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THE
THEOSOPHIST

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CONDUCTED BY H. S. OLCOTT.

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THE THEOSOPHIST.

VOL. XIII. NO. 3. DECEMBER, 1891.

सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

TWO SIDES OF A QUESTION.

SOME weeks ago the London *Daily Chronicle* brought to a close its long continued correspondence on Theosophy and the so-called phenomena in connection with the Theosophical Society; a correspondence which must have filled the minds of the inhabitants of the Western world with amaze. The Editor of the paper in question, in closing the correspondence, remarks, and we feel that he is fully entitled to do so: "Our interests have been purely those of truth, which is never secured by ignoring new ideas or forgetting that the heresies of one age are the religions of the next;" and if he has not succeeded in elucidating for the general public a clear idea of the fundamental conceptions of the Theosophists, the fault lies more with the general mass of correspondents than with himself. It is always difficult to keep any discussion along definite lines, the innate selfishness of debators urges each to emphasise his own individual point, without regard to its relation to the common issue. This tendency of human nature has been much to the fore unfortunately in the recent discussion on Theosophy, and hence much of the real good that might have arisen therefrom, has been either lost sight of or thrown aside. The task of the Editor in summing up and calculating the result and benefits of the discussion was in this case no light one, and it must be said in all fairness that there is an evident desire on his part to be fair and to place before his readers an unbiassed statement of the various issues of the controversy.

It is not the writer's intention to deliver a learned disquisition on the value of phenomena or "miracles," or even to attempt in any way a reply to the numerous attacks made in the papers, but simply to consider shortly the value of the phenomena that have taken place in connec-

tion with our movement and the general outcome of the *Daily Chronicle's* discussion on this point.

Time would be wasted if one attempted to deal with the line of argument adopted by some opponents, and one would be foolish and at the same time run the risk of being undignified if notice was to be taken of the childish sneers and gibes of the smaller fry of the English journals. Much has been said that might well have been left unsaid, much that was illogical, pointless and absurd. One correspondent in the *Daily Chronicle* even went so far as to show his weakness of intellect by offering a wager for the performance of phenomena, thus recalling to the minds of Theosophists the old lines from *Hudibras*:—

“Quoth she I've heard old cunning stagers
Say, fools for arguments use wagers.”

The discussion, as was evident from the outset, resolved itself into two broad divisions,—the one dealing with the so-called phenomena, the other with the intellectual aspects of Theosophy. I must leave the latter, however, and deal only with the former. With regard thereto, the Editor of the *Daily Chronicle* in summing up the position says:—“We feel bound to point out that requests for a miracle have been rather tartly met with reminders that the essence of Theosophy is not miracles but “the life.” The miracles have been there, but they have not been “verified”.....All these manifestations Mrs. Besant assures us are insignificant compared with the spiritual truths of which Theosophy is the parent. But how many would have been attracted to the “truths” without the miracles?” The last sentence contains the pith of the whole of this part of the discussion, and it is to this point that I propose to confine my few remarks.

It has always been a much debated question how far the phenomena shown in the early days of the Society were at the time, and subsequently, of benefit to the movement. Much has been said on both sides. The late discussion in the *Daily Chronicle* has brought back to the minds of some of us this same question, but it has done more than this, for it has helped to elucidate the present attitude taken by the Society towards occult manifestations and so-called phenomena. In considering the question as to how far manifestations of occult power are likely to be of benefit in engaging persons in a study of our Theosophical ideas and teachings, it becomes necessary to adopt some rough classification of the various classes of minds which have to be dealt with. These, broadly speaking, will resolve themselves under one or other of the following heads:—

Firstly:—Persons who recognise the phenomena produced as genuine and as beyond their previous experience, and who determine therefore to understand the laws governing the manifestations, believing that the real value of such lies in the fact that they are illustrations of unknown laws and not in the phenomena themselves.

Secondly:—The class of individuals who are ready to admit the reality of the phenomena, but who are so interested in the manifestations that they will not trouble themselves concerning the means whereby they are produced.

Thirdly:—The general class of those who refuse to accept the genuineness of phenomena which cannot be explained by the recognised laws of nature, as laid down by modern science, thought or religion, and who are therefore forced into the position of believing the phenomena to be the result of fraud and imposture.

The last named class is, of course, by far the largest, and it was with the earnest hope of clearing H. P. Blavatsky's name in the eyes of these people, that Mrs. Besant made the utterance in the Hall of Science which has provoked all the discussion in question.

A study of the early history of the Theosophical movement will teach us much concerning the value of occult phenomena. A number of persons from classes I and II joined the Society in the early days. A greater part of the former became earnest Theosophists, studying and learning where they could, and gradually acquiring some knowledge of the laws underlying the phenomena shown to them. Class II, though well meaning, proved in most cases a hindrance to the Society in its real work; and in these latter days when phenomena are few and far between, these individuals have mostly retired into obscurity and transferred their attention to other quarters, where a large supply of phenomena is always on hand. Most of the 3rd class became bitter opponents, and while a few of these studied the teachings of Theosophy, putting the miracles on one side, and thus adopting the attitude of some modern thinkers towards Christianity, the vast majority continued to proclaim Theosophy as a new form of atheism, and its teachers as charlatans and impostors.

The Theosophic conclusion that “manifestations are insignificant compared with the spiritual truths of which Theosophy is the parent,” is admitted by the Editor of the *Daily Chronicle*, “to be on the whole a sound one;” and as far as the general public is concerned, it must be admitted that Theosophy stands a better chance when brought forward, so to speak, on its own merits without the support of external evidence in the shape of phenomena or manifestations. Yet, as pointed out above, it was necessary in the early days to demonstrate to a few intellectual and cultured minds, the existence of forces hitherto unknown. A simple theoretical course of instruction was not then sufficient, and this was perhaps the view taken by the Real Founders of the Society. As time went on, phenomena became more rare, for the Society was increasing and the members were beginning to have a general idea of occult science, and were thus gradually withdrawing their attention from effects in order to study causes. Those members who express regret that phenomena were ever shown because of the trouble that ensued, would appear to be as much in the wrong as those who are constantly

wishing for a repetition of the wonders which ushered in the birth of the Society. All is as it should be, and it is surely a sign of the inherent strength of the Society that phenomena are now relegated to a second place, not because of the harm they have done to the Society, but because their day is past and they have accomplished what was intended. Those who are now-a-days attracted to our ranks find ready to hand a mass of literature clearly setting forth the relation of Theosophy to religion, science and the phenomena of nature. On joining they may or may not be prepared to admit the existence of powers and forces unknown to modern science and thought, but sooner or later if they continue their researches, they will have to admit the existence of these forces in man and at the same time step outside the narrow limits so far prescribed by orthodox science.

In the first years of the Society's existence we had no literature to speak of and psychical manifestations were more necessary; while on the other hand, we can, at the present time, refer inquirers to books setting out clearly the arguments and explanations in favour of occult science.

That the recent discussion on Theosophy has been of great good to the Society in Europe, no one will be prepared to deny, for recent events have proved this fully. In the words of the Editor of *Lucifer* in the October editorial, "Many that sat in darkness have seen the shining of a great light, and from among the curious, excited, jeering, shouting thousands have come out an earnest, joyous few, who amid this deafening hubbub have caught the thrilling whisper which is Sound and Soundlessness in one. To many a far-off hamlet and to many a home whither no Theosophical teaching could penetrate, the loud-mouthed Press has gone, and words either of attack or of defence have struck the note which needs but to be sounded to make response in those that are ready."

The present increase of public interest in Theosophy has brought before the world a large mass of testimony on the subject of the secret powers and forces of nature, and this has in many cases been listened to with attention, for inquirers, as already pointed out, are now able to find in our numerous books, explanations and hints showing the working of these laws. The *Daily Chronicle* has in fact drawn the attention of the newspaper-reading world more closely to a study of occult laws than manifestations, and this is in itself a sign of the public attitude towards Theosophy. The gradual extending of the links of modern science into the domain of that unknown region ruled over by a god hitherto known as "Superstition," but now recognised as "Knowledge," and the ever increasing mass of evidence from all quarters of the globe on the various branches of occultism and psychology, are now doing the pioneering work of the Theosophical Society, and we have therefore but little occasion now for conducting personally practical demonstrations. Under the influence of the impetus given by the Society, the whole world is

becoming a vast laboratory for the demonstration of the occult forces. It appears therefore now, to be the duty of the Theosophical Society to see that the laws governing these forces are rightly understood, and that mankind realises thoroughly the dangers that lie in the way.

This is, I believe, the real work of the Society in this respect, and it is one that will become of increasing importance as the years pass by, and in the course of evolution, mankind begins to enter into the possession of new and strange powers and discoveries.

This recent outburst of public interest in Theosophy should tend to emphasise the present duty that lies before Theosophists, and all should endeavour to lead the minds of inquirers and would-be occultists in that direction in which they may ultimately learn something of the real laws governing the universe, without injury to themselves or harm to their fellow beings. We shall thus be saved from the dangers pointed out by H. P. B., in the closing pages of the *Key to Theosophy*, and the Theosophical Society will become, as it was intended, a mighty power for good in the world.

S. V. E.

THE VICHAR SAGAR OR THE OCEAN OF ENQUIRY.

AT page 797, Volume VII. of the *Theosophist*, appears a review from the pen of Professor Manilal N. Divedi of this book, which is an exhaustive treatise on all the main points of Adwaita Philosophy. Within the compass of about 600 pages, the author has traversed the whole field of philosophy, reviewing many systems, criticising the defects thereof, and establishing at every stage the identity of the Universal and the Individual soul. In no other book will be found collated all the conceivable arguments for and against this identity. One of the trite examples to prove the unreality of the world, is the illusion of the snake in a rope. How this illusion is produced is in no other book shown so completely as in the one under notice. Professor Manilal says, "There are many Sanskrit works on the philosophy of the Vedanta, all based on the Upanishads and the Sutras of Vyasa, as explained by Sankara, which it is difficult for many reasons to go through in any short period of time. The present volume, inasmuch as it embodies in itself all the principal things contained in these works, is really a blessing to those who do not know Sanskrit. Nay, it does more. On certain knotty points, the work displays such lucidity and accuracy of thought, that it is almost difficult to deny that even in classical writers, the like of it is not easy to find." The Tamil language not containing any similar exhaustive treatise on philosophy, an attempt has been made to translate the work into that language. To enable the public to form an idea of the worth of the book, a brief summary is given below.

The author begins the work thus. "I am that Parabrahm which is bliss, eternal, self-manifested, all-pervading, substratum of name and form, which is not cognizable by the intellect, but which cognizes it, which is pure and infinite." In this introductory stanza the author

sings his own praise, he himself being identical with the Universal Soul. He next explains the importance of every predicate in the stanza, and begins to state the objections and replies thereto. The first objection raised, is that it is not proper to praise one's self when there are several gods, such as Vishnu, Siva, Surya, &c. To this the reply is given, that all these gods are like so many waves in the ocean of self, and that by praising one's self, these are likewise praised. The next objection is that these gods may be looked upon as waves in the ocean of Iswara, and therefore Iswara ought to be praised and not self. To this the reply is, that Iswara is unreal, and as a snake is superimposed upon a rope, so is Iswara superimposed upon self. The third objection is, that if Iswara be held to be unreal, he can be looked upon as superimposed upon Parabrahm and not upon one's self. Therefore Parabrahm ought to be praised. This objection is met by the statement that Parabrahm and the Individual soul are identical. The fourth and last objection is that family gods, such as Rama, ought to be praised before beginning a work and not one's self. This argument is met by saying that they are not different from self. The author thus in the very introductory stanza establishes the identity of one's self with the Universal Soul.

The author next states the importance of his work. Though there are innumerable treatises in Sanskrit, they are hardly useful to those who are unacquainted with that language. Hence vernacular works are not unserviceable. Though there are many such in the vernacular, they are either defective or incorrect. This work is not only exhaustive, but faithfully follows the teachings of the Vedanta and is in no place opposed to it. Further it presents the Vedantic teachings in such a way that even persons of ordinary intellect can grasp that philosophy without much trouble. It is this important feature in the work that has led to the undertaking of the translation for the use of the Tamil speaking population of this Presidency.

The author having called his book "The Ocean of Enquiry," names the chapters as 'Waves,' and there are seven such in the book. (Note the occult number 7). In the first he explains "Anubandhachatushtaya" or what are called the four moving considerations. These are (1) the *Adhikāri* or the qualified person, (2) *Sambandha* or relation, (3) *Vishaya* or subject, and (4) *Prayojana* or end attained. In respect of every science it is necessary to know (1) who is fit to study it, (2) what subject it deals with, (3) what purpose is gained by its study, and (4) what is the relation between all these. Any work commenced without giving a description of these is useless. Hence the author deals with them in a general way in the first chapter. According to him the qualified person is (1) one who has got rid of all sins by the performance of actions without motives of reward, (2) who has overcome inconstancy of mind (*Vikshēpa*) by devotional exercises, (3) who has only one impurity in his *Antahkarana*, namely, the Ignorance of self, and (4) who has secured the four means. He next explains in detail these four means, which are (1) *Viveka* or discrimination between things real and unreal, (2) *Vairāgya* or indifference to enjoy-

ment, (3) *Sama, dama, &c.*, or the restraint of the internal and external organs, &c., and (4) desire for emancipation. The eight means of knowledge are the last four, (5) *Sravana* or hearing, (6) *Manana* or consideration, (7) *Nidhidhyasana* or deep contemplation, and (8) the ascertainment of the meaning of the transcendental phrase "*Tatwamasī*" or "That art thou." These eight means are called the internal means of knowledge, whereas actions, such as sacrifices, are called external means. The student is asked to confine his attention to the internal means only, as they alone lead to knowledge. Even in the internal means the first four are serviceable to the second three and are therefore called external in relation to the latter which are relatively internal. The direct and the only means of knowledge is the ascertainment of the meaning of the *Mahāvākya*, "*Tatwamasī*." Hearing, consideration and deep contemplation only serve to remove the obstacles in the way of getting knowledge and are thus strictly external, and internal only in a relative sense. Hearing clears the doubt as regards the subject treated, whether it is Brahma or any other. Consideration removes the doubt, whether Jiva and Brahma are one or different. Contemplation removes the doubt, whether the body is real or otherwise.

The author now notices the objections to his statement that the knowledge of the transcendental phrase alone is the only means of knowledge. The phrase, it is contended, cannot lead to knowledge by itself. This, coupled with hearing and the two others, can alone lead thereto. Otherwise these will be useless. Further there can possibly be no doubt when knowledge is attained. The reply is given that the phrase alone will lead to knowledge. Yet doubts may still linger. Therefore hearing and the rest are equally necessary.

The author next explains the relation between the qualified person and the subject which is the identity of Jiva and Brahma. The end attained is the destruction of pain with its cause, Ignorance, and the securing of everlasting bliss. The author closes the 1st chapter by noticing objections to the last statement. They are:—

1st Objection:—Bliss being ever present, there can be no attempt to secure it.

Reply:—As a person forgetting that he has a bangle on his wrist, thinks he has recently acquired it when told of its presence by a friend, so one by ignorance thinks that he has not the bliss of Brahma. When instructed by a competent Guru, he thinks he has newly acquired it. Thus an attempt may be said to be made for securing that which is already possessed. Similarly an attempt may likewise be made to destroy that which has never existed.

2nd Objection:—Destruction and acquirement implying opposites, they cannot exist in one object (desire for emancipation) at one and the same time.

Reply:—Destruction of pain being identical with the securing of happiness, the two can co-exist. The author thus establishes the necessity for his work in a general way in the 1st chapter.

CHAPTER II.

In this chapter the author notices in detail all the objections that can possibly be raised in respect of his statements regarding the four moving considerations, refutes them, establishes the identity of the Individual and Universal Souls, and thus proves the necessity for understanding his work. The most important objections and answers alone are given below. To appreciate the author, he must be studied at least in the translation, if not in the original. To begin with the qualified person; one of his four qualifications, is the desire for emancipation. This desire is (1) for the destruction of the miseries of the world with its cause, Ignorance, and (2) for the acquisition of the eternal bliss of Brahma.

Objections :—

- (1). As regards the destruction :—No one desires to destroy the world and its cause Ignorance—even a wise man desires only to get rid off the three kinds of pains, namely, *Adhyātmiika*, *Adibhautika* and *Adhidaiivika*. For the destruction of these it is not necessary to destroy the world and its cause Ignorance. Each kind of pain has its own remedy. All pains are thus easily removed by the means specified.
- (2). As regards the securing of bliss :—There can be no attempt to secure a thing which has not been once experienced. If one knows Brahma, there is no necessity to secure Brahmic bliss, as one is in that case already emancipated. If one knows not Brahma, there can be no desire for that which is not experienced.
- (3). All persons are desirous of happiness in this world or in the next one. This happiness is not to be found in Moksha. Hence no one has a desire for Moksha. Further, no one being indifferent to worldly enjoyment, the qualifications required for a qualified person are wanting. Hence there being no qualified person, there does not exist any necessity for the work which is intended for qualified persons alone.

Replies :—

- (1). As regards the 1st objection :—Without the destruction of the primal Ignorance and its effect the world, no pains can be absolutely and finally got rid of. The means specified in respect of the different kinds of pain do not prove effective in every case, and even when a cure is effected once, there is no certainty that there will not be a recurrence of the same pain at a future time. Hence to get rid of pain once and for ever, all the causes that produce it should be destroyed. Sage Narada is informed by Sanatkumara in the Chandogya Upanishad that everything different from Brahma is a cause of pain,

that Ignorance and its effect the world are different from Brahma, and are therefore the causes of pain, and that these must be destroyed before pains can be got rid of completely and absolutely.

- (2). As regards the 2nd :—Every one knows what happiness is, and Brahma is nothing but absolute bliss, experience is therefore not wanting, and an attempt may be made to secure Brahmic bliss.
- (3). As regards the 3rd :—The desire for emancipation means the desire to destroy pain and secure happiness. This desire is common to all mortals. Hence it cannot be said that there is no desire for emancipation. Further, all that one longs for is happiness and not worldly happiness in particular. On the other hand, worldly happiness being found transient, every one desires to have such happiness as will know no change. Such bliss being the peculiar property of Atma alone, every one can be said to long for the Atmic bliss. The author next proves that there are persons endowed with Indifference and other qualifications, and that his work has the same end in view as the Vedanta. He thus proves that his work will be useful to such qualified persons as are unacquainted with the Sanskrit tongue.

2. As regards the subject, namely, the identity of Jiva and Brahma, the objections are :—

- (1). Brahma is devoid of ignorance and the four other kinds of pain. He is all-pervading and one. Jiva, on the other hand, is subject to these pains and is finite. There are as many Jivas as there are bodies. If all Jivas are one, the pleasures and pains of one must be experienced by all the rest.
- (2). If it be said that pleasures and pains are the experiences of *Antahkarana*, the internal organ, and that there is identity between the witnessing Intelligence and Brahma, then the reply is that there is no witness distinct from Jiva, and even if a witness be admitted, there ought to be as many witnesses as there are Jivas.
- (3). Pleasures and pains are not cognized by *Antahkarana*, but only by a witness. As the pleasures and pains of one Jiva do not affect another, there can be no identity between any two Jivas.

