smell, got into my clothes-basket in hundreds, and made my shirts unwearable. They ate them into holes. I still keep up my bath, and face-sponging without soap, and I suffer no more from prickly heat or any other skin inflammation, even in the hottest, muggiest Bombay weather.

The basis of all soaps is an alkali, usually soda. It is emulsified with fats or oils of sorts, and is commonly employed in the form of silicate of soda or water-glass, which gives a soft feel to the water when used in moderate proportion. But the action of the alkali is to poison the skin by corroding away and prematurely removing the natural oil which is always exuding from the healthy skin. The abstraction of this oil makes the skin dry and hard, and causes the excessive perspiration from which we suffer by the endeavour of Nature to replace the oil which has been so improperly removed. The conclusion I have come to is that rubbing with oil is needless, and that the full benefit of the bath is got by vigorous sponging with cold or warm water, according to the climate or one's likings. Each one has to judge for himself in these things. Pure water is the universal solvent: it removes the dirt that clings to the oil on the skin, and it also gets rid of any of the oil that has done its work. Any washing with soap or rubbing the skin with oil is, therefore, superfluous. It is like gilding refined gold."

..

Professor Pickering, of Harvard University, has obtained photographs of certain localities on the moon's surface, which seem to indicate that the "white patches which wax and wane, as the sun rises or sets upon them," are made by snow. He thinks this results from "the emission of volcanic gases and steam from the craters," which condense into snow or hoar frost. Of course, this means that the moon has some sort of an atmosphere in which vapour may be suspended. He thinks also that his photographs indicate "the existence of vegetation upon the moon in large quantities at the present time." *The Chicago Sunday American* has reproduced some of the Professor's photographs, and in an article accompanying them, Professor Garrett P. Serviss says, in closing: "Whether animal life can exist in the rare atmosphere, surcharged with carbonic gases emitted from the thousands of craters and vents that cover the moon, is another question." Referring to Professor Pickering's discoveries in relation to clouds, Professor Serviss says:

He avers, contrary to the general impression, that clouds are abundant upon the moon. Astronomers have been in the habit of repeating the statement that on the moon no clouds ever appear, but that all its features are always equally and perfectly clear and distinct. This, Professor Pickering declares, is certainly erroneous. It is contradicted by the very appearance of certain parts of the moon as viewed with the telescope, but heretofore this appearance has been misinterpreted. In other words, we have been seeing clouds upon the moon ever since telescopes were invented, without knowing or recognizing what it was we were looking at.

Wherever we see a bright streak on the moon like those that radiate from the enormous Crater, Tycho, for instance, "there a few days after sunrise," says Professor Pickering, "will be found a cloud, and it is chiefly the conspicuous presence of clouds, combined with the lack of shadows, that at the time of full moon makes the lunar detail in certain regions so difficult to distinguish."

The expression "a few days after sunrise" refers to the fact that, owing to the peculiar rotation of the moon upon its axis, which keeps the same side always toward the earth, the length of a day from sunrise to

sunset upon the moon is about two weeks, and the length of the night is about the same.

The thing which, in the opinion of astronomers, has always rendered unlikely the existence of such phenomena as Professor Pickering believes he has discovered upon the moon, is the fact that when stars and planets pass behind the edge of the moon, during an occultation, no such distortion or displacement of their discs as the refraction of a perceptible atmosphere would be expected to produce, has been noticed. But Professor Pickering himself obtained evidence during his observations at Arequipa some years ago, that there is a visual effect, which can be noted in the case of the occultation of the planet Jupiter, showing that the moon possesses some kind of an atmosphere in which, up to a height of four miles from the surface, an absorbing medium exists. This is about the height at which many of our clouds float upon the earth, but that does not show a similarity between our atmosphere and that of the moon. On the contrary, both because of its rarity and its composition, the lunar atmosphere would no doubt be fatal to us. The absorbing medium, whatever it is, appears only in the sunlit side of the moon, and is absent from the dark side. In other words, this observation and other observations tend to show that in the lunar night the vapors do not rise in the rare lunar atmosphere, which remains perfectly clear, but when the sun appears, the condensed vapor, being in the form perhaps of snow and hoar frosts around the volcanic vents from which they have issued, rise above the surface. Soon after the period of high noon the volatilization reaches its maximum, and the whitish patches are greatly diminished in size or completely disappear. As sundown approaches they increase again in extent, and this increase continues until the sun has set upon that part of the moon. It should be remembered that, as already remarked, about fourteen days elapse upon the moon between sunrise and sunset, and lunar noon occurs a week after the first appearance of the morning sunbeams.

The announcement that Professor Pickering will return to Jamaica and continue his photographic investigation of the moon, gives promise that the mystery may be completely solved. If he can make his evidence of the existence of lunar snow, lunar clouds and lunar vegetation so overwhelming that all must perforce accept it as conclusive, an immense step in advance will have been made in our knowledge of the moon, and that body will possess for us an interest such as it has not had since Galileo with his telescope first demonstrated the fact that there are mountains and plains on the surface of the moon.

We read in the "Secret Doctrine" (p. 156, *o.e.*):

"The moon is now the cold residual quantity, the shadow dragged after the new body, into which her living powers and 'principles' are transfused. She is doomed for long ages to be ever pursuing the Earth, to be attracted by and to attract her progeny. Constantly *vampirised* by her child, she revenges herself on it by soaking it through and through with the nefarious, invisible and poisoned influence which emanates from the occult side of her nature. For she is a *dead* yet a *living body*. The particles of her decaying corpse are full of active and destructive life, although the body which they had formed is soulless and lifeless."

Probably Professor Serviss is quite right when he says: "The lunar atmosphere would no doubt be fatal to us." Professor Pickering's photographs of the moon's surface are being carefully examined by many scientists.