The replies to the above are :—Though there can be no identity between the Jiva subject to pains and Brahma which is devoid of it, yet there is identity between the witnessing intelligence which forms one of the three component parts of Jiva (the others being *Antahkarana* and the reflection of the witness in it) and Brahma. The author explains the nature of the witnessing intelligence and Jiva and shows that pleasures

and pains can affect only the vehicle of the witness and not the witness itself. These witnesses are as many as there are Jivas, and differ from one another and from Brahma in the same way as the ether in one jar differs from that in another and from the all-pervading ether. That is to say, just as the 'jar-ether' and the all-pervading ether are identical and are only differently named on account of their different upadhis or vehicles, so the witnessing intelligence in the body of a Jiva is non-different from the Universal Intelligence. Further, pleasures and pains are not directly cognized by the witnessing intelligence which is actionless and attributeless. They are cognized by Antahkarana with the light of the witnessing intelligence. The author thus plainly proves that there is perfect identity between Brahma and Jiva.

3. As regards the end in view and the necessity for the work, the main objections are, (1) that bondage is not an illusion and (2) cannot therefore be got rid off by any knowledge, but only by actions. The objector states that there are five ingredients that cause an illusion. They are (1) the impression left on the mind by the knowledge of a similar real thing in the past; (2) the defects in the observer, such as fear; (3) the defects in the organs of perception, such as dimness of sight, jaundice, &c.; (4) the defects in the objects observed, such as similarity; and (5) the presence of a general knowledge of the object, as, "this is," and the absence of its particular knowledge, as, "this is a rope." If bondage be an illusion, all the five ingredients ought to exist. But that not one of them is to be found in the present instance, is shown below. (1) As, according to the Vedanta, everything except Atma is unreal, there could not have been at any time in the past such a real bondage as to have left its impression on the mind to serve as one of the conditions for the present illusion of bondage. The first condition failing, bondage is real. (2) There are no points of similarity between Atma and bondage. This condition not being satisfied, bondage is real. (3 and 4) As in Siddhanta Pramata, the cognizer and Pramanam or instruments of cognition are all illusions, the conditions requiring defects in these are wanting and therefore bondage is real. (5) Brahma being all knowledge, all light, there cannot be a general knowledge of it and particular ignorance about it. All these conditions are not thus satisfied and therefore bondage is real. An illusion can be dispelled by the light of knowledge, but a real object can be got rid of only by action.

Actions are of two kinds, lawful and forbidden. The lawful actions are four, *i. e.*, (1) *Nitya* or daily rites, (2) *Naimittika* or occasional rites, (3) *Prayaschitta* or penances, and (4) *Kámya* or actions performed from motives of reward. He who is anxious for release from bondage must avoid the *Kámya* and forbidden acts. He must perform the daily and occasional rites, or otherwise sins will accrue. By performing penances he gets rid of the effects of forbidden acts of this and previous lives. As he has now no desire for the results of actions performed in previous births from motives of reward, these results do not now take effect.

The *Prárabdha* are forbidden and *Kámya* acts are destroyed by experiencing their effects. In this manner, he who is anxious to avoid rebirth must perform particular actions only. As bondage is destroyed by means other than knowledge, there is no necessity for this work which purports to impart knowledge.

Reply:—The author refutes these arguments by proving that bondage is an illusion, that no action can secure release from it, and that knowledge alone can destroy it. The ingredients necessary for the production of an illusion have not been correctly grasped by the objector. The impression on the mind need not be one produced by a *real* thing. One mistakes one tree for another from close similarity, even though he might not have actually seen the latter at any time. *Atma* is mistaken for *caste* though there are no points of resemblance between the two. Without a single exception all observe the blue colour in the sky. Even without any defect in the eye this illusion is produced. Even a wise man who is not swayed by fear observes the likeness of a tent in the sky. Every man knows that he is, and therefore has a general knowledge of *Atma*. The enlightened alone know that *Atma* is intelligence, bliss, all-pervading, ever pure and ever free. The ignorant are not aware of these peculiarities of *Atma*, which exists in reality whether any one is conscious of the fact or not. As regards such people, there is nothing improper, therefore, in the statement that they have a general knowledge of *Atma* and a particular ignorance of *Atma's* attributes. The author thus shows that bondage is not real, but merely an illusion, and as such can be got rid off only by knowledge and not by actions which cannot but produce their effects. The non-performance of daily and occasional rites will not create sin, while their performance will secure the happiness of *Swarga*. A few penances will not destroy the effects of innumerable forbidden acts done in numberless lives. The *Kámya* karmas when once performed must of necessity produce their effects whether one is willing or not to have them. A *gnani* alone can avoid the effects of karmas, as in his perception there does not exist either the doer, or the deed, or the act of doing. The author closes the 2nd chapter by stating that bondage which is entirely an illusion can be destroyed by knowledge and by no other means.

4. The three moving considerations existing, it is unnecessary to state that the relation between them equally exists.

CHAPTER III.

In this chapter, the qualifications of the Guru are first given. He must be learned in the Vedas and have a thorough and practical knowledge of self. Without these two requisites, no one can be a Guru. It is necessary to learn the teachings of the Vedas from such a Guru. As water directly taken from an ocean is brackish, and that received through the clouds in the form of rain is sweet, so the teachings received from a Guru establish the identity of Jiva and Brahma more satisfactorily than those otherwise received. Hence is the necessity to

seek a Guru. Having found him, the pupil must make a sacrifice of his body, mind, wealth and speech and serve him in the manner indicated. When the Guru is pleased with the pupil and is at leisure, the latter must beg permission to ask questions.

CHAPTER IV.

The author begins this chapter with a short introduction. There was a king named Subha Santati, who had three sons named Tatwadrishti, Adrishti, and Tarkadrishti. The father expressed a desire to resign his kingdom in favour of his sons and go in search of self-knowledge. Before he carried out his wish, the sons left the palace and went in search of a Guru for acquiring knowledge. Having found one and secured permission, the eldest proceeds to ask as follows :

Pupil.—We long for the destruction of pain and acquisition of bliss. Actions and devotional exercises having failed to secure our object, kindly show us some other means.

Guru.—Your desire has its root in ignorance, ignorance of Brahma. There can possibly be a desire for a thing which one has not got. A desire to secure what is already possessed must certainly be due to ignorance of possession. Similarly a desire to destroy that which does not exist (*i. e.*, the pain of Samsara) must also be due to ignorance of non-possession. You are that Intelligence which is devoid of birth, death and the other pains of Samsara and which is always bliss.

P.—I am not bliss itself. My happiness depends upon external objects.

G.—The ignorant think that their happiness is derived from external things. In reality happiness is not to be found in external things, and this is proved by reasoning, experience and *sruties*.

P.—How do you account for even the wise people engaging themselves in worldly affairs and appearing to derive happiness therefrom ?

G.—For bare sustenance, even the wise ones cannot help engaging themselves in worldly affairs. But then they do not look upon worldly happiness as in any way different from the happiness of self. Hence is the difference between the wise and the ignorant.

P.—If I am not subject to pains, who then is subject to them ?

G.—None.

P.—If no one is subject to them, why do they appear to exist ?

G.—The horns of a hare do not exist and therefore do not appear. Similarly what does not exist must not be manifest. It is ignorance of the self which is identical with Brahma that causes the world and its pains to appear as if existing (in the same way as the ignorance of a rope causes a snake to appear as if existing).

P.—Kindly explain how the illusion of a snake in a rope is produced.

(The author here reviews the explanations of this snake illusion given by Materialists, Idealists, Vaisheshikas, Sankhyas and Prabhakars, proves that they are faulty and gives the correct one by describing

what is called the "Indescribable method." The condition of the snake is neither real as it vanishes with the advent of light, nor unreal as it causes fear in the observer. It is therefore indescribable. After meeting various objections, the author finally states that the illusion has its seat in the witnessing intelligence itself and nowhere outside. In darkness a rope appears as a snake to some, as a garland to some, as a stick to some, as a water current to some, and so on. Hence if the rope is the seat of illusion, all the observers must have the same illusion. As experience is otherwise, the conclusion is that the seat of illusion is within and not without.)

P.—If the universe be superimposed upon self, who then is the observer ?

G.—When the seat is insentient, there is a distinct observer. When the seat is sentient, the same thing is both the seat and observer. Dream has its seat in the witnessing intelligence. This is both its seat and observer. Similarly Atma is the seat of the world-illusion and is likewise its observer. In this manner the pains of birth, death, &c., do not really exist, but only appear to be so. No attempt can therefore be reasonably made to destroy what does not actually exist.

P.—Admitted. Yet there must be means to get rid of even such pains as do not exist in reality. One having a horrible dream, immediately wakes, washes his hands and feet and has recourse to similar remedies. Similarly it is but just and proper to seek out means to destroy these pains.

G.—I have already spoken to you of these means. That which is caused by the ignorance of one object is removed by the knowledge of that object. Similarly the pains of Samsara are caused by the ignorance of self and are removed by the knowledge of self which is bliss and devoid of birth and death. As light alone can dispel darkness and nothing else, so knowledge alone can dispel the darkness of ignorance, the source of all miseries, neither actions nor devotional exercises can in the least avail. Know that you are yourself Brahma.

The pupil next questions the identity of Jiva and Brahma on various grounds. The author refutes the objections, explains the nature of the four kinds of intelligences, *i. e.*, Kutastha, Jiva, Iswara and Brahma on the analogy of the four kinds of ether, namely, 'jar-ether,' water-ether, cloud-ether, and the all-pervading ether. There are two kinds of intelligences in Jiva. One is the witness and the other its reflection. It is the latter one that does actions and reaps their fruits. Though there can be no identity between the reflex intelligence and the universal one, yet there is perfect non-difference between the latter and the witnessing intelligence. Know therefore you are identical with Brahma.

The pupil next enquires to whom the knowledge "I am Brahma" appertains, *i. e.*, to Kutastha or to the reflected intelligence. On this he is informed that Kutastha or the witness being always uniform, cannot acquire any new knowledge. The knowledge "I am Brahma" apper-

tains only to the reflected intelligence. The pupil now asks whether the knowledge of the two kinds of intelligence in Jiva is simultaneous or otherwise; and is answered that it is the former. Finally the pupil states that Brahma cannot be directly cognized by the senses, and is informed that direct knowledge can be had even in the absence of these. He is finally informed that the Vedas and a Guru are alone competent to impart such useful instruction as will destroy pain and secure eternal bliss.

CHAPTER V.

The 4th chapter closes with the statement that the pupil learns that he is Brahma from the instructions received from the Guru and the Vedas. This having created doubts in the mind of the second pupil, Adrishti, he enquires whether Vedas and Guru are real or unreal. If real, the doctrine of duality becomes established; and if unreal, they cannot assist in the destruction of the pains of birth and death. The Guru, after stating that Sri Sankaracharyar's interpretations alone of the Vedas ought to be accepted and those of others to be rejected, and after describing the unreal delusions of the world, the miseries of keeping company with females, the wasting of riches and the destruction of virtue, informs the pupil that Vedas and Guru, if real, will not in the least assist in the destruction of the worldly miseries, and explains his meaning by the illustration of a sovereign who, to cure himself of some venomous bite in a dream, had to seek remedies that were available not on the *jagrat* (waking) plane, but only on the *swapna* (dream) plane. Just as the means at his command during the waking state were not of the least use to him in removing his pain, and just as those in dream life only were of any avail, so a real Guru and Vedas, if any, will not avail to destroy the unreal miseries of this world. To destroy an unreal thing an unreal remedy alone is required.

On this the pupil states that if unreal Guru and Vedas can destroy the miseries of the world, then with equal propriety can the mirage water of the sandy desert quench one's thirst. In replying to this question, the Guru explains the various kinds of existences, such as *Paramártika* or real, *Vyávaharika* or practical, and *Prátibhásika* or apparent, and states that a relation can possibly exist between any two things on one and the same plane and not between things on different planes. The miseries of the world and Vedas and Guru being all on the practical plane, the first can be destroyed by the latter two. Thirst being on the *practical* plane and mirage on the *apparent* one, the former cannot be appeased by the latter. Hence the illustration of the pupil is inapt.

The pupil next enquires into the cause of the difference in the destruction of the two kinds of illusion, namely, the illusion of silver in mother-of-pearl, which does not require the knowledge of Brahma, and the illusion of the world which compulsorily requires the knowledge of Brahma. The Guru informs him that that which being unknown

causes an illusion, destroys it as soon as it is fully known. The ignorance of mother-of-pearl causes the illusion of silver, and as soon as this is known to be, what it actually is, the illusion is destroyed. Similarly the ignorance of Brahma causes the illusion of the world. As soon as Brahma is known, the illusion of the world is destroyed.

The pupil next asks the Guru to explain the order in which the illusion of the Universe came into existence. The Guru, after correcting the erroneous impression that the Vedas ever intended to specify the order in which objects were brought into existence, proceeds to explain the nature of Maya, Isvara, Jiva and the Universe, and further points out the way in which Atma is to be discriminated from the five *kosas* or sheaths, namely, *Annamaya*, *Pránamaya*, *Manomaya*, *Vignánamaya* and *Anandamaya*. Finding from the countenance of the pupil that he did not fully comprehend the instruction about the unique character of Atma, the Guru imparts spiritual instruction in a different way by enabling him to think on *laya* or destruction. By merging an effect into its cause and continuing this process till the whole Universe is merged into Atma, the pupil is enabled to see how the whole Universe is a mere illusion. By explaining the meaning of Pranava and showing the connection between its several parts and those of Brahma, the Guru leads the pupil to concentrate his attention on Om and thus acquire supreme felicity. By following the Guru's instruction, the second pupil acquires self-knowledge and knows that he is non-different from Brahma.

CHAPTER VI.

In the preceding chapter it is stated that ignorance and its effects are distinct from intelligence and are *non-self*, and that all objects that are *non-self*, are as unreal as objects seen in a dream. On hearing this the third pupil, Tarkadrishvi, objects to the statement of the unreality of dream objects on the ground (1) that objects not known in the waking state are not cognized in dreams, that there is only a recollection of the *Jagrat* objects, and that this recollection being real, it cannot be contended that the *Jagrat* objects are unreal. (2) The *Linga-sarira* actually passes out of the *Sthula* and observes many objects. After pointing out many of the mistaken notions of the pupil, the Guru explains that the same conditions produce illusion both on the waking and dream planes, and that therefore the objects seen in the waking state are said to be as unreal as those in the dream state.

Just as a pupil meets a Guru in a dream and receives spiritual instruction, so I (the Guru) have met you and imparted instruction. The Guru then describes the dream of the false pupil, who asks his dream-Guru (1) "Who am I?" (2) "Who is the creator of the world?" (3) "What are the means for *Moksha* or emancipation, whether knowledge alone leads to it, or actions alone or devotion alone, or any two of them?" Before answering the pupil, the Guru criticizes the views about Atma held by the Sankhyas and the three classes of *Nyayikas*, and finally establishes the fact that the pupil is himself *Sachchitanandatwarupa* Atma. Isvara is the

creator of the Universe and not Jiva. Emancipation is attained by knowledge alone and not by actions or devotion. The author in this part of the work criticizes fully all the arguments of the opponents who advocate both actions and devotion as indispensable requisites for *Moksha*. He further shows that there are on the other hand obstacles in the way of attaining knowledge. The Guru next imparts the same knowledge in another way by expounding the four transcendental phrases or Mahávákya. In this connection the author notices in detail the views held by different Schools of Philosophy on the literal and implied meanings of terms. The author concludes this chapter with the statement that the false miseries of this world can be destroyed by the instructions of a false Guru and false Vedas.

CHAPTER VII.

This chapter deals with a variety of miscellaneous things. At first the author explains the distinction between *Jivanmuktas* and *Videkamuktas*, shows the objector's statement that even the wise are bound by certain rules of action is incorrect, explains the eight auxiliaries to *Samadhi*, i. e., *Yama*, *Niyama*, *Asana*, *Pránayáma*, *Pratyáhara*, *Dhárana*, and *Savikalpa Samádhi*, points out the distinction between *Nirvikalpa Samádhi* and *Sushupti*, and notices the obstacles to *Nirvikalpa Samádhi*, namely, *Laya*, *Vikshépa*, *Kasháya*, and *Rasáswada*. The particular places and times required for death are then explained. The third pupil then enquires into the meanings of the 4 Vedas, the 4 *Upavedas*, 6 *angas* of the Vedas, the 18 *Puranas* and the 18 *Upapuranas*, the *Nyaya* and *Vaisheshika* *Sutras*, the *Yoga* *Sutras*, *Páncharátra* and *Pasupata* *Tantras*, and the *Saiva Grandhahs*, and satisfies himself that all these have the same end in view, namely, emancipation from bondage. He then goes in search of a learned man, and after discussing with him satisfies himself that he has correctly understood the sciences.

Let us now return to the father *Subha Santati*. Finding that the sons had preceded him in the search after self-knowledge, and thinking that the kingdom would suffer in the absence of the ruler, the father stays at home, sends for *Pandits* and asks them which God is to be worshipped. The followers of *Vishnu*, *Siva*, *Surya*, *Ganesh*, and *Devi* advocate their respective worship and criticise the rest. New doubts are thus created and *Subha Santati* finds himself worse confounded. At this crisis the third son arrives, explains the meaning of the various kinds of worship in the light of that of the Universal Principle, reconciles all systems and clears all his father's doubts. The father then meets with death and *Moksha*. The third pupil then becomes one with *Brahma*.

The author closes with a brief notice of himself and his work.

A. SIVA ROW.

SOME MYTHOLOGIES IN RELATION TO THE VEDAS.

THE Puranic mythologies can be studied with advantage when properly understood. Often they relate to the history of intellectual and spiritual development in India, and to the different phases of a spiritual life with reference to the recognised schools of Indian philosophy. A study of Indian theology is incomplete without a proper understanding of these mythologies. The attempt of Western scholars to unravel them is laudable, considering the difficulties under which they labour. But the attempt, however intelligent, often becomes futile without a grasp of the religious conceptions of India. Western researches have made many conquests, and the deep sympathy now evinced toward the religious life of India is calculated to extend the domain of Western thought into the inmost recesses of our *Shastras*. We have only to direct the attention of Western scholars to proper channels. To illustrate my point, I shall take up two short mythologies related to the Vedas.

Daksha is one of the sons of *Brahma*. *Manu* gave his youngest daughter *Prasúti* in marriage to him. A word about *Prasúti*. *Svayambhuva*, the First *Manu*, had three daughters: *Akúti*, *Devahúti* and *Prasúti*. *Akúti* was wedded to *Ruchi*. Both the words literally mean "desire." They had one son *Yajna* (Law of the Universe) and one daughter *Daksháyini* (the sacrifice necessary to conform to the law of the universe). The couple represent that school of life which follows Nature in her onward course, and knows no other standard of duty. The brother married the sister, and their offspring were the twelve gods of contentment known as the *Sushita* gods. They were the gods of the first *Manvantaric* cycle.

तुषितानामनेदेवा आसमखाथम्मुवान्तरे ।

Bhagavat, 4th *Skandha*, Chapter I.

In the first *Manvantara*, people were content with their lot and were not troubled with the scruples of after generations.

The second daughter *Devahúti* is an embodiment of Divine Spirit. She was given in marriage to *Kardama* (Matter). This couple represent the *Márga* or path that ignores or rather avoids social life, and confines itself to the evolution of individuals. All the different forms of occultism are included in this school. These different forms are represented according to some, by seven, and according to others, by nine *Rishis*, and include the *Sankhya* system and even *Buddhism*; (for *Ravana* of the golden kingdom of *Maya* or *Prakriti* is son of *Pulastya*, one of the seven *Rishis*). The system is purely a rational one, free from the trammels of *Brahmanism*, and altogether unconnected with *Srauta* and *Smárta* *Karma*. The son of *Kardama* by *Devahuti* was an aspect of the *Logos* incarnated as *Kapila*, the founder of the *Sankhya* philosophy. The daughters were nine and were given in marriage to the nine *Rishis* — *Marichi*, *Atri*, *Angiras*, *Pulastya*, *Pulaha*, *Kratu*, *Vasistha*, *Atharvan*,

Bhrigu. The last two names are added to the Saptarshis in the Bhagavata and are suggestive in connection with the origin of Atharva Veda, and the predestination school of Bhrigu. There are other evidences also of their historical place in the Indian theology.

Now we come to the third daughter of Manu. Prasuti literally means "procreative energy." She was wedded to Daksha or the Able. The couple represent the schools of philosophy guiding the daily life of man, his relations with the outer world, and his duties to others as well as to himself. The Vedas and Vedic Karma, the Smritis and Smarta Karma, the Puranas and their teachings, above all the noblest of Hindu scriptures—the Bhagavat Gita,—all find their place in this world-embracing system. Brahmanism in its highest as well as its lowest form may be another name for this system. Daksha begot sixteen daughters by Prasuti. Of these, thirteen were given in marriage to Dharma or Religion. They were—Srádha (faith), Maitri (friendliness), Daya (kindness), Sánti (peace), Tusti (contentment), Pusti (development), Kriya (deeds), Unnati (progress), Buddhi (intellect), Medha (genius), Titiksha (toleration), Lajja (shame), and Murti (incarnation). Murti begot Nara-Narayan (Krishna-Arjuna of Bhagavat Gita, Jiva-Isvar of the Vedanta philosophy).

Sváhá, the fourteenth daughter of Daksha, was given in marriage to Agni or sacrificial fire. This pair represent Vedic Yajna.

Svadhá, the fifteenth daughter, was given to the Pitris, and the marriage is symbolical of Pitri Yajna or offerings to the Pitris.

The last daughter, Sati, was taken for his wife by Siva. Sati is that which at least in man is the counterpart, the reflex, of the Absolute entity in creation. Siva is that aspect of the Logos which is realised within himself when a person attains Gnána or Brahavidya—the one all-pervading Reality from which all actions proceed, and to which all actions are directed—the essence of all Yajnas, and the embodiment of evolution itself. To Yajna, no human performance, no offerings, are complete without Siva. The touch of Siva takes away the taint of selfishness from human actions. Vedic sacrifices offered to the gods do not lead to Mukti, or freedom from the necessity of re-births. Veda Vyasa therefore gave a deathblow to the Vedic rites. But the Brahmanical system was so much wedded to the Vedic rites that the evolution was not pleasant to the Brahmanas. It effected at first a wholesale interdiction of Vedic rites, and at a later stage subordinated the Vedic rites to Siva. Without Siva the Vedic rites are Prakriti or of the element of Prakriti. Prakriti has another name, Ajá in Sankhya philosophy. Ajá also means goat. The whole of this is allegorised in the mythology of Daksha Yajna.

I give the story as related in the fourth canto of Bhagavata.

In a Yajna performed by the Lokapálas, gods of Cosmos, all the gods and rishis were assembled. Daksha entered the assembly, and all rose to receive him, except Brahmá and Siva. On seeing Brahmá, his

father, Daksha, bowed his head and took his seat with Brahmá's permission. But he noticed the insolence of Siva, his son-in-law, who did not even nod his head. He cursed Siva, saying: "This Siva, the vilest amongst the Devas, shall not in any Deva Yajna share the offerings with Indra, Upendra and other gods." He then left the assembly in a rage. Nandisvera, the chief follower of Siva, grew indignant on hearing the curse and seeing that some Brahmanas approved of it. (This evidently refers to a split among the Brahmanas). He then cursed both Daksha and the Brahmanas thus: "My master never disregarded others. But those that will follow Daksha, the worshipper of unreal and diverse entities, and disregard Siva, shall, through their diverse attractions, be far removed from the truth. For the attainment of worldly pleasures, they shall remain attached to their homes, and the false ways of the world. The injunctions of the Vedas shall confound their intellect. They shall be votaries of Vedic Karma. The body and the things of the world are not self, but these shall be deemed to be self, by the beasts I am cursing. They shall forget the real self and shall be passionately attached to women. Lastly, Daksha shall shortly have the mouth of a goat, for he is a beast who mistakes *avidyá* and its karma, for *vidyá*. The Brahmanas who follow the Siva-hater, Daksha, shall pass through many births. These accusers of Siva shall be misled by the flowery words of the Vedas which bear a profusely sweet scent. (This refers to the attainment of worldly desires and of infinite beatitude in after life promised by the Vedas.) These Brahmanas shall, only for the sake of livelihood, acquire some knowledge and do penances. They shall not be particular about their food. They shall move about as beggars and care not for wealth and comfort."

This was too much for Bhrigu, the head of the Brahmanas present. He also cursed the followers of Siva, saying, that by giving up the old right path, they would be spoiled and become drunkards. Bhrigu also defended the Vedas and Vedic Karma.

Disputes thus went on between Daksha and Siva for some time. Daksha was then given the first place among Prajápatis by Brahma. (This means the supremacy of Brahmanism). Maddened with pride, he esteemed himself too much. He then performed a grand Yajna inviting all the Devas, Rishis and Pitris, but purposely keeping away Siva. Sati heard of the Yajna and importuned her husband to allow her to be present at the festivities. Siva most unwillingly gave way to her entreaties. To her grief, she found no place assigned to her husband in the Yajna, and did not herself meet with any reception. She reproached her father and grew so indignant that she could not bear the sight of him, and in disgust gave up the body she inherited from such an unworthy father. Siva in a rage sent his followers, headed by Virabhadra, to the Yajna. They killed Daksha and mutilated the Brahmanas. Brahma, however, conciliated Siva, who revived Daksha with a goat's head and restored the Brahmanas to their former state. In future all Yajnas were offered to Siva.

The story as thus related, allegorises how Vyasa overthrew Vedic Brahmanism and how it survived in a mutilated form. The majority of Brahmanas accepted Brahma Vidya as expounded in the Bhagavat Gita, which is the cream and quintessence of Brahmanical teachings.

Zealous Brahmanas tried to regain their prestige by the introduction of a later mythology about the kick of Bhrigu, (meaning the Brahmanical school) direct into the breast of Sri Krishna. The writers of the Mahabharat, to conciliate the Brahmanas, made Sri Krishna wash the feet of all Brahmanas, in the Rájasúya Yajna of Yudishtira.

I shall now briefly refer to the other mythology about the Vedas, given in the Mahabharata. The Vedas being unwritten scriptures, were transmitted from ear to ear, and called *Sruti*, which means ear. *Karna* is synonymous with *Sruti*. In the Mahabharat, Karna stands for the Vedas—Arjun stands for Brahma Vidya, the possessor of which finds himself one with Isvar, in essence. Overlooking the phenomenal difference of *Samashti* and *Vyasti*—see how Arjuna and Karna resemble each other. Karna was the son of Kunti by the sun god. He was very powerful and was invincible in the possession of *Kavacha*, the preservative given to him by Surya. Karna was so charitable that he did not withhold even this *Kavacha* from Indra, who begged it from him for his son Arjuna. The invincibility of Arjuna was borrowed from that of Karna. Vyasa took the shelter of the Vedas in writing his Brahma Sutras. He called them Uttara Mimamsa or the last conclusions of the Vedas. The Vedanta philosophy thus firmly rooted itself upon the adamant foundations of the Vedas.

Now to return to the story. Arjuna killed Karna in the battle of Kurukshetra. But before the battle even commenced, Krishna took Karna aside and explained to him that he was the eldest brother of the Pandavas who would obey him and make him king, and asked him to make common cause with his brothers. Karna said it would be treacherous on his part to give up the Brahmanical party (his foster mother Rádha, Duryodhana and others), after being brought up by them and after allowing them to rely upon him. For Duryodhana would never fight with the Pandavas if he knew Karna was not on his side. Brahmanism took shelter in the Vedas. How could the Vedas give up Brahmanism having been so long wedded to it? Nevertheless Karna was allied by birth to Arjuna and his party (Brahma Vidya).—(*Mahabharat Udyoga Parva*, Chapters 141 and 142).

The death of Karna left very little to be done in the battle-field. It was all over with Duryodhana. He remained only in shadow and was killed in a short time by Bhima Sena.

Of the two allegorical accounts about Vedic revolution, the one given in the Mahabharat is the earlier. That account, briefly stated, is that a compromise was anxiously sought by the reforming party to keep up the supremacy of the Vedas, and it was proposed that Brahma Vidya should be incorporated with the Vedas. But the Brahmanas of the time did not yield. There was a bold revolution, a wholesale

interdiction of Vedic rites. This is the story given in the Mahabharat. But the Brahmanas became wise after that event. They accepted the Upanishads as a part of the Vedas, they recognised Veda Vyasa as a mere arranger of the Vedas; and they introduced Isvara into the Vedic rites. The Vedas revived, but had a new place assigned to them. This is the pith of the allegory about Daksha Yajna.

The details are very interesting, but are outside the scope of a magazine article.

PURNENDU NARAYAN SINHA.

AN OUTLINE OF THE "SECRET DOCTRINE."

[In these papers an attempt will be made to give a clear account of the theory of life and development contained in Madame Blavatsky's *Secret Doctrine*, based on stanzas from the Book of Dzyan. As it is impossible within the limits to which we are restricted to bring forward all the arguments in support of these theories, and as no partial statement would be adequate, no attempt at argument will be made. Readers who may be inclined to accuse us of too dogmatic assertion of unproven facts, of "handling worlds and pebbles too freely," will kindly remember that this is simply the outline of a doctrine the proofs of which they must seek for in the doctrine itself. As these papers may subsequently be reprinted, any criticism or discussion of them, especially from Vedantins, will be very welcome.*]

I.

SUMMARY.

UNIVERSAL Night. The absorption of the Universe into Latency; in its scientific, philosophical, and religious aspects; the Trinity in Unity. The Absolute.

The *Secret Doctrine* begins by contemplating the Universe as withdrawn from its condition of manifestation into the latent state in which it sleeps during the recurring periods of Universal Night, when time is absorbed in eternal duration.

For us, time is registered by the motions of the sun and stars, by the earth's rotation, marking out the day from sunrise to sunrise; by the waxing and waning of the moon; by the earth's yearly journey round the sun; and by that greater year that the pole traces out among the constellations in the slow Precession of the Equinoxes.

But when, at the evening of each universal day, the earth and the moon have faded to pale shadows, and with the sun and planets, one by one have melted back into the common source from which they sprung; when all the stars, the clocks of the universe, have become invisible, then time, as we know it, ceases, and vanishes into the bosom of eternal duration.

Even in the world of manifestation, Time has an uncertain, erratic life. In the waking world, minute drags after minute, with the stiff rigidity of dense matter; solid forms remain unchanged, or imperceptibly unchanged, for hours or ages.

* Criticisms may be sent under cover to the Editor, marked "Outline of the Secret Doctrine."

In the world of dreams—as real to itself as the world of day—minutes and hours have more fluidity; image succeeds image, melting, coalescing, transforming, with a rapidity that would be startling in waking life, but seems quite natural in the dream-world, where an hour of day may be an age of dream.

In those clearer worlds to which spiritual vision penetrates, long vistas of being are concentrated into a moment; past and future draw nearer each other, and a “thousand years are as one day.”

In the highest world of all, where vision becomes divine, all the lives of all beings are perpetually visible; for the transformations of time have no existence there, and the infinite past and the infinite future have become blended in the Eternal Now.

When the Universe from manifestation in objective life has sunk back gradually through all the planes of being into this highest divine world, then the time that we know is at an end, vanished and absorbed into eternal duration.

When the worlds have thus faded away in each evening of the universe, and the boundless realms of space, from the lowest material plane, through the planes of dream and vision and spiritual sight, to the threshold of the highest divine world, are left without visible inhabitant, either man, angel, or demigod; then, in the decrepitude of time, space too becomes transformed; there is no longer height, nor breadth, nor depth, for there is no longer anything to measure by these attributes; then Space is transformed into Being, independent of the dimensions of Space.

Where are all the inhabitants of Space, from the lowest world to the highest, from the human and sub-human to the angel and demigod? Where are the manifold worlds in which they lived and moved and had their being?

To answer this we must ask, what are these worlds, and in what consists the life lived in them by man, and angel, and demigod.

Looked at from one point of view this life, whether of man, angel, or demigod, and these worlds in which they live, consist of an endless series of pictures and images, whether presented outwardly through the senses, or inwardly in the mind, passing unceasingly before the consciousness, which takes note of image after image, and picture after picture, observing all as a “disinterested spectator.”

Between these two, Consciousness, the disinterested spectator, and the incessant world of sensations, of images and imaginings, that pass before it, a great gulf is fixed; Consciousness remains unchanged on the one side, and the infinite picture world unfolds itself unceasingly on the other. In this panoramic world of images, space adheres as an attribute, and time adheres as an attribute; space refers to the extent of the image, and the portion of the whole panoramic world it fills; and time refers to the durability of each image or impression, as compared with other images more fleeting or more sustained. Time and Space

therefore, as being but a part of the panorama, the unceasing picture world that passes before Consciousness the disinterested spectator, cannot logically be attributed to the consciousness which observes them as external to, and different from, itself.

This is expressed by saying that Consciousness is eternal, that is, quite independent of and outside time; and also independent of and outside the dimension of space; or in the words of the *Upanishad*, Consciousness is the Ancient “smaller than small and greater than great.”

Thus, from this point of view, we are led to divide the Universe into two entirely different though related powers, on the one side Consciousness, eternal and free from the bonds of time and space, and on the other the endless panorama of pictures, images and perceptions, appearing either outwardly through the senses, or inwardly through the mind; between these two, Consciousness, and the objects of Consciousness, a great gulf is fixed, which is bridged over by the magician Perception.

Before the disinterested spectator, Consciousness stretches a veil or film of images and sensations more permanent and more closely adhering to Consciousness, than the vast mass of pictures and images that pass by in the endless panorama of the worlds; through this veil the other images and pictures are seen, and from it they receive a more or less permanent colouring and temper. This veil that adheres to Consciousness is the personality; the bundle of feelings, thoughts and desires that make up the personal life.

And though Consciousness is a disinterested spectator, this adherent film of personality is, on the contrary, intensely interested in the panorama of pictures that pass before it, and receives from them, or attributes to them, alternate sensations of pleasure and pain, heat and cold, bitter and sweet, longing and satiety, love and hate—the “pairs of opposites” which make up the sum of the feelings and sensations that fill the life of the personality.

This condition of things, the Consciousness as disinterested spectator of the ceaseless panorama of pictures, with the personality as a veil between, is repeated on all the planes. But as we rise from the lower and more material to the higher and spiritual planes, certain changes appear. The veil of personality becomes gradually more luminous and lucent, till at last it becomes a hardly visible, transparent film between consciousness and image, and—no longer subject to the “pair of opposites,” pleasure and pain, love and hate, longing and satiety, but rather receptive of the single essences of which love and hate, pleasure and pain, heat and cold, are but the positive and negative poles—the purified and cleansed personality begins to partake of spiritual and divine nature.

Along with this ennobling of the personality, a change passes over the panorama of life on the higher planes or ranges of being. What had seemed on the lowest ranges to be a mere chaotic hurtling of images, an erratic lawless passage of sensations, with no order or rela-

tion to the Consciousness to which they were presented, is seen on the higher ranges of life to be an orderly procession, a steady progress full of disciplinary, educational value.

And on the divine plane, it becomes apparent that the power that marshals and compels these images, these elements of discipline and development, is not foreign or isolated from consciousness, but is rather the eternal Will wedded to Consciousness, the expression of that Self of which Will and Consciousness, are the eternal twin powers. These will-directed elements of discipline which on the lower planes are apparently chaotic and at random, on the higher planes draw closer and closer to the Consciousness, and on the highest divine plane they are seen as not foreign to Consciousness, but partaking of its nature, and subject and object become united in one divinity which is neither of them, and is yet both of them.

When throughout all the worlds the "pairs of opposites," pleasure and pain, love and hate, longing and satiety, have, after the interval of ages of manifested life, become gradually drawn together, and have coalesced into those single essences of which they are but the negative and positive poles; when throughout all the worlds the images and pictures, the elements of discipline—in which the spiritual Will, the twin brother of pure Consciousness, expresses itself—have gradually drawn closer and closer to Consciousness, the film between them growing ever purer and more pellucid; and when at last throughout all the world the twin-brothers Consciousness and Spiritual Will (in which all manifestation has been absorbed) become once more one, then begins that true life which is veiled under the name of Universal Night or the Night of Brahma.

This re-union of the "pairs of opposites," their slow re-absorption into spiritual Will, the divine parent of all manifestation, and the re-union of Will and Consciousness, with the disappearance of all life as we know it—in reality the beginning of true life—this is the second element (or the second metaphysical aspect) of the mystery that we call the Nights of the Universe.

There is yet a third side to this subject. Linked with Consciousness on every plane and range of being is a sense of moral life, an aspiration to, and dim perception of, higher and diviner life above, and a sense of obligation to, and relation with, the cognate lives around us.

On the lower range of being these two moral perceptions are dim and clouded.

As we rise higher and higher, entering deeper and deeper into the divine power that was first only dimly felt above us, side by side with this upward growth is an outward growth by which the boundaries which had at first seemed hard and impassible, between us and the cognate souls round us, begin to soften and melt away; and at last on the great day, when we become one with the divine soul above us, we have also by the same growth become one with the cognate souls beside us; and though still knowing our own existence in the divine, we are

no longer conscious of any distance between our own souls and the souls of our fellow-men then no longer men, but divine beings, at one with us, and at one with the divine.

This great at-one-ment or atonement, that brings about the union of all humanities into one divine life, forms the last and highest aspect of the mystery of the consummation of life which ushers in that true being, that real life, which only human blindness calls Universal Night. This gradual growth to perfect fulfilment of our obligation and relation to the human around us, in morals, and to the divine above us, in religion, forms the third aspect of the mystery of the ever-recurring Nights of the Universe.

In reality these three aspects, these three categories of being, or the seven aspects into which they may be divided, are not separate, isolated natures, and their gradual unfolding does not constitute three different and distinct processes; all three are but phases, aspects, or facets, of the one being in the evolution and involution of which consist the life of the universe.

When this Trinity in Unity is unfolded, expressed and manifested, the Universe passes to Universal Day.

When the Trinity in Unity coalesces, unites and is re-absorbed, Universal Day gives place to Universal Night. In this Universal Night, there are no separate existences, no separate lives, no separate attributes; time, space, subjectivity, objectivity are no longer; from the standpoint of our thought there is nothing, because nothing is separate from the eternal, infinite All.

But behind this Universal Being which alternately expresses itself in manifestation, and re-absorbs itself into latency, there is another deeper mystery, so profound that human reason almost refuses to grasp it at all. This is the mystery of the Absolute.

As underneath the lump of metal, that in the jeweller's hands takes many shapes, now melted to liquid, now hardened to solid, the mind conceives a certain quantity of gold, a quantity which remains unchanged, and which the mind regards abstractly as unchanging and unchangeable even though the lump be separated into many pieces, or alloyed with other metals, or even powdered to dust and scattered on the face of the earth; so behind this evolving and involving universal life, which alternately expands and contracts in universal day and night, thought perceives the necessity of another universal being, the sum of the powers and forces of this (as the gold is the sum of the substance in the jeweller's hands) and partaking neither in the evolution of this, but remaining eternally changeless, motionless, attributeless, in the everlasting mystery of absolute being. The Abstract Unity, which contains within itself the potency of all life, but which has no life because it is all life; which contains within itself the potency of all consciousness, but has no consciousness because it is the totality of consciousness; which contains within itself the potency of all good and beauty and truth,

but which is neither good nor beautiful nor true, because it is absolute good, beauty and truth; which contains within itself the potency of all motion, all sound, colour and sensation, but is without motion, sound, colour or sensation; which contains within itself the potency of all attributes; but is without attributes, because it is the totality of all attributes; this is the absolute Parabrahm; the unknown and ever unknowable God.

C. J.

PURANIC SYMBOL OF THE FAWN.

I AM very glad that Mr. K. Narayanasami Iyer has tried to defend his position regarding his interpretation of Jada-Bharata's story, and I desire to apologise also if the article written by me in the August number of the *Theosophist* contained anything calculated to hurt his feelings. In the first place, I do not understand the warning given in the infancy of the Society by Mr. T. Subba Row and that given in my brother's article. I can only assure my brother that I, and I trust every other fellow of the Theosophical Society would never desire to intercept free thought and free expression of ideas. Far from being negative advocates of freedom, the Theosophical Fellows on the other hand invite the freest expression of thought and criticism. As a result of this policy, Mr. Narayanasami Iyer, who is an ardent fellow of the Theosophical Society, and whose zeal in the cause of the ancient Wisdom-religion now called Theosophy, has struck a sense of gratitude into the hearts of a good many Theosophists, myself included, is entitled to the fullest latitude in his exposition of every myth and story bearing upon that Wisdom-religion. When, therefore, our brother writes a few lines about the interpretation of a Puranic parable or Occult story like that of Jada-Bharata from the stand-point of his own knowledge in the domain of the occult, he is entitled to an attentive reading from his brother Theosophists, but he is of course open to criticism.

2. I therefore proceed to a further analysis of my brother's statements. The first proposition that Mr. K. N. started with, *viz.*, that there could be soulless men on earth, that is, men without the Atma-Buddhi-Manasic triad, was never called in question by Mr. N. D. K. or myself. The thing seems quite probable. There are persons of great intellectual attainments who are incapable of looking heavenwards. In spite of any amount of effort to convince them that things of earth are but shadows of things of heaven, their intellects never aspire upwards. The natural inference therefrom is that there is no centrifugal-energy acting in the human centres that roll as the shadows roll. Here Mr. K. N. wanted to connect the Theosophical soulless men with the Manushya-gandharvas of the Sanskrit writings. In pointing out a reason for this connection, Mr. K. N. laid a stress on gandharvas as a class of Bhuvan-lokic entities having a peculiar connection with the cases of obsession on earth. This stress was no doubt necessary; for, the object in view was an identification of Manushya-gandharvas with the Theosophical

soulless men. My idea was that the identification was quite wrong. While, therefore, admitting with Mr. K. N. that gandharvas like any other class of Bhuvan-lokic entities could obsess any human being on earth, I contended in my article of criticism that in the Sanskrit writings no special connection of gandharvas, as distinguished from other classes of elementals, with cases of obsession could be traced. If my brother succeeds in pointing out such a special connection and also any solitary hint in the vast mass of Sanskrit literature that a Manushya-gandharva means a man who has worked himself downwards to a lower and gandharvic plane of existence, his point is proved, and I shall render thanks and keep silence. In his article in the October *Theosophist* Mr. K. N. merely undertakes by references to Atharvana-Veda to prove that gandharvas obsess a person. Now that is a thing which is not at all wanted. I admitted and still admit that there can be as many variations of obsession as there are variations in the Bhuvan-lokic life. A gandharva can obsess as much as a kinnara; and soulless men can be called Manushya-kinnaras with the same propriety as Manushya-gandharvas. But Mr. K. N.'s idea of a Manushya-gandharva seems to be connected with a passage in the Vedas—a passage which gives the gamut of blissful experiences enjoyed as a man works his way up to the status of Brahma, or the status that knows no change, or the Holy Isle built on high above Maya's ocean (*vide Voice of the Silence*). This Holy Isle is the Brahma-loka of Sanskrit writings or the status of a Nirmana-kaya or the goal of the Yoga-charyas. The Vedic sentence, taking the happiness of a healthy and wealthy man as a unit, goes on with a multiplication factor of a hundred to each higher plane. A man, a Manushya-gandharva, Karma-deva, Deva, Indra, Brahaspati and Brahma typify the seven planes of experience that an aspirant has to work through before he can don the Nirmana-kaya vesture. Each higher state is represented in the Vedic passage under reference, as conferring a hundred times the bliss of the lower state. Let the reader of this article take this for granted if he has not read the Vedic passage in question. The status of a Manushya-gandharva is indubitably placed on the way from the bliss of a man to the bliss of Brahma. Can our brother say in the face of that passage, that a Manushya-gandharva who has a hundred times the bliss of a man is a soulless human being? Can the word "Ananda" used in the passage be applied to a soulless man at all? Certainly not. The word "Ananda" is the equivalent of spiritual delight, and the opposite of that motion of flesh molecules which is called pleasure by an earthly man, and can be called pleasure by Manushya-gandharvas the most earthly in the earth as per Mr. K. N.'s statement. But in the Vedic sentence, a Manushya-gandharva is the experiencer of the *spiritual* delight called "Ananda." It therefore applies to that aspirant for occult wisdom, who wants to identify himself with the "Over-soul" and has passed the first of the "Seven Gates" referred to in the *Voice of the Silence*. The word gandharva has reference to sound and the occult aspirant is called Manu-

shya-gandharva with a special reason. That reason may be briefly described as follows:—The three lokas of Bhu, Bhuvan and Suvar or the three aspected worlds in which we live, is the world of Maya, the world of phenomena or the world in which Death has its sway. The object of an occult aspirant is to raise himself above this phenomenal world and find a place in the constitution of that august occult genius called Brahma—the All-yogee. The loka in which this All-yogee resides is also three-sided, the noumenal world corresponding to the phenomenal. The force that emanates from the noumenal and guides the phenomenal according to its own impulses of action is called “Nada” or sound. If it be true in physics that a body can be moved not by an intermolecular energy in itself, but by a force generated outside, it seems also to hold in the case of an occult student. If the student would rise above the whirlpool called phenomenal existence, he must be furnished with a hold that belongs to the noumenon and above the whirlpool. Such a hold is given, as there are reasons to conjecture, to occult students who want to pass through the “Seven Portals.” When the aspirant makes use of the hold given, this world becomes a world of gandharvas, and “birds of radiant plumage sing perched in green bowers chanting success to fearless pilgrims.” Since this hold is “Nada” in its essence, he who uses it is a Manushya-gandharva, and his bliss is a hundred times the bliss of a mortal. No further explanations can be given about this word Manushya-gandharva for the reason that the writer of this article has no more explanations to give.

3. Brother Mr. K. N. asserts that the Linga-sarira perishes when a man dies, with the gross body, but not in the case of an adept, and calls esotericists as witnesses. I fear that the witnesses will prove untrue to the statement. The reason is this:—What is Linga-sarira? It is described in Theosophical writings as the etherial duplicate of the physical body and is destroyed when the gross body dies. This proves that Linga-sarira belongs completely to this earth. It is not etherial enough to go to Káma-loka, and much less to Swarga. It is this same body that is described in the Sanskrit Puranas as the body of smoke. When an ordinary man dies, he is said to force the smoke and go eventually to Swarga for his enjoyment. It is very important to study the various stages of the formation of the manifested world before one can understand the meaning of these words *káma*, *lingam*, &c. I think that I am not misleading my readers, if I inform them that the physical body is the chapter of elemental creation in the Puranas, and the Linga-sarira is the chapter of creation in the base smoke. The life-principle or *nephesh* is the chapter of creation in air and the lower—*manas* is the chapter of creation in the base soma, the downward aspect of that glorious light called the Akas. Now the lower quaternary is the elemental physical body, the smoky Linga-sarira, the airy *nephesh* and the etherial lower-*manas*. These four are the four Vedas or the four mouths of that four-faced embodied entity called Bramha of the navel of Vishnu. The vibrations of the four faces are the three lokas of Bhu, Bhuvan and

Suvar. An adept who leans upon this lower quaternary or a part thereof, is apt to be rolled on the waves of Mara or Death, and cannot keep aloof for a time in a state of rest, even if he likes. To convey a whole series of speculations by one sentence, a full adept is a solar bird who can dart down into the lunar regions at his will and go back to his own sphere. The solar light is, I think, the Nirmanakaya vesture and not the absolutely lunar and earthy Linga-sarira. I do not know whether esotericists will endorse the above views, but it is useless to talk of them in public print, because an esotericist will talk of himself only as a fellow of the Theosophical Society and not as an esotericist, and though a special weight attaches itself to the opinion of an esotericist, it is very difficult to find who talks esotericism and who not. Under such circumstances, it is useless to talk of esotericists in controversies of this kind.

4. I shall now speak a few words on Puranic symbology and then close. There was a time, as the Pouranikas and H. P. B. state, when men of this world were bisexual and clothed in a body far more etherial than ours, and were governed in their actions by a spirit of harmony. Men were living then side by side with the Devas and were not subject to birth and death. The lord or Prajapati, who came to rule over them, was Daksha—the aspect of Vishnu working out the terrestrial plane. The men had all only one will of their own—the will of Daksha—the will of the evolutionary Genius of Jambu Dwipa. Daksha was no individual human being but a Prajapati or Genius. He is represented as a collection of all the terrestrial creators manifested on the gross plane of the physical body, and intended to diversify the experiences of the spiritual monads that incarnated in the physical structures. The period that was spent by the evolutionary Genius in working out itself without friction and in accordance with a fixed programme, is represented in the Puranas as the period spent by Daksha in his undisturbed *Tapas* or penance and meditation. Daksha and the programme which he represented, formed parts of the ideation of the Logos called Bramha, and Daksha was therefore a Bramha-Rishi. Bramha being derived from a root which means to expand, Daksha the Bramha-Rishi or Bramha-Yogee represents that idea of the creative logos or Bramha concerned in the evolution on the manifested terrestrial plane. This Yogee is in his sleep or Yogic Samadhi until his time for action comes. Then he performs *Tapas* or superior Karma Yoga. His mind is at first undisturbed and he leads a holy life with all his disciples. Who are they? They are the *fawns* that were engaged in *Tapas* at the time, and closely connected with the fawn into which Jada-Bharata and his disciples were transformed after death. Now comes the all-important question of what is meant by *fawn*. If understood literally, it will contradict a statement oftentimes made in the Puranas that men stood on two legs before Daksha came into office. This point is, however, one that I am not prepared to assert, for in the Puranas, things are not in the very exact order in which they happened. But the word *fawn* is undoubtedly used to indicate a state of existence in which human beings had no personal wills, but moved in

accordance with the law or the law of universal Karma. Men were fed more by osmosis than by any process grosser in its nature. That essence food which pervading all our atmosphere, fed the earlier physical structures, is now more connected with plants and leaves on which the fawn feeds now, than even the solid food that is gulped down by man. Besides this, the fourth principle, Kama, of the present day human constitution, was in its incipient stage of development, and of all animals, there are none so void of Kama as fawns. They are animals which have preserved to a great extent the passive holiness which was the characteristic of all existence in those days. The Indian law-givers have therefore considered that a Brahmin is only made holier by touching the fawn. Anyhow Daksha and his followers the *fawns* were engaged in *Tapas*.

5. The law demanded that individual will should be developed within the pale of itself. A fresh life had to be induced on the holy and yet passive purity of the fawn. It was the duty of Daksha—the Brahmaic energy of the terrestrial plane—to induce that life and change. What could Daksha do but appeal to the psychical body of nature called Yagna-Purusha or the Purusha of Sacrifice. It is this psychical body that sustains the three lokas of Bhu, Bhuvan and Suvar now, and sustained the three as only one in times past. Every change in this three-sided world must be anteceded by a change in the body of the psychical Purusha, and so Daksha began one of his sacrificial ceremonies. The details of this ceremony may be seen in the Puranas, and it may be said that this sacrificial ceremony split one fire into three. The pendulum in stillness began to move, and three definite points became marked out in its sweep. With what energy Nature worked to push every one of her structures towards the side of grossness and condensation, with the same energy, she drew them back and pushed them on to the opposite side of spirituality. Here one important point should be noted. The energy which has been working on till now is lunar, and the *fawn* structures with an appropriate intensity of consciousness, had been formed. But the law demanded that Káma, the vehicle of a personal will, should be supplied to men, and a thrill from the solar worlds was made to act on the structures by the sacrificial ceremony of Daksha. This thrill intensifying the forward progress, became at last our physical life—the field of Karma, but the lunar action tending to re-draw the stretched cord, became Swarga or Devachanic rest, not the field of Karma, but the field of rest comparatively. Thus the sacrificial ceremony of Daksha, the Bramhic Genius converted one into three, but then there was still no death. A dead man was only a sleeping man, and the dead fathers and living sons only lived together. Men were able to live with the Devas and much more with the Pitris, who had not yet separated to a great extent from themselves.

6. Time moved on and Daksha entered upon the course of the last sacrificial ceremony. A still further move towards grossness had to be made. The law demanded that men should evolve in each of the three

points of the sweep, without its being in visible contact with the two other points. Daksha entered upon the course of the last sacrifice, a sacrifice that gave Rudra a power over human evolution. The sacrificial field became a scene of great confusion. Vishnu and Rudra engaged in a terrible war, and the Devas called Adityas and Vasus, ranged themselves on the side of Vishnu, and the Rudras and Viswádevas ranged themselves on the side of Rudra. The sacrifice which had been completely upset by Rudra, took the form of a fawn and ran towards Bramha and cried. Bramha, who understood the workings of the eternal laws, gave a place in the heavens to the fawn. That place is the asteroid called Mriga-siras or the 'head of the fawn' and the lord of that asteroid is the Moon. The sacrificial fawn that was allowed a place in the heavens is the starting point or near the starting point of the sun's southward annual journey. It is therefore the initial impulse of the southward march of the sun in the objective world or the Devachanic impulse that works out the Atma-Buddhi-Manasic triad in Devachanic bliss. Jada-Bharata is this triad and is a Rajarshi, for this triad is Kshatriya and progressive and Vaishnavite in its character. It is not Bramhic and lunar. The statement that the Devas are the fathers of the Pitris and the Pitris also fathers of the Devas must be borne in mind here. The Rajarishi must profit by and profit the Bramharishi and Jada-Bharata must admire the *lunar fawn* and be born as that *fawn* itself, before he can become a Mukta.

The paper is becoming a little too long, and I shall close by remarking that a little patience and a willingness to cast to the four winds a theory once formed, are absolute requisites for grasping every parable in the Puranas in its true meaning. Jada-Bharata is the fourth in descent from Agnithra, one of the seven sons of Swayambhu Manu, among whom the seven Dwipas or the globes of the planetary chain were distributed. Agnithra got the fourth globe Jambu-Dwipa. Fourth in descent from him is Jada-Bharata, and there is a great reason why he should be born as a *fawn* (*vide* genealogy in Vishnu Purana). Now I ask, are these names Bharata, Agnithra, Swayambhu, Manu, names of separate human personalities like Mr. Rama and Mr. Smith? Decidedly not. If one would hear Veda Vyasa a little closely, instead of accusing him with inventing false stories, as my friend Mr. K. N. thinks, one would render undying thanks to him for speaking words that suit every turn of mind and that resemble Nature herself.

Bearing in mind the Ahalya, who once a woman, became a stone, we may say with Vyasa, that Jada-Bharata is the planet on which we tread, the earth itself in its male aspect. This need not be startling, for a nebulous body may get congealed as a stone, and we are informed by the Pouranikas that the ancient Brahma Rishis have become earth. The world is a cross and is all matter and spirit. Materially the earth is a globe of matter and spiritually it is the dwelling-house of Jada-Bharata.

THE BRAHMINS AND OUR COSMOPOLITAN PLATFORM.

NOTHING strikes an impartial and unprejudiced watcher of our Theosophical movement more strongly than the principle of religious toleration, which, as the essential characteristic of our body, is the very unifying power which renders possible the continuity of our corporate existence. That brilliant lecture which was delivered at the Framji Cowasji Hall, Bombay, on the 23rd March 1879, by our President Founder on "The Theosophical Society and its Aims," and which has ever since been the key-note guiding all lines of Theosophic effort and activity in our country, has, among others, the following passage embodying the enunciation, the first that we Hindus recognise, of the Theosophical principle of strict religious neutrality. "The Society is, as I have already told you, no Propaganda, formed to disseminate fixed dogmas: therefore as a Society it has no creed to offer for the world's acceptance. It recognizes the great philosophical principle that while there is one Absolute Truth, the differences among men only mark their respective apprehensions of the Truth." The same views are echoed forth and ratified by our late revered Teacher and Guide in every line of her writings, especially in her *Key to Theosophy*. She has, in that work, beautifully anticipated the rather irreverent enquirer who says 'this looks as if the Theosophical Society is bent upon reviving the confusion of languages and beliefs of the Tower of Babel of old,' when she answers that the 'the inner body have of course a philosophy or if you so prefer it, a religious system of their own.' The exoteric counterpart however of this internal organism lies, in this our incipient stage, simply in the fabric of that grand ethical system which aims at the practical realization of an Universal Brotherhood. The working out of a complete outer structure, however, that shall answer in every detail to the internal fabric, is a thing that is possible only at a future time when our chosen will be strong enough to command the rabble. By that time there will be developed so many hierarchies of spiritual teachers and disciples answering to every stage of spiritual enlightenment on the part of the teachers, and of fitness in moral worth to receive instructions on the part of disciples, that it will then be no easy thing to draw the line of demarcation between exotericism and esotericism. At present, the subtlest metaphysics concerning the nature of the Godhead and the destiny of man with the sublimest speculations concerning the ethical basis of our philosophy, can be found simply in the intellectual life of a small portion of our body.

We are, no doubt, everywhere trying, by the formation of branches, by the organization of lecturing and working staffs at our important centres, and most of all, by the establishment of the League of Workers, to impress upon the public mind the all-absorbing nature of the laws of 'Karma' and 'Reincarnation,' and to appeal to that element of universal love lying in the hidden depths of human nature—that love which has been most aptly described as 'the emotional counterpart of the consciousness of unity in nature.' With

our present equipments and armaments we are able to hunt the beasts of materialism and selfishness only out of the small intellectual circle that are capable of sympathy with our noble cause. There is yet on one side that vast majority of our fellow creatures to whom our philosophy and its ethical counterpart have little or no meaning, and on the other side, a set of misdirected natures, which, though highly intellectual, are yet incapable of the divine sentiments of Justice and Brotherhood. What can we do for these men: are they to be left behind and utterly left out of consideration? The former class at least deserves our sympathy. How are we to reach their minds? How can we show our sympathy for them? There is only one course left. Our European and American brothers, with the exception of a few, are already so sufficiently impressed with the antiquity of our hoary Aryavarta that they will not, I believe, be either surprised or exasperated, if I tell them that in the institutions of the Hindu religious community, these difficulties have been ingeniously anticipated and cautiously avoided.

There is a tendency among a certain class of Theosophists to cry down everything as exotericism and ritualism and very few of them have yet honestly and earnestly set themselves to seek out any scientific element that could be found in the apparent orthodoxy. It is orthodoxy so long and so far as it does not admit anything higher, but in its little and narrow scope it is clearly and scientifically consistent. All through the evolutionary ladders of spiritual knowledge, each step is at once a literal expression of a certain phase of truth and a symbol for some higher one. The region devoid of all symbols is thinkable only in the Absolute. The Hindus as the first sub-race of our fifth race, had once reached to the culmination of spiritual knowledge when a complete outer fabric being the most exoteric, yet in itself scientific expression answering to every phase of a truly philosophical system, was built up and it now lies before us, though in some respects distorted and divested of its pristine purity. Yet no one can lay hands on it except the modern Brahmin, however degenerated he may be and disguised in his newly made anglican costume. The modern Orientalist, however intellectually he may be competent to appreciate the intricacies of Vedic literature, cannot hope to handle the machine without seriously endangering himself and his fellow creatures. It is not so much the intellectual acumen, but the spiritual heredity and moral worth that are primarily needed in such cases. The Anglicised Brahmin will serve for a fit laughing-stock in the midst of the devout of his class, who, though apparently less intellectually developed, are yet systematically taught from the very beginning of their life and made acquainted with the several intonations, correlations pitches and other intricacies of Vedic sounds. It need hardly be said that a European or American if he attempted it, would cut a most ridiculous figure, being utterly wanting in the *Samscara** for

* The word literally means 'those which purify,' and is applied to the purifying Brahmaical ceremonies with respect to every individual, sixteen in number, of which two are completed even before his birth. The word also means 'Karmic tendencies.'

it, the exclusive birthright of the 'twice-born' classes. Where is the nation excepting the Hindu that can trace its descent from the original seven—the seven great lords who directly instructed our primeval humanity: who else but the Hindu has got the *Pravara* (invocation to ancestors) that could reveal to him the long line of his descent and determine to what particular Dhyān-chohanic ray he belongs? It is no exaggeration to say that the Hindu race has greater facilities for spiritual development than any other now living. It must be so: for it is the first sub-race of our fifth race—that sub-race which, it appears to me, is destined to assimilate all the good elements and features in the succeeding sub-races.

It is said that the Hindus are the first sub-race and the Europeans and Americans, the fifth sub-race. The question that presents itself to the student is 'where are the intermediate races?' They have each lost their corporate existence, and are diffused through the now prominent races, the first and the fifth except a few that still linger in some out-of-the-way corners. Now is it not worth while to enquire into the nature of the causes that have made it possible for this first sub-race to preserve its individual characteristics down to the present day, and impossible for the other sub-races to have left even tangible traces of their once glorious civilization? The secret of the whole thing is, that none but the first sub-race cared anything for exoteric religious institutions, all having proceeded simply on the purely intellectual basis. The individuals of each succeeding sub-race that had inherent moral worth were of course attracted to the first sub-race and assimilated with its substance. The rest had nothing to stand upon, but the purely intellectual basis: some not quite up to the then evolutionary progress became laggards and deteriorated, while others lost their way like the modern materialist. Not so with regard to the first sub-race. All grades of intellectual capacity were here from the very beginning chained down to an institution whose essential object cannot be mistaken, and which aimed at nothing more particularly than the gradual and imperceptible growth of that individual and national moral worth which culminates in the natural development of that thoroughly altruistic spirit towards which some of the noblest minds of our own day are unmistakably tending. The result was perfect harmony: the individuals that combined moral worth with intellectual greatness stood high in the spiritual ladder and gave the law to the rabble, while the several grades of spiritual aspirants were harmoniously distributed over the several *Varnas* and *Asramas* that constitute the vast fabric of the caste system. There was no room for even the slightest confusion. The Brahmin attended to his *nitya* and *naimitya* Karmas, studied science and philosophy and evolved a class of pure and unselfish philosophers: the Kshetrya learned the arts of war and without prejudice to his Vidika Karma, kept peace all over the country and was constantly engaged in preserving the *Tapas* of the Brahmin class, which was the chief pillar for the material welfare of the whole race: the Vaisya attended to the

commerce of the country without prejudice to his own Vaidika Karma: the Sudras were the labouring class and got plenty from their employers for they had the monopoly in this sphere. All had a right to enquire into the mysteries of nature, but they were only asked to show some reverence for constituted authority. The Brahmin called nothing his own. His business from morn till eve was to make *Tapas* for the benefit of his race—which fact will, on examination of the *Smarta* Karmas, be found to be no exaggeration, and in him, according to the universal law of spiritual dynamics, flowed spontaneously the life-giving radiation from the highest spiritual hierarchies. Nothing could mark the harmony prevailing and the tendencies towards selfishness, and black magic were everywhere sufficiently checked by the congenial and healthy environments engendered by the spirit of the institution itself. Thus the vast mechanism moved on with perfect harmony in its interior workings. There were not as now vacant seats in the ladder of progress with no fit occupants for the same: there was at least one individual who answered pre-eminently to a beneficent force in the now occult world: everything moved on peacefully but with a powerful interior momentum so beautifully adjusted as to leave no room for mischief. But it was all human work though divinely human: the deteriorating cycles came, the storm raged all abroad, it could not for a long time remove even one stone from this mighty structure: at length, human ingenuity began to give way before the powerful velocity of cyclic necessity. The occupants saw their huge *Vahan* unable to move on with its original majesty: each tried as much as possible to save as many as he could: the saving process went on for a long time, but when the storm changed into a terrible hurricane accompanied by volcanic eruptions of the most hostile elements and began to hurl its deadly contents most ruthlessly against the saviours themselves, it was no longer bearable. They had to retire from the field, and this with a nobler object than would strike the ordinary observer. They retired, trusting for the safety of their fellows they left behind to that last powerful stronghold of the outermost structure, which they had constructed with all the wisdom of their intellect and with the deepest compassion that their hearts were capable of. That mechanism is still there: it has held out to this day: none but the Brahmin can claim possession of it. The inspiring genius thereof lives far away, and its influence is perceptible only *at the last quarter of every century*. Yet the mighty exoteric symbol is there answering to every one of those grand truths that constitute the higher ladders of the round of occult knowledge. Can any use now be made of it? Are there chances of success if we earnestly set our hearts upon reconstructing that vast fabric? Are we able to do it? Can we hope to approach those skilful builders by worshipping the last stronghold they have constructed for us? Shall we seek out therein any secretly stored up force, which, if touched, will again set the machine working with its original splendour? To be plain and simple, shall we begin to live the life enjoined on us by our Vedas? Shall we begin to perform

our *Oupasanams*, *Agnihotrams* and *Brahmayagnams* literally with the hope that they will lead us in time to the higher and more metaphysical conceptions of these processes? Shall we hope that the *Sthula Agnihotra* performed by our elders in our peaceful villages will lead us on to the true *Pranaagnihotra*? One thing is certain, that it at least keeps up the type if it does not do any more good. There are scientific reasons, however, that the literal performance of these things, with not even the intellectual grasp of their meanings, will go a great way towards influencing the character of our posterity. Is there not altruistic work in the daily life of a Brahmin? '*Devasa, Thrailokyam Mangalam Kuru*'—'O God of gods, do good to the three worlds,' are the words with which a Brahmin rises. All through the round of *nitya* Karmas, as said before, you cannot find one single mantra or process that gives weight to individual considerations in preference to the national and universal. The true Brahmin lives for the race: he is a real centre in the true sense of the word of Theosophic activity, for whether he is capable of willing it or not, all that he has to do from morn to morn is nothing but altruistic work, the forces which he engenders acting on planes of which we have not yet clear knowledge. It should not be thought that he neglects the intellectual sphere, for during the whole *Brahmacharyāsrama* and at leisure hours during the *Grāhasthāsrama*, he has great opportunity for learning everything that he can aspire for. Thus an enquiry into the importance of our *Karmakānda*, forces upon us, Hindu Theosophists, the duty of taking up at once the mode of life enjoined therein. But before we take up that serious step, let us calculate our chances of success at the present epoch and see whether it would be wise on our part to make the attempt.

Our age is peculiarly an age of confusion—a confusion of nationalities, of tongues, of religions, of manners, customs and of everything else that is common to all countries. Scientific investigation on the physical side has facilitated the channels of communication between different nationalities, and the machine now working to combine the incongruous elements is not only wanting in momentum to unify them under one harmonious whole, but its ill adjusted force is calculated to destroy the individual characteristics of every nationality. But the mischief is afoot and no human power can stop the force of the main current. Our present day thoughts and actions, into which we are hurled down by cyclic necessity, are least calculated to engender and foster that healthy and harmonious national life which was prevalent under the old Hindu caste institutions.

The indiscriminate competitive system now beginning to assume its dreadful aspect in the several departments of life is best suited to the turning out of Croesuses with thousands of suffering beings at their mercy, but very few of the Father Damien type. Imagine a class, a race of philosophical and religious tendencies, in the midst of such a hot struggle for existence as is witnessed now-a-days, retiring from the scene of this blackest selfishness determined to lead

the good Brahmanic life of old. What do you think would be the consequence? The rapid torrent of modern cunning and selfishness would sweep down the innocent little pigmies, and they would find themselves in the vortex of the most pinching poverty and acute suffering. The deadly explosives of the basest human passions and hates all around our imaginary little paradise would blow it up in a few years, and its helpless inhabitants would lose the chance of having their days,—the days of Justice and Truth,—even at some other distant and more favourable point in the cyclic curve.

The resumption of the old Aryan national life in the midst of this hotbed of craftiness and cruelty is 'to furnish the red-mouthed wolves with bleating lambs.' We can never hope to resume literally the old Aryan life unless and until we can move the hearts of those beings who hold in their hands the fates of the thousands and who compose the nationalities all over the globe. Can they be moved and won over to the side of Justice and Truth? Some of them can, by all means: probably they themselves are trying to work out the good they can. But the wolves are many, and the few lambs if they are to live have also to appear in fiendish garbs. The case is hopeless: we can never hope to lead our former good life unless and until the state conscience in international matters is more fully developed all over the globe. The silver stream of Brahmin piety is being dried up on account of the drought of spiritual greatness and real moral worth in the nations of the world, and not until the time when the monsoons will begin to be favourable according to the Cyclic law, can the old Brahmin hope to steer safely the ponderous fabric of his Vedic institutions. Oh, Hindu brethren, we have to wait a long, long time before we can approach the glorious cycle of the Satya Yuga, when we can hope to hold the flag of Vedic greatness all over the world. In the meantime are we to idle away our time? Are we to leave off everything pertaining to our heredity to the extent of extinguishing the old Brahmin type altogether, because we cannot hope to renew the institution in its entire splendour? No! no, we will try as much as possible even with bitter heart aching to keep it up in individual cases, although it is almost hopeless that it should be worked up as a national institution. We will encourage as much as possible individuals among the young men and elders who are blessed with something to lean on for their maintenance, to take up to our *nitya* and *naimitya* Karmas. We will encourage the performance of those Yagnas that are expressly allowed in this Kali age. We will try to raise national funds to ensure the perpetuity of those Yagnas, and to foster the spirit of those individuals in whom the *Samscara* for the Vaidika Karma is conspicuous through well-earned heredity. In these and many other ways, let us try to do the little that we can for the up-keep of that which the cyclic force tends continually to overthrow. But the major portion of our energies can, at the present day, be with more success turned into a channel that in its ultimate course is best calculated to achieve our

object. The laconic sections of an act that deals with one of the intricate divisions of our law, can have no interest for the average law student who at the beginning of his legal studies, would naturally consider such as out of his course. But put the science of law into his hauds, carry him through the several stages of its development down to that which gave it the present form, show him how each portion of the legislature falls into its legitimate place in that vast mosaic, and he will begin to understand the deep wisdom that each section of the act conceals beneath its surface. In the same way the entire portion of the terse *Purva Mimamsa* and the exoteric rituals enjoined therein can have no interest for the average Theosophical reader, especially if he be a foreigner, but take it piecemeal, discuss the bearings of those automatic actions upon the finer forces of nature: carry the student on through the labyrinths of Vedic knowledge: let him intellectually grasp the metaphysical aspect of that great exoteric institution, and let him exchange his thoughts with abler intellects, not only of his own country but of every other with whom he may come in contact; and then at least it may be hoped that nations and governments all over the world will recognize the artists' skill in that old magnificent edifice.

The Theosophical Society will in this way aid the vast scheme of trying to uphold the Brahmin edifice to the *Krita* age. Reverence for the constituted authority of the Vedas has gone, and everywhere throughout the intellectual atmosphere is sensed the loud and fierce cry of reason,—reason from the highest level of the philosopher and the scientist, down to the lowest stratum of the schoolboy and the boor. The natural sentiment of absolute compassion for all living beings, the intrinsic mental characteristic of the Brahmin, is seeking to find a basis whereon fear and reverence for a probable future and not real love for the divine harmony, present a more prominent feature. Times have changed: what can those divine watchers do from behind the scene: their hands are tied up by time-honored laws and by individual and national Karma. They could not stop the main current; they work to turn the course of the stream into some useful side channel. They struck the key-note and gave the initial impetus, and the movement tum is trying to gather all the countries and nations of the world under one universal banner—the banner of the glory of Aryavarta—and working on the only available platform, the universal recognition—a mock recognition however in many individual instances—of the divine sentiment of Universal Brotherhood. Thus it brought to bear all the intelligence and all the intuition of the age upon the Aryan edifice and endeavours are made to discover if any good can be the ultimate outcome. This, it seems to me, is the ultimate object of those Exalted Beings behind the curtain, the very prototypes of wisdom and compassion. Thus it is clear that the Theosophical Society has come at the right time to assist the evolutionary progress.

Here lies the clue to solve the problem—a most intricate problem

for the orthodox Brahmin—as to how our revered Masters should have initiated a movement which is calculated to draw the retired and peaceful Brahmin on to the Cosmopolitan platform. That platform rests on the strong basis of universal philanthropy, the very element of the true Brahmin: above it appear the aspirants of all nationalities for spiritual greatness deeply engaged in investigating the hidden truths, of whom only the chosen few are allowed to see the things behind the veil. Thus the waters of the vast stream of Theosophy roll on, destined to reach some day, though in the distant future the ocean of the original Brahmin greatness. By that time the lofty golden age of Satya Yuga will return, and universal peace and harmony will once more reign throughout the three worlds.

T. S. G. (*a Brahmin*).

MODES OF MEDITATION.

THE METHODS OF THE ROMAN CATHOLIC CHURCH.

II.

(Continued from page 93.)

IT is the common custom for the ecclesiastics of all Religions, of whatever Order, as well as for many lay persons in the Catholic Church, to make a yearly *Retreat*; that is to say, to retire from their home and worldly occupations, or in the first case from their community or parish work, to a Convent or some place specially provided, and to spend a certain time, generally eight days, in meditation and other religious exercises. The rule of silence has to be strictly observed in all but intercourse with the priest conducting the retreat, and in case of absolute necessity. This is simple when a person makes a retreat singly, but when a hundred London ladies make it in common, at a certain Convent near town at the end of the London season, the rule is equally enforced. The names are of course sent in and all arrangements made in advance; each one on arriving receives a copy of the *Exercises* and a paper with the rules of time, hours for services, &c., and having been shown the quarters to be occupied, awaits the opening of the Retreat by the Revd. Father in the Chapel.

The *Exercises* were written by Ignatius of Loyola in Spanish, and a Latin version was shortly afterwards submitted to the Pope Paul III and approved by him in 1548. The original text is extremely brief, many of the Exercises being indicated by a few lines only, and it is impossible for a cursory reader or even would-be student, to make anything of them alone. This is why the retreat always has to be "given" or "preached" by a Father of the Society of Jesus; numerous translations have, however, been published with annotations by different members of the Society, that into French by Father Roothan, a late General of the Order, being the most frequently used. The right manner of treating the Exercises "came down in a living tradition through the men who had received them from the lips of St. Ignatius himself," says the Preface to the English translation of the Text, therefore a *vivâ voce*

exposition of them is, except to the most experienced, by far the most beneficial. The object of the Exercise is "to conquer oneself and to regulate one's life," or, as some annotator has it, "for the examination of conscience and the better ordering of one's whole life." They are divided into four periods or weeks, and were originally intended to occupy thirty days; but as few can find the leisure more than once in a life-time for so long a retreat, the periods are shortened, so that the whole occupy only eight days. There is a touching instance of a thirty days' retreat, involuntary it is true, but lovingly worked through, in the case of the Père Oliviant, Superior of the Jesuits community in Paris at the time of the Commune. When he found that the religious houses were being ransacked and desecrated, he sent away all those occupying the house with him, and remained to face the ruffians alone. When they entered the house and found him there unattended, they took him off to the prison where they had already secured the Archbishop and others of the clergy of Paris. Père Oliviant began the next morning in his cell the Exercises of Retreat, and finding, after being removed to another prison, that there was no chance of a release, he extended them over forty-six days, and gained thereby such fortitude of mind, that when shortly afterwards, he, with fourteen others, was led out to death, he marched with perfect calmness to the place of execution. Being allowed books and writing materials, he was able, at stated periods, to send the account of his progress and state of mind to a friend, and to this fact we are indebted for a knowledge of the manner in which Père Oliviant spent his time, and of the practical value of the Exercises in a time of trial.

To return to the Retreat and to the manner of using the Exercises. They are divided, as I have said, into four weeks or periods; but before these are entered on, the preliminary meditation has to be made, and this is in some respects the most important of all, as it contains the object and scope of the whole Retreat, and the purpose for which it is undertaken. That purpose is, in the words of the text, "to conquer oneself, and regulate one's life, and to avoid coming to a determination through any inordinate affection." This meditation is also called the "First Principle and Foundation," and consists of four parts, *viz*: 1st, The End of Man; 2nd, The End of Creatures; 3rd, the Use of Creatures; 4th, The Way to attain Indifference. The whole benefit of the Retreat depends much upon the right understanding and application of these four points, so much so, that the meditation is frequently made twice over, one hour not being sufficient to consider all the various and important ideas it awakens in the mind, especially under a skilled Father of the Retreat. When the meditation has to be made, as with this preliminary one, at six o'clock in the morning, the points are "laid out," as it is called, the night before, after evening prayers, in the Chapel. All then retire in silence to their cells or dormitories, and are instructed before going to sleep to fix the points well in the mind, and to recall them immediately on waking or being roused by the bell; after dressing, another bell summons them to the Chapel, where each meditates in

silence for one hour until the Mass begins. When this is over, breakfast is taken in the refectory, and about an hour later all meet again in the Chapel for the second hour of meditation, about twenty minutes of which is occupied by the exposition of "points" by the Father. Four of these meditations are made in the course of the day, at certain hours appointed and marked on the Time Table; there is also a time assigned for spiritual reading, the matter being also chosen by the Father, in accordance with the progress of the Retreat, and marked up each morning on the doors of the Chapel. The New Testament and Thomas à Kempis' *Following of Christ* are the books chiefly used.

In addition, there is generally an hour given in the afternoon to answering questions previously written on slips of paper without signature, and placed in a bag outside the Chapel door. As these questions, and especially the answers, sometimes provoke a little merriment, the retreatants assemble in some other room, and ladies generally do a little needlework, as, with the exception of not being able to speak, this hour is partly recreative. Walks can be also taken in the Convent grounds, or if there are none, in the roads or streets beyond, but shopping should be avoided, as tending to dissipation of mind. Frequent letter-writing also is not encouraged, though a reasonable amount is permitted, especially to married ladies, and those with families.

Of the four "weeks" or periods into which the Retreat is divided, the first is given to the consideration and contemplation of *Sin* and *Sins*; *i. e.*, first general, what Sin is in itself, its nature and effects; second, personal sins and defects, the circumstances which have attended their commission, the persons connected with them, and so on; this "week" ends with confession either general, that is, a review of one's whole life, or of the time since the last confession, as necessity may direct.

The second period is on the life of Jesus Christ, his public ministry and teaching up to Palm Sunday and the entry into Jerusalem. During a short retreat of only eight days, about three are given to these subjects, which serve rather as matter for *contemplation*, or presentation to the mind's eye of the events, scenes, persons, their words and actions by means of the "composition of place" mentioned in my former paper. The continual practice of this method is found to be most successful in producing concentration of mind, and that consequent steadiness of purpose and aim so characteristic of the members of the Society of Jesus and of those who have been trained by them.

The second week ends with what is called the Election, or choice of a state in life, whether it be a permanent state, such as a religious vocation or matrimony, or a "mutable" state, in short any change of importance to the individual. Many serious Catholics are in the habit of going into retreat when such change or choice has to be made, and the practice is an excellent one, as it may prevent many from rash or foolish undertakings which impulse or some temporary bias might otherwise lead them into.

A number of rules are given in the Exercises as guides to be employed in making an election. I will give the substance of two or three of these, which may be useful to any serious-minded person.

First, the matter about which election is to be made must be in itself good, or at least indifferent.

Next, I must be myself indifferent and "free from any inordinate affection" with regard to it, being not more inclined or disposed to take than to abandon the thing proposed, but ready to follow that which I shall feel to be more for the glory of God.

Another manner is to imagine the case of a man I have never seen or known, and to consider what I, desiring all perfection for him, would tell him to do and choose. Again, to consider if I were at the point of death, what I should then desire to do in the present election, and to regulate my action accordingly.

Further, to write down on two sides of a sheet of paper all the reasons *for* and *against* the plan of action proposed, and weighing the reasons one against the other, to see to which side reason most inclines, and to make my decision accordingly.

Lastly, to consider how in the Day of Judgment I should wish to have acted, and to observe the rule I should then like to have observed.

After trying my case as it were before these various tribunals, I must then "betake myself to prayer, and in the presence of God offer Him my election, that He may then be pleased to receive and confirm it, if it be to His greater praise and service."

The third "week" of the Retreat is occupied with the contemplation of the sufferings of Jesus Christ from the time of the Last Supper in Jerusalem to the death on the Cross.

The fourth week comprises the Resurrection and events between that and the Ascension. The Retreat closes with an offering of oneself with a purified heart and intention, and all one's possessions, to the greater love and better service of God, the prayer used being as follows: "Take, O Lord, and receive all my liberty, my memory, understanding and my will, all that I have and possess. Thou hast given all to me, to Thee do I restore it. Dispose of me according to Thy will. Give me only Thy love and Thy grace, for these are enough for me."

It is manifestly impossible to give in this bold description of the method, any idea of the beneficial result of even a week thus spent. Much depends upon the spirit in which the Retreat is undertaken, the use, profitable or otherwise, made of the time, of the instructions given, of the means of access afforded to the Father, and other considerations. If the Retreat is a large one, there can of course not be much time allowed for private intercourse with each person, but all have the right to a certain portion of time, should they desire it. The mere fact of retirement and severance from every-day worries and occupations, the absence of personal gossip, of daily papers and hourly posts, in short of all that constitutes "life" in the material Western sense, is of itself of incalculable advantage to one desirous of seeking the higher life, or even of re-adjusting his relations with the life of the world. To the contemplative mind, to the religious or the mystic, who is yet forced to

spend his life in the ordinary surroundings, social, mercantile or political, what a haven of refreshment and delight, a foretaste of the heavenly rest, of the spiritual intercourse that his soul desires and longs for!

In the East this longing is doubtless understood and provided for; or perhaps where the ordinary life is more tranquil and contemplation is more commonly practised, any special provision is unnecessary.

One result of a good Retreat should be a greater detachment from the things of sense, and "indifference to all created things, in so far as it is left to the liberty of our free will to do so; in such sort that we do not for our part wish for health rather than sickness, for wealth rather than poverty, for honour rather than dishonour, for a long life rather than a short one; and so in all other things, desiring and choosing only those which most lead us to the end for which we were created." (*Book of Exercises.*)

One of the most important practices taught in Retreat and carried out by many in daily life is that of the "particular examen."

You select some virtue in which you are most deficient or that you strongly wish to acquire, and examine yourself in regard to it at three stated times in the day, marking down in a note-book daily the number of times you have practised or omitted it, as your plan may be. Such a book was found under the pillow of St. Ignatius of Loyala after his death, and on the mangled body of Père Oliviant, the martyr of the French Commune.

Rules are also given in the *Book of Exercises* for the "discernment of spirits," or the effects produced in the mind known as "consolation" and "desolation," for in the frequent practice of contemplation the soul becomes sensitive to many influences which would at other times be imperceptible. A wise confessor can by his knowledge and experience of these states, often save the penitent from fanciful and exaggerated notions about himself, and guide him on to the right path. The Catholic is thus saved from the lamentable effects experienced by some spiritualists and especially by mediums who sit for "development."

So general is the practice of the early hour's meditation among Catholics, both lay and religious, and so beneficial are its results, that it has now been widely adopted by Protestants of the High Church party, whose Churches are rightly kept open, like Catholic Churches, all day long. The only disadvantage of the system seems to me to be in the nature of the subjects usually chosen; these being connected more or less with the *person* of Jesus Christ, have a tendency to fix the mind too exclusively on that personality, though as a matter of fact the view taken being altogether an ideal one, concentration on such ideal attributes does result in raising the mind and conduct to a higher level, thus saving the Individuality from the encroachments of the lower mundane self.

And I think there can be no doubt that the possibility of attaining this higher spirituality, added to what I may call the mystic or esoteric side of the Catholic doctrine, is the secret of its superior attraction and

of the influence which has drawn during the last quarter of a century so many from the barren unsatisfying pastures of Protestantism into the bosom of the Catholic Church.

It is difficult for us Westerns to whom the forms of Cristianity have been so long familiar, to adopt altogether Eastern modes of meditation, but a more complete study and comparison of methods than has hitherto been generally made would be of great interest and of some possible benefit to those who desire to see the whole subject further elucidated.

EMILY KISLINGBURY, F. T. S.

LONDON, September 1891.

THE EPISODE OF JADABHARATA.

SKANDHA V. OF MAHA-BAGAVATA PURANA.

(Translated by two Members of Kumbakonum T. S.)

(Continued from page 116.)

ADHYAYA X.

Summary.

A KING by the name of Rahúgana took to task Bharata, who was carrying his palanquin, being forced to do so by his bearers, for not carrying it properly. On hearing the answer of Bharata, the king came to the conclusion that he was a great and divine personage and asked forgiveness of him. This episode of the king is herein introduced to illustrate the fact that both fools and wise men act equally in times of great danger with an unaffected mind, and that Bharata was an all-wise personage. Suka said—"Oh Parikshit, a king of the country called Souvira, bordering on the river Indus, was bound for the hermitage of Kapila¹ for initiation into the Higher Spiritual Truths. On his way the captain of his palanquin-bearers went in quest of a bearer, as one who promised to join them had failed, and saw Bharata strolling on the banks of a river named Ikshumathi. The captain caught hold of Bharata, since he found him to be of a robust and strong frame and to be able to carry all burdens like an ass or a buffalo, and forced him to join the bearers working in the front. As this great personage Jadabharata was unfit for such an occupation, and as he was carrying the burden on his shoulders gazing upon the earth in front at a distance of two arrows, he was unable to keep pace with the other bearers. Then the king finding that the palanquin was not preserving its equilibrium, addressed his men thus in a displeased tone—"Oh bearers, bear the palanquin properly. Why do you carry it in such an oscillating manner as this?" To which the bearers fearing lest their king should beat them if again it should go thus, addressed their master in the following manner—"Oh king, we who act faithfully under your orders, do not walk improperly, as if being insensible in body (through alcohol, &c.); on the contrary we are

1. He is represented in Bhagavata Purana as one of the minor incarnations of Vishnu.

bearing the burden very properly. This man (pointing to Bharata), though he was asked to carry the burden only a short while ago, will not walk so as to keep pace with us. Therefore we positively refuse to carry the palanquin along with this man.' At these words of his bearers spoken daringly, the king Rahúgana assured himself of the fact that the fault lay certainly in association, and that one man's fault tainted others, therefore consistent with the conduct of a king he became a little angry with Bharata, in spite of the latter's divinity. Then regarding Jadabharata who had his divine effulgence invisible, like the fire latent within the smouldering ashes, he addressed him thus in ironical tones:—"What is this difficulty about? Oh brother, I suppose you are very tired. I suppose you have borne this load alone for a long distance and time. I suppose, you are not fat nor a man with a strong body. Are you afflicted with old age? The difficulty is that there is none else here to carry this burden.' So said the king in a displeased tone, and yet Jadabharata, who had divine wisdom and had not the conception of "I" or "mine" in this his pain-producing body, composed of earth and other elements, organs, virtuous and sinful actions and mind and others arising through ignorance, did not vouchsafe any reply and went on carrying the burden on his shoulders as before. Then again finding that the palanquin was being tossed to and fro, the Rajah became terribly angry and delivered himself thus:—"Well, brother, what is this? Even while you are alive, you are like one dead. You have disregarded my orders, though I am a king. I shall punish you who are walking so carelessly. After chastisement you will, I hope, walk properly.' Thus did the king rattle on, actuated by the egoism of a king—the pride arising from Rajas and Tamas, through the influence of which on condemns holy personages, and by the thought that he alone was all-wise. Jadabharata, who had divine wisdom and his Self in unison with all creatures and was the Lord and without pride, saw the king and laughed to himself. Then addressing the king who had no conception of the conduct of yogis, said in the following manner.

Brahman (Bharata) said—"You said I was not tired. I think it is not wrong, but was truly said (since the "I" can never be tired). Then if there exists truly such a thing as load, there is, no doubt, load to the body which carries it and to *me* also. But in fact there exists truly no such thing as load. To a person who walks, if there is any place to which he should go, then no doubt a path will exist, and I too shall have a path through which to go. You said I was not very fat. The word fatness, which is an attribute of the body only, that is composed of the five elements, is never applied by the great men to Atma (the Self). Therefore what you said, viz., I was not fat, is true. Fatness, leanness, mental diseases (anxiety, &c.), bodily diseases, hunger, thirst, fear, disturbance of the mind, desires, dotage, sleep, affection, anger and pride, arising from egoism—all these are only to those who identify themselves with the body, but not to one who, like myself does not do so. Oh Rajah,

you said I was like a corpse though living. This applies not only to me, but to all the evolved universe, as everything born is subject to death. Oh far-famed king, you said you would punish me. (To this also my reply is thus). If the status of a king and that of a servant were to inhere in a person permanently (in all births), then it would be right on your part to use such sentences as 'I would punish you' or 'you would be punished,' or so on. Even though the distinction of a king and another be not permanent, you may argue that you will be able to punish me so long as you are a king. But if this mind of ours were to give up the distinction of a king and another, then we should find there is no substratum at all left to preserve the distinction. Well, Rajah, will you explain to me clearly who a king really is and who a servant? If you have the egoism that you alone are the king and these alone are the servants, then tell me what I am to do for you. How can any punishment affect me who am like an idiot, a simpleton, a dumb person or a ghost? Even though you come to the conclusion that I am not a contemplator of Brahm, but only a person who is insensible through intoxication, then the punishment inflicted on me by you would serve the same useless purpose as ground flour that is again ground. Do you not think that no amount of chastisement will render a person clever, who is naturally an idiot?" Thus did Bharata Muni, who had sweet patience alone as his rule of life and had destroyed ignorance the cause of body, reply to the king, and went on bearing the palanquin in order to destroy the Prarabdha Karma through his present enjoyment.

Oh Parikshit—Rahúgana, the King of Souvira country, who was travelling, actuated by a desire to know the higher spiritual truths through excessive faith, heard the words of that Brahman which were consistent with Yoga science, and which tended to clear away the doubts in his mind, and at once alighting from his vehicle, fell prostrate on the ground at Bharata's feet. Having giving up all anger against him and the egoism of a king, he addressed him thus:—"Who are you that thus goes about with invisible glory? You are wearing the holy thread. Are you one of those naked ascetics like Dattatreya¹ and other Brahmins? Whose son are you and whence are you? Or are you come here expressly for my welfare? Or are you the Kapila Maharishi, to whose hermitage I am bound for initiation? As for myself I am neither afraid of the diamond hilted sword of Indra, the Lord of gods, nor of the trident of Siva, nor of the staff of Yama, nor of the arrows of fire, Sun, Moon, Vayu, and Kubera (the deity of wealth presiding over the northern quarters). Yet I am terribly afraid of offending a Brahman's family. Therefore deign to answer my questions. You are roaming about like an idiot with all the unsurpassable glory of an immense hidden wisdom. My mind greedily devoured all your words consistent with the science of Yoga. I am here on my way to hear all the spiritual truths—that save one from this cycle of existence—from the lips of Maharishi Kapila, who is the Lord of Yogis, the highest of all

1. He is also one of the minor incarnations of Vishnu.

Rishis,¹ knowing the higher Tatwas and the incarnation of the Lord of Wisdom. Am I to infer that he, the Lord Kapila alone, is himself here with unknown glory to know the doings of the world?

How can I, who am born with all ignorance and fondness for house, family, &c., be able to discriminate the Lord of Yogis? I think you would have been fatigued with the bearing of the palanquin and walking with the load on, just as I am fatigued in a battle, &c. How can you say you are not fatigued? If you argue that fatigue exists not really but only in the worldly sense, I have to contradict it by saying that the universe is real, as it is associated with charity, virtuous actions and others, which are real. When a vessel full of water is exposed to the fire of the hearth, then the water in it is heated; with the heating of the water, the rice in it is heated; with the heating of the rice, its internal parts are heated and cooked. In this illustration, I think you can find no fallacy. So also when the body is heated by the heat of the sun and others, the organs in it are also heated; then with the heating of the organs, Pranas (vital airs) are heated; with the heating of Pranas, there is the heating of the lower mind; and then with the heating of the lower mind, will not the heat be communicated to Atma (the Self) within? So long as a person is a king, so long is he the chastising Lord and the protector of all his subjects. A devotee of the Indestructible never does a useless act like one grinding ground flour. Such a devotee of the Lord by worshipping Him according to his own duties in life is released from all sins. Therefore please bless me with your friendly glances, so that I may be spared the sin of having slighted such a high spiritual soul as yourself through the egoism of a king. Of course, no stain will attach to you through my looking towards you, who look upon all creatures equally, who art friendly to and move with them all and have no egoism for body. But, will not a person born like me, though he be an Iswara (God), be on the road to destruction for the offence of disgracing great souls. Therefore, Oh Lord! please bless me."

ADHYAYA XI.

Summary.—Jadabharata on being thus addressed by Rahúgana, initiated him into the supreme wisdom of Self.

Jadabharata said:—"Oh Rajah, though you are not a wise and learned person, you have adduced arguments well worthy of such a person. As you postulated reality to the worldly concerns (such as universe, body, &c.) which are composed of earth, &c., you are not one of those supreme men acquainted with spiritual truths. Wise men will always associate the worldly concerns with (the enquiry into) the higher spiritual truths. Oh Rajah, this reality of Self that is devoid of all desires and injury to others, is never attained by the man leading a household life through the performances of Vedic rites according to the Karma portion of the

1. Rishis, Mahatmas and Munis mean the same nearly.

Vedas. The illustrations of dreams, &c., are not sufficient to bring home to his conviction the unreality of the happiness of household life. Even the Vedic sentences which are the means of disclosing the esoteric significance of the Vedas, are not able to produce in them Satwic wisdom. When a person's mind is under the influence of Satwa, Rajas and Tamas (qualities), then it is unrestrained and performs virtuous and sinful actions through the organs of sense and action. This (impure) or lower mind, which is associated with Karmic affinities, which has a fondness for sound and other objects of sense, which pervades everywhere through Satwa and other qualities, which is affected by passion, &c., and which is the highest of the organs of sense, the organs of action and the rudimentary properties, wears different bodies in many births, going by different names, and gives the Purusha (the higher mind or ego) higher and lower states through such bodies. This lower mind, which is the cause of the wheel of this mundane existence, is the vehicle body,—formed of Maya,—of the higher mind, and depending for its existence upon the higher mind, and being subject to happiness, sorrow and delusion, produces in all the inevitable fruits of actions which occur at their respective periods of time. Thus the conception of "I," which is merely the product of the lower mind and is of the form of this shining universe in the waking and dreaming states, is falsely attributed to the higher mind, which is no other than the eternal Kshetragna (the Higher Self). Therefore it is that the wise say that it is the lower mind alone which renders the higher mind liable to this mundane existence through egoism, and to salvation through being void of egoism. If this (lower) mind is attracted by sound and other objects of sense, the higher mind is subject to this mundane existence and to sorrow; but if it (the lower mind) is not so attracted, then there is salvation.

To illustrate: When a lamp is lit, whose wick is soaked in ghee, then there arises the flame or light with smoke; but should there be no ghee in it, then the flame attains its real state. So also the lower mind. When it is soaked in sound and other objects of sense, it undergoes many modifications; but when it is not so soaked in them it is devoid of all modifications and attains its real state. It is subject to 11 different modifications through the five organs of action productive of action, the five organs of sense productive of wisdom, and one called Ahankára (productive of egoism). These 11 organs are said to have the properties of form, &c., (which are 10 in number) and the body as the 11th (pertaining to egoism). Form, order, touch, taste and sound—these five are the properties of the organs of sense which are the means of developing wisdom in the mind. Excretion, secretion, lifting, speech and walking—these five are the properties of the organs of action which are the means of developing action in the mind. The 11th property is said to be the knowledge of 'mine' in the body. But some persons class egoism separately as the 12th. These modifications of the mind are differentiated still more, even a hundredfold, thousandfold or ten million-

fold through the five elements, sound and other objects of sense, virtuous or sinful destiny, actions and proper time. But such differentiations have taken place not naturally, nor is one the cause of another amongst themselves. Thus the higher mind which has the lower mind as its vehicle body, sees its (the lower mind's) seemingly real actions in the waking and dreaming states. It also sees the modifications of the lower mind in the dreamless sleeping state. If the lower mind is unaffected then there is the cognition of the pure reality of Paramatma (the Higher Self). Then, Paramatma (the Higher Self) is cognised by the higher mind—that Higher Self which is the cause of the universe, the All-full, the Self-shining, the One void of birth, &c., the Lord of vital airs, organs, etc., the One replete with *gunas* and the Source of all creatures, and that has the higher mind as its body, and is the Ordainer of the higher mind through Maya under his control, just as Vayu is of the form of Prána (vital airs) in creatures locomotive and fixed, and is thus the ordainer thereof, so also, the Lord, Váśudeva (the Higher Self) having entered this universe in the body of the higher mind, is its ordainer.

Oh Indra, of men, so long as a person does not abandon sensual objects and not having conquered passion, anger, etc., and thrown off the yoke of Maya through the dawning of wisdom, does not cognise the Higher Self, so long is he deluded in this mundane existence; so long as one does not find that his lower mind, is the vehicle of his higher mind, the seat of the pains of worldly existence, so long is he deluded in this world. Thus, the lower mind of man produces in him pains, delusions, disease, desire, greed, and malice, as also the conception of 'mine.' Therefore, may you be blessed by the All-Guru, having given up this delusion of the lower mind, which is your own enemy, which waxes strong with indifference, and which is a traitor to your own Higher Self."

ADHYAYA XII.

Summary.—It is stated in this chapter how Jadabharata cleared away the futher doubts of the king.

Rahugana said—"Many prostrations to you who have the world-protecting body of the Higher Self, who have no egoism of body through the enjoyment of self-bliss and have an unconditioned spiritual glory, concealed under the mask of a naked ascetic. Oh, chief of Brahmans, like a good medicine administered to a person suffering much from the disease of fever, or like cool water to a person exposed to excessive heat, even so your words came upon the ears of my ignorant self bitten by the serpent of the base egoism of body. Oh, Sage, versed in the meditation of Brahm, I will clear away the doubts I have had prior to my meeting you, later on, but in your past utterances, there are some things which require explanation, as they are coupled with the truths of the wisdom of Self and Yoga. As I have now a mind really anxious to know the truth, please explain to me in such a way that I may clearly

understand what you say. Oh Lord of Yogis, it is seen clearly that fatigue is generated by carrying a burden; while you were pleased to say that fatigue does not really exist, but only in the worldly acceptance. My mind hesitates greatly to take in this idea."

Being thus asked by the king, who prayed that his mind might be disillusioned of that idea, Jadabharata said thus:—"Oh Raja, this body which is composed of earth and other elements, is moving in this world for a certain reason (hence it is called Jangama or locomotive, otherwise it is called Sthavara or fixed). In this body composed of earth, there are the feet walking on the ground—above the feet, there is the upper part of the feet—above it is the ankle—above the ankle there is the knee—above it there is the thigh—above it the waist—above it the breast—above it the neck—and by its side is the shoulder, and on the shoulders is placed the palanquin, and in it is your body composed of earth, etc., called the King of Souvira. Now, I say you are blind owing to your pride of being the king of the country bordering on the Indus, and believe through the egoism, that this your body alone is Atma. You have not mercy enough to refrain from inflicting severe hardship on these your poor palanquin bearers, who are very miserable owing to bearing this burden under your orders. Therefore, proud as you are, you who are proclaiming that you are protecting your subjects, while such is not the case, are not fit to move in company with wise men. Now, as we find clearly that this whole locomotive and fixed universe has its origin in this world and is dissolved into it again, therefore we can come to no other conclusion than that the earth is the cause of all. Then, diving further into the origin of things and tracing all to Sat (Be-ness), which is known in this world through birth and death, we find that what we call earth has its origin in the highest subtle atoms as it (the earth) is dissolved into such atoms. And these very subtle atoms, which manifest themselves through their effects, are but creations of the mind through ignorance (or non-wisdom). Therefore it is that wise persons do maintain that this universe, which is void of wisdom and gives room to the conception of duality, is nothing but Dravya (substance), Guna (quality), affinities and time, and being composed of matter, is not real through the influence of these; while Vāsudeva, the Hari (Universal Self), who is of the nature of wisdom, who is free from the bonds of Karma, and who is real, non-dual, all-full, all-pervading, unconditioned, self-resplendent, free from the pains of hunger and thirst is the Lord and Essence, and the Real One. Oh Rahúgana, one without the guidance of Mahatmas will never be able to attain the Higher Self, through mere religious austerities, sacrifices, bathing, hospitable reception of strangers, the study of Vedas, or meditation on the gods presiding over water, fire or sun. The chantings and recitations of the attributes, etc., of the Lord, which dispel all idle gossip and talk, produce in a person desirous of emancipation, a real love for the Lord of Devas. I, who am able to cognise the Higher Self through the favour of the higher spiritual men, was a

king of the name of Bharata in my previous life. Whilst I was a king, I gave up all love for objects, and having retired to a forest, performed intense meditation on the Lord. Then through attachment to a beast I failed to realise the end of my human aspiration, viz., emancipation, and was born as a beast. Oh valorous king, I did not lose even then the recollection of my former births by virtue of my previous meditation of Krishna (the Higher Self). Apprehending that the evil effects of birth would again pursue me now, I have given up all association with persons and I am wandering naked, *incognito*. Therefore, a person whose longing for objects is chopped off by the knife of wisdom, arising from association with great and wise men who are entirely free from all worldly objects, reaches the Lord after crossing the waters of this mundane existence."

ADHYAYA XIII.

Summary.—As initiation into higher wisdom is useless unless there is indifference to material objects of the universe, in the person initiated, this mundane existence is compared to a forest with all its dark aspects, productive of indifference.

Jadabharata said:—"All the host of entities of this world, who are hurled into the uncrossable *Pravriti*' (worldly) path through the Maya of Vishnu and who are longing for happiness, ever doing actions happy or miserable, differentiated through the qualities of Satwa, Rajas and Tamas, enter this forest of mundane existence like herds of the same kind. But there, they never enjoy happiness. Oh king, in this forest, there are six robbers who beat and rob each one of these powerless men. In it are terrible jackals which seize there insensible persons, as the wolf the lamb, and are hemming them in on all sides. In it, with various creepers, bushy grass, &c., and jungles, are the cruel and ever-teasing flies and mosquitoes.

Oh king, with a mind ever bent upon his dwelling place, pilgrimage and wealth, does he rove about in all the four quarters of that vast forest. Sometimes, with his afflicted eyes full of the dust raised by whirlwinds, he is not able to know the different directions, and reels round and round giddily like the whirlwind itself. Being much harassed by the buzz of the small invisible insects that swarm about the eyes, and having a mind ever pained by the screechings of the owl, he takes refuge under the shadows of trees, which represent the unattainable desires. Being sore pressed by hunger and thirst, he mistakes the mirage for water and runs after it; sometimes he runs up for water to a dried-up river; at other times sore pressed by hunger, he begs of others for food.

Thus after much trouble, loss of wealth, and the hatred contracted between himself and others in the world, he becomes greatly

1. There are two paths, *Pravriti* (worldly) and *Nivriti* (salvation giving), or southern and northern.

depressed and even as one near death. Thus each entity leaves the body when it comes to danger, is born again and again in other bodies and plays in them, never returning to its starting point. Thus, oh puissant king, never did even the most intelligent of the persons, wandering about in this path, reach his goal. All those brave souls that have conquered even the elephants stationed in all the quarters of this earth, have been fighting among themselves only for the supremacy over it, thus generating malice among themselves and falling a prey to earth itself. Such persons do not attain that state of the Lord which ascetics attain through the abandoning of malice. A person moving in this forest loves to stop and gaze at each seemingly beautiful branch of the trees and the creepers with which it is filled, and becomes quite enamoured with the sweet notes of birds perched on them. May you, who have been hurled into this forest of mundane existence through the Maya of the Lord, be relieved from the government of your kingdom. May you, looking equally upon all creatures and giving up all love for objects, be able to find the shore of truth, after clearing off this forest of worldly existence with the sword of extreme wisdom through the contemplation of Hari, the Lord."

Then the king addressed the following words to Bharata Yogi: "Oh chief of Brahmans—of all births, the birth as a man is the highest. Therefore of what avail are other births or births of devas (gods) in heaven? What is the use of being born as a man if one is not able to associate with great persons as yourself, when one has an uncontaminated mind through the cognition of the Lord of the senses? Through simple association with you for a period of a muhurta (48 minutes), all my perverse ignorance has vanished. It is no wonder therefore that there arises an unalloyed faith towards the Lord in one who frees himself from all his sins, through the dust of the feet of the Lord's great devotees. I therefore offer my most devout salutation to those great Brahmans."

Sri Suka said—"Oh Parikshit, Bharatamuni of ineffable glory, the son of a Brahma-rishi, initiated Rahú-gana, King of Sindhu country, into the higher spiritual truths of Self through his all-grace, though he was disgraced at first by the king, and having blessed him, who prostrated at his feet with true faith, thereafter roamed about in this earth with a heart like a full ocean and free from all passions, desires, &c., which arise through the organs of sense. Then the king of the country of Souvira having known the higher truths through association with wise men, attained the truths of the Higher Self and gave up all conception bred out of ignorance that this body alone is Atma (the Self). Oh Parikshit, do you not see here a clear illustration of the wonderful glory achieved by the King of Souvira through the getting of the favor of Bharata-muni, the devotee of the Lord. Thus you will find that great results are achieved by serving devotees." Thus said Suka the Brahma-rishi, to which Parikshit, the great king, said thus:—"In this path of the worldly existence of men as related by you the all-wise one, the things stated therein emanating as they do from the brain of a wise person, are such that

ignorant minds like mine cannot easily comprehend. Therefore I hope you will enlighten me as to this mysterious path of mundane existence with all the details of comparison and the true meaning."

ADHYAYA XIV.

Sri Suka said:—"All the entities of this universe thinking that this body alone is Atma, attain this forest of miserable mundane existence which is like a burning-ground, being hurled into it through Maya of Vishnu, the Lord, the ordainer in the uncrossable worldly path of the six organs, which are the means of enjoyment in all the bodies which unite and separate and which are generated by good and bad actions, differentiated through Satwa and other gunas (qualities). There they are subject to the three¹ kinds of pain and are unable to reach the path of faith pointed out by the devotees of the Lord. In that forest the robbers², called the organs, are perpetrating all kinds of cruel actions. Now the wealth which persons acquire in this world after much effort, if utilized for the spiritual ends of the contemplation of the Supreme One, is said to be the real wealth conducive to the attainment of the higher world; but if that wealth which ought to be utilized for higher objects, is used by thoughtless persons who have no control over their organs and long after objects—for such purposes as the gratification of sight, touch, hearing, taste of substances and odour, as also (love), thought and the carrying out of it, then it is that the robbers, (*viz.*,) organs, walk away with them. Besides this wealth, in the case of one fond of family, there are also wife and children that fall victims to these robbers. Like a sheep carried away in our very midst by a wolf, so also are carried away—in the very presence of a person who centres his whole affection on his family and is a niggard—by the robbers called the organs, his wives and children, as also his carefully hoarded up wealth which ought to be utilized for spiritual purposes. A Kshetra (field) however much it is ploughed up every year, will be rank with plants, creepers and grass if it is not ploughed up after burning the stalks adhering to the earth and left after reaping³, so is the household life rank with Karma (weeds), and therefore called Karma-kshetra. Should the land called the household life be not burnt up by the fire of wisdom, then the weeds of Karma will never be destroyed. Just as a vessel having camphor lighted up in it, preserves yet the Vāsanas (odour) of the camphor, though the latter is gone, so this household life is the seat of Karma through the inextinguishable Kármic Vāsanas (affinities).

Thus a person leading a household life (subject to organs) has a wealth which is ever coveted and appropriated by low degraded per-

1. Pains produced in the body, by the elements and by the gods.
2. The six robbers are here the five organs of sense and the lower mind.
3. This refers to the custom of burning the stalks left after harvest in order that weeds which give out their seeds between the harvest season and the next sowing season may not grow out of such seeds.

sons having the stings of forest mosquitoes and flies, and by such as locusts, birds, thieves and rats. However much he is afflicted by them, he is ever whirling in this cycle of existence in the one path, and through excessive desire arising through ignorance fancies this unreal world to be real and to be like a Ghandarva (beautiful) city ever viewing it with eyes of delusion. Being ever intoxicated by such things as drink, food and married life he roves about in all the seemingly beautiful places in this world being a victim to desire. In one place he observes gold which is the source of all sins, and runs after it through the influence of the Rajas quality in him which is of the color of that gold. In another place actuated by a longing for house, wealth and pilgrimage, he wanders here and there in the forest of worldly existence. Then again giddy through the whirlwind of passion for women, he loses all sense of respect, being under the influence of the excessive passion generated by Tamas quality. Just as a person whose eyes are filled with dust is not able to see the different quarters, so also he does not observe and pay respects to the several gods presiding over the several quarters who are witnesses to his losing all sense of self-respect. Though he was prostrated in one endeavour of his, yet he loses sight of it, and hunts after the same which exists only as a mirage. At one time like one who falls ignorantly into a waterless ditch through association with bad men, he falls self into the clutches of hypocrites who land him into trouble both in this and the higher worlds.

Sometimes he revels, as in the happiness of a dream, in the hereditary spiritual honor of his family, though perhaps his father and his other ancestors had been victims to mere desires and were not such as he thinks them to be. Sometimes being prompted by a desire to scale the mountain of the many rituals pertaining to a person in household life, and being ever impeded by worldly business, he is of an afflicted heart and is like one walking on thorns and rough earth. In another part of the forest you will find another angry with his wife and children through the excessive energy created by the unbearable fire in him. This very same person is in the next moment seized by the boa-constrictor of sleep, and being enveloped in Tamas, falls prostrate, insensible, like a cast off corpse, in a deserted part of the forest. Therefore it is stated by the wise that in this world and the next, the Karma of the (Pravrithi) worldly path of Atma is the seat of the origin of the cycle of births and deaths.

Such are the miseries one meets with in this world. Misery and happiness, birth, old age, death and others that should be given up, are incidental to this path. Thus being sore-pressed by the many pains of this worldly life and making new friends when old ones get into danger, he is bound by the bonds of worldly existence, subject to grief, delusion, pain, festivity, fear, wailing, joy and singing, and never tries to relieve himself from it through the grace of a guru even when groaning under the heavy load of grief in this path. The wise do say that

the goal of this path is that one from which all this locomotive and fixed universe sprang.

That path of Yoga which is only attained by ascetics, Munis and those who keep under control their mind free from the attractions of objects, is never reached by men of the household life as they are laboring merely under delusion. Even Raja-rishis,¹ though they conquered the elephants stationed in all the quarters, were not able to attain this Yoga-path, and died in the battle-field since they fought for the attainment of power only on this earth. Even those who have liberated themselves after great efforts from all miseries, after enjoying those (in this birth), which resulted from their former karmas, get themselves into the wheel of worldly existence by entering again into the worldly path. In the same manner those also who go to the Swarga world (Devachan) are again born in this world at the expiry of the enjoyment of their virtuous actions. Oh Rajah, no other king will be able to even realise in his mind the marvellous spiritual power of Bharata who was the son of Lord Rishaba, a Raja-rishi and a Mahatma. He gave up in his young age all love for wife and children, to even the companionship of virtuous men and his kingdom, through intense devotion to the Lord. Is it a wonder therefore, if I tell you, that he did not care for even Maha Lakshmi² (the great goddess) who is prayed to by the gods and who confers bounties on all who ask her? For to those great men who have their whole desire and mind centred on the Lord even, the fruits of salvation are useless. Now, therefore, what king, think you, on hearing his story will not follow the path of Bharata who gave up his earthly life on the pronouncement of those noble words "Salutations to Hari, the ordainer of all." Whoever hears of this noble life of Bharata will reap all fruits flowing from the Higher Self."

Om Tat Sat.

"It is the custom of people to go to unfrequented places and country places and the sea-shore and the mountains for retirement; and this you often earnestly desired. But after all, this is but a vulgar fancy, for it is in your power to withdraw into yourself whenever you desire. Now one's own mind is a place the most free from crowd and noise in the world, if a man's thoughts are such as to ensure him perfect tranquillity within, and this tranquillity consists in the good ordering of the mind. Your way is, therefore, to make frequent use of this retirement to refresh your virtue in it. And to this end be always provided with a few short, uncontested notions, to keep your understanding true, and send you back content with the business to which you return."—*Marcus Aurelius.*

1. There are three classes of Rishis—Raja-rishis, Deva-rishis and Brahma-rishis.

2. There are said to be eight Lakshmis, each goddess conferring any bounty asked for by the devotee, such as wealth, &c.

A TRANSLATION OF THE SANKHYA-TATTWA-KAUMUDI OF VACHASPATI MISRA.

(Continued from page 97.)

THE author now sketches the divisions which have been laid down by other systems also—"Inference is of three kinds," *i. e.*, the special divisions of Inference are three-fold—(i) The *a priori* [Purvat—the inference of the effect from the cause, as of rain from the gathering of the clouds], (ii) The *a posteriori* [Seshavat—the inference of the cause, from the effect, as of rain from rise in the river], and (iii)

Inference from the perception of species or class [Inference based on relations other than the causal, as of substantiality from earthiness]. Of these again, the *a priori* or *Synthetic*, is two-fold:—

(1) The *affirmative (Vita)* and (2) the *negative (Avita)*.^{*} That which is based on affirmative concomitance, is *Vita*; and that based on negative concomitance, the *Avita*. Of these *Avita* is *Seshavat (a posteriori)* or analytic). *Sesha* is that which remains; and the Inferential knowledge having this remainder for its subject is called *Seshavat*. As is said†—"The case in question being excluded, and (the qualification) not found elsewhere, the idea of the remaining (object) is *Parishesha*." [Vátsáyana Bháshya on the Nyaya Sutras]. Examples of this *Avita* Inference, founded on negation, will be given later on [Káriká IX]. The *Vita* is two-fold—*Purvat (a priori)* and *from the perception of species*. Of these *Purva* is that whose object is such as has the characteristics of its species known; and the Inferential knowledge of which this forms the substance is *Purvat*; as from the existence of *smoke* is inferred the existence of an individual *fire* in the *mountain*, the characteristics of the species 'fire' having been previously perceived in the culinary hearth. The second kind of *Vita*—the Inference based on the perception of the species—is that which has its objects, such as has the characteristics of its species (previously) unknown; of this class are all inferences with regard to the sense-organs; because in all inferences of this kind, the existence of the agent of the perception of colour (*i. e.*, vision) is inferred from the fact of its being an action (and as such necessarily caused). Though the characteristics of agents in general have been perceived in axes, &c., yet those of the species of the particular kind of agents—the sense-organs which are inferred to exist as causing the perception of colour, &c., are nowhere perceived. Nor are the individuals—the particular sense-organs—making up the class

^{*} The *Vita* has an *A* proposition for its major premiss; and the *Avita*, an *A* proposition, converted, *per accidens*.

† As for instance, in a proposed inference of the form—sound has earth for its substrate, since it is a quality—the possibility of sound being in earth being excluded on the ground of its never being concomitant with smell, the quality specific of earth; and there being no possibility perceived, of sound being located anywhere else, the belief of sound being a quality specific of *Vril (ákása)*, is known as *Parishesha*.

'Sense' perceptible to our mortal eyes; as are those of the class 'Fire.' In this lies the difference between the *Purvat (a priori)* Inference and the *Sámányatodrishta* (Inference based on the perception of the species); though they resemble each other, inasmuch as both are *Vita* (affirmative). Here (in *Sámányatodrishta*) *drishta* = *derisána, i. e.*, perception; and *Sámányatah* = of *Sámánya, i. e.*, species or class; to *Sámánys* is added the affix *Tasi* substitutable for every case ending.* Thus then the term means—"The Inference," consisting in the seeing of the individual of a species whose general characteristics are not known. All this has been fully explained by us in the "Nyáyavártika-tatparyatika," and is not repeated here for fear of being too prolix.

Since the comprehension of the connection of words (in a sentence) is preceded by a process of inference with regard to the cause of action of the experienced youth directed, on hearing the words of the experienced director, and further, since the comprehension of the meaning of a word is due to the knowledge of its sense connection,—therefore *Trustworthy Assertion* is preceded by, and based upon, Inference. Hence, after having defined Inference, the author next defines *Trustworthy Assertion*.

'Trustworthy Assertion' is merely a statement of the term to be defined; the rest is the definition. 'True' means 'proper;' hence 'true revelation' means 'proper revelation.' *Sruti* is the knowledge or comprehension of the meaning of a sentence by means of sentence. This is self-proved. It is true, since all faults and doubts with regard to it are set aside by the fact of its proceeding from the Veda, which is superhuman. Thus also the knowledge obtained from Smritis, Puránas, &c., which are founded on the Veda, becomes true. To the primeval Kapila, in the beginning of the Kalpa, we may attribute the reminiscence of the *Sruti* studied in his previous birth, as we recollect, after the night's sleep, the occurrences of the previous day. And so did the revered Jaigishavya, in his conversation with Avatha, speak of his reminiscence of his births extending over such a long time as ten Mahákalpas: "By me, evolving through ten Mahákalpas, &c." By saying 'true revelation,' all pretended revelations, such as those of Sákya, Bhikshu, &c.,—have been set aside. The invalidity of these systems is due to their making unreasonable assertions, to want of sufficient basis, to their making statements contradictory to proofs, and lastly to their being accepted only by *Mlechchhas* or other mean people. 'तु' distinguishes "Trustworthy statement" from Inference. The meaning of a sentence is the fact to be proved; sentence or word is not its property; and as such could not be its predicate. Nor does a sentence, expressing a meaning, stand in need of the comprehension of the connection; since the sentence of a new poet, previously unknown, expresses the meaning of sentences touching unknown regions.

The definition of *Trustworthy Assertion*, given in the Káriká, explained.

Smritis and Puránas included in "Apta-Vachana."

* Here, of course, having the force of the Genitive.

Having thus defined proofs, generically as well as specifically, the

The other proofs postulated by other systems shown to be included in the three already defined.

But the knowledge produced by this statement is nothing more than that produced by our "Trustworthy Assertion."

Analogy or Upamáná shown to be included in Apta Vakya.

The knowledge that the term 'gavaya' denotes some object resembling the cow, is also nothing more than Inference. The object with reference to which experienced persons use a particular term, comes to be denoted by that term, in the absence of any other object (that could be so denoted), e. g., गौं is denoted by गौ. In the same manner experienced people having asserted that "the object denoted by the term 'gavaya' resembles the cow," the term 'gavaya' comes to denote something resembling the cow;—and this knowledge is purely Inferential. The cognition of similarity of the perceived 'gavaya' with the cow is mere Perception; hence, the cow being recalled to memory, the cognition of the 'gavaya's' similarity thereto becomes perception, pure and simple. And further it cannot be urged that the similitude existing in the cow is different from that in the 'gavaya,' since the similarity of one species with another consists in both of them having a common mode of the conjunction of their various parts; and this common method of conjunction can be one only; and this being perceived in the 'gavaya,' must be the same in the cow also. Thus (we find) that nothing is left to be proved when Analogy could be applied to advantage. Hence Analogy is not a distinct Proof.

Similarly Apparent Inconsistency (Arthápati) is not a distinct

Apparent Inconsistency (Arthápati) shown to be included in Inference.

Proof. For the case of the assumption of the living Chaitra being outside, when he is not found at home, is cited as an instance of Apparent Inconsistency. To us, Sánkhyas, this is nothing more than Inference. A particular object being non-pervading or finite, when not found in one place, must be in another. The major premiss—in the form, that a finite object being in one place cannot be in another—is easily got at, with reference to our own bodies. Similarly the cognition of the external existence of an existing object, is arrived at or inferred, from the mark of its not being *in* the house; and this is purely Inferential. Chaitra's existence somewhere else cannot set aside the fact of his non-existence in the house, and as such, non-existence in the house could, very reasonably, be urged as a reason for his being outside. Nor does the fact of his non-existence in the house cut off his existence altogether; and consequently his entity could be said to retain itself outside. For does Chaitra's non-existence in the house contradict his existence *in toto*, or merely his existence in the house? The former alternative cannot stand, the subjects of the two propositions being different.* If you say that by the general

* It is only when two statements are made with regard to one and the same subject, that they contradict each other; which is not the case in the present instance.

assertion—"he must be *somewhere*" (without any definite place being mentioned), any particular place—even the house—may be implied; and as such the non-existence in the house becomes uncertain; and thus there being co-subjectivity between the two propositions noticed above, they would contradict each other,—we reply: No: because the non-existence in the house having been ascertained by proof—perception, in the present instance—cannot be set aside, on the ground of uncertainty, by the doubtful fact of his existence therein. It is not proper to assert that his proved non-existence in the house, while overthrowing his uncertain existence therein, would set aside his existence *in toto* and set aside all doubt (of his existence in space). Because Chaitra's existence *in the house*, being contradictory to his proved non-existence therein, is overthrown by this latter; not so his existence *in toto*; since this latter fact is altogether disconnected with the non-existence *in the house*. Thus it is very proper to say that the external existence of an entity is inferred from its characteristic of its internal non-existence. Hence the assertion—that the subject of *Arthápati* is the removal of contradiction after due consideration of the strength of two contradicting proofs—is set aside; for there is no real contradiction between the particular (the proof of non-existence in the house) and the general (that of mere existence). The other examples of *Arthápati* may similarly be shown to be included in Inference. Hence it is established that Apparent Inconsistency (*Arthápati*) is not a proof distinct from Inference. Negation

Negation (Abháva) shown to be included in Perception.

(Abháva) again is nothing more than mere Perception. The Negation of a 'jar' is nothing more than a particular modification of the Earth characterised by absence. Since all existences, with the single exception of Consciousness or Intelligence (*Chit—Sákti*), are momentarily undergoing modifications, all of which are perceptible to the senses; therefore there is no ground left uncovered by Perception for which we could postulate a distinct proof, Negation (Abháva).

"Probability" (*Sambhava*)—e. g., the knowledge of the existence

Probability (*Sambhava*) shown to be included in Inference.

of lesser weights in greater ones—is also an instance of Inference. The heavier weight is known as not capable of existing without the lesser ones; and this fact leads to the belief in the existence

of the latter in the former. That is called "Rumour" (*Aitihya*), by the Sánkhyas, whose first speaker is unknown, and which is handed down by mere tradition—e. g., 'an *aksha* (a spirit) resides in the Vata tree.' This —Rumour—is not a proof; since it is doubtful

Rumour (*Aitihya*) discarded, as affording doubtful testimony.

owing to the fact of the first speaker being unknown. "Trustworthy Assertion," however, is that of which the speaker is known to be veracious. Thus the three-foldness of proofs is established.

Thus have been defined severally the different kinds of proof, with a view to demonstrate the existence of the *Manifested*, *Unmanifested* and the *Knowing*, of these, the *Manifested*—earth, &c.,—are perceptible in

their true form, even to the common ploughman. And similarly the *a priori* Inference with regard to the existence of fire in the mountain, could easily be arrived at through the mark of the smoke; and such being the case, a system of philosophy expounded for the sake of these, loses much of its importance and necessary character. Hence what is difficult to be got at should be explained by philosophy. Consequently the cases of application of the different proofs are laid down.

KARIKA VI.

Knowledge of supersensuous objects is obtained through Inference—the *Sámányatodrishta*. What the cases of application of the different proofs. is not proved by this is proved by revelation.

The particle ऽ distinguishes the *Sámányatodrishta* from Perception and Inference *a priori*. Through the *Sámányatodrishta* Inference there arises knowledge of *Pradhána** (Primordial Matter or Nature), and the soul, both of which transcend the senses,—and this knowledge is intellectual ascertainment, the reflection of Intelligence or Consciousness (*Chaitanya*). The above implies the application of the Seshavat (Negative) Inference also. Then, does the *Sámányatodrishta* Inference apply to all objects transcending the senses? If so, we shall have to deny the existence of the Great Principle (Mahat), &c., as also of the gods in heaven. Hence it is said—“*By this, &c.*,” and as a simple? “by this” would suffice to give the required meaning, the ‘८३’ must be taken as referring to Seshavat (Negative) Inference.†

Here it is objected—granted all this. But the non-perception of such objects as ‘sky-flowers,’ &c., leads to their being understood as non-entities; in the way we might infer the non-existence of Nature, &c., (which are not amenable to perception). This being the case, why have recourse to the various kinds of Inference for the sake of these latter?

The reply is—

KARIKA VII.

“(Non-perception arises) from excessive distance, extreme proximity, destruction of the sense-organs, absence of mind (inattention), subtlety (or minuteness), intervention (or the existence of some intermediate barrier), predominance (of other objects), and from intermixture with other like objects.”

*Henceforth *Pradhána*, *Prakriti* or *Avyakta* will, for the sake of simplicity, be translated as ‘Nature.’

† There is a difference of opinion among Commentators as to the explanation of this *Káriká* especially the first half of it. *Váchaspati Misra*, as we have seen, explains it as—‘we have a knowledge of supersensuous objects, through the *Sámányatodrishta* Inference.’ *Gaudapada* takes it the same way. But *Náráyana Tirtha* explains thus—“In ‘*Sámányatah*,’ the affix ‘*tas*’ is substituted for the genitive case-termination. Thus the meaning is that of all (generic) objects amenable to the senses, we have a knowledge from *Perception*, &c.” This last is the sense accepted by *Davies* in his translation. But the former interpretation appears the more reasonable. Because it cannot be said that Inference does not apply to objects amenable to the senses. *Davies*, in a foot-note *in loco*, says that ‘*Sámánya*, does not mean, &c.’ But he loses sight of the fact that “*Sámányato drishta* is the technical name of a particular kind of Inference.

Reviews.

LUCIFER:—The October number of *Lucifer*, taking it altogether, is an interesting one. There is a short chatty article on “The Eighth Wonder,” by an “Unpopular Philosopher.” The article, in question, was written by H. P. B. in 1889, but not published. Readers of the early numbers of *Lucifer* will remember “the Unpopular Philosopher” well.

G. R. S. Mead has a simple and clearly written article on “Theosophy and Occultism.” “The experience of an Astral Tramp” is interesting and reminds one somewhat of one of Edgar Allen Poe’s weird tales. “Problems of Life,” translated from “The Diary of an Old Physician,” is again continued. “Life and Death,” by Archibald Keightley, is well worth reading. We particularly call the attention of readers to the articles on “The Seven Principles of Man,” by Annie Besant. These are luminous expositions of this branch of Theosophical teaching and should be read by every one who wishes to have in his mind a clear idea of the subject, and one which he can put before inquirers and beginners.

THE PATH:—Perhaps the best article in the October *Path* is the thoughtful one on “Karma and Free-will,” by Archibald Keightley. W. Q. Judge’s paragraphs on the subject of “Why races die out,” contains valuable hints which readers can amplify for themselves by the study of the *Secret Doctrine*. Another *enfant terrible* of the “Antonina-Pillakatuka” type seems to have turned up at the *Path* “Tea Table,” where it makes considerably more noise than is usual for infants of a tender age. The “Tea Table” has not been so interesting of late, and there is rather a tendency to restrict its conversation to the subject of abnormal children.

LE LOTUS BLEU:—*September*.—*Le Lotus Bleu* has reincarnated under better circumstances. The present issue is a marked improvement both in quality and quantity, and our French brethren are to be congratulated. An effort is being made now to make the journal, as it should be, the official organ of the Society in France, and in fact to put it on the same basis as our other magazines.

The present number opens with a good article “*La Théosophie Ce qu’elle est et ce qu’elle n’est pas*,” by the well-known writer *Amaravella*. The remainder of the magazine includes interesting articles on “Theosophical Work” and “Cremation.” We wish the *Le Lotus Bleu* every success in its new life.

HINDU MAGAZINE:—We have received the first number of this paper, and read it with much pleasure. The articles on “The Hindu System” and “Suttee” are especially interesting. The magazine should have a large number of readers among English-reading Hindus. The Editor is already well-known in the Indian literary world. S. V. E.

LE SERPENT DE LA GENESE:—(Livre 1) LE TEMPLE DE SATAN.*
(S TANISLAS DE GUAITA).

THIS is a large work of some 500 pages by an author who is already well-known for his essays on the *Sciences Maudites*. The present book, *Le Temple De Satan*, which is the first instalment of the synthesing work *Le Serpent de la Genèse*, deals in seven chapters with the various phases of Western Magic

* Paris, Librairie Du Merveilleux, 29, Rue De Trévise.

and Sorcery. There is perhaps too much of 'Trial Reports' and dry historical detail in some parts of the work, which make it less interesting than it would otherwise have been. With this exception, the book should prove interesting to Western occultists and students of ceremonial magic.

The first chapter deals with the occult mystery *Le Diable*, concerning whom Eliphas Levi and his school have written and said so much. The Devil is defined here as elsewhere, as *L'Esprit du Mal* of the Universe, and the 1st chapter of the book deals with the various forms and guises under which this spirit manifests in the universe. A number of ancient rites and ceremonies instituted by "Avatars of Satan" are described: but the author seems to be rather sweeping in his denunciations of *Mysteries* in general. However much the rites of *Mendes* and similar ceremonies merit the title of—impure, those of *Bona Dea*, which are also included by the author under this head, are at all events considered by many occultists as among some of the more esoteric mysteries. Though they may doubtless in the later days have degenerated, it is scarcely fair to refer to them as impure.

Chapters II and III treat respectively of "The Sorcerer" and "Sorcery." There is nothing particularly striking or original here, and we pass on to Chapter IV. "La Justice Des Hommes," which is in a measure the most interesting chapter in the book. This part of the work considers the treatment that most of the famous occultists of the West have received at the hands of mankind. Though many of the names mentioned in this chapter can hardly be associated with *Les Sciences Maudites*, still the information given is valuable. Especially valuable is that which shows the connection between the occultists and that upheaval of social, religious, and political thought which unfortunately ended so disastrously in the French Revolution. Information about the lives and acts of men of the St. Germain and St. Martin type is always interesting and equally difficult to obtain. The concluding portion of the volume deals with modern "Avatars" of Sorcery, including Jean Baptiste and Eliphas Levi.

Taken altogether, the book somewhat belies its title, and has therefore more chance of attracting the attention of occultists who aspire to something beyond *Farfadets* (hobgoblins) obsessions, invocations, and the other concomitants of *Les Sciences Maudites*. The book contains many illustrations. The portraits of Cagliostro, St. Martin and others are good. The remaining illustrations of sorcerers, elementals, &c., are not particularly attractive or valuable.

S. V. E.

THE following have been received and will be noticed in due course. *Theosophical Christianity*, by L. S.; *A Lecture on the Christian and Hindu Doctrines of Providence*, by C. Venkatachalam Pantulu Garu, also *A Lecture on the Christian and Hindu Doctrines of Creation*, by the same author; *Aryan Traits*, by Kailas Chandra Mukherji, M. B., *The Indianapolis Letters on Theosophy*, by Alexander Fullerton, and *The A. B. C. of Theosophy*, by H. Snowden Ward.

"THREE spirits live in and actuate man; three worlds cast their beams upon him; but all three only as the image and echo of one and the same, all constructing and uniting principle of production. The first is the spirit of the elements; the second the spirit of the stars; the third is the Divine Spirit."—*Paracelsus*.

Correspondence.

THEOSOPHY IN WESTERN LANDS.

[From our London Correspondent.]

LONDON, October 1891.

THE hubbub in the daily press, euphoniously termed "The Theosophical Boom!" is now subsiding a little; the "Silly Season" is drawing to a close, folks are returning to town, and Parliament will soon meet again. But that the general and widespread interest excited in Theosophy, by the late commotion in the newspapers, will thereby be brought to an untimely end is certainly not likely to be the case. "Seeing is believing," says a homely old adage, and the sight of St. James' Hall well filled, and that with a deeply serious and intellectual audience, on the evening of the 9th instant, to listen to Annie Besant on *Theosophy and Occultism*, was calculated to press home the conviction that the Theosophical ball has indeed been set rolling in dead earnest, and that it will take a good deal more than its opponents imagine to stop its onward progress—the momentum is far too great.

This particular lecture was well reported by all the great London dailies the next morning, headed by the *Times*, with nearly a column, and a leader into the bargain the next day! The writer, of course, deprecated the Theosophical movement more or less, and was amusingly behind the age in the matter of authority, quoting Faraday in support of the argument that the "dreamers" of all generations were barren as to any practical result of their dreams on, what we should call, the physical plane. Probably this particular leader-writer was ignorant of the fact that an equally great authority—Sir John Herschel—once wrote, with regard to these very so-called "dreams:"—

"The question, *Cui bono?* to what practical end and advantage do your researches tend?—is one which the speculative philosopher, who loves knowledge for its own sake, and enjoys, as a rational being should enjoy, the mere contemplation of harmonious and mutually dependent truths, can seldom hear without a sense of humiliation. He feels that there is a lofty and disinterested pleasure in his speculations, which ought to exempt them from such questioning. But if he can bring himself to descend from this high but fair ground, and justify himself, his pursuits, and his pleasures in the eyes of those around him, he has only to point to the history of all science, where speculations apparently the most unprofitable, have almost invariably been those from which the greatest practical applications have emanated."

These last few sentences (which I have italicised) were practically the text taken by Annie Besant in a very able letter she wrote to, and which was inserted by, the *Times* a few days after the appearance of the leader in question.

The three addresses delivered in Glasgow on the 11th instant, by Annie Besant, drew crowded audiences, and most of the leading Scotch papers next day contained good reports of the lectures, more especially of the one in the evening, on Theosophy. Hypnotism was taken as the subject for the morning lecture—treated of course from a Theosophical standpoint—and here Mrs. Besant's practical study and experience stood her in good stead; in the acknowledged facts of hypnotism we have at least a certain proof of the occult hypothesis, and are, moreover, far more aware of the terrible dangers

run by its use—indiscriminate or otherwise—than are the ordinary British public, who accept evidence and theories second-hand from their Science teachers, who, as a rule, refuse to entertain the Occult hypothesis for a moment, even so far as to “give it a trial.” Prof. Lodge was indeed a bold man!

The lecture at Nottingham on the evening of the 17th instant was remarkably well received and fairly reported. Here Mrs. Besant took *Theosophy and Occultism* as her subject, and one can scarcely believe one's eyes when one reads, in an Editorial note in one of the Nottingham papers:—“It goes without saying that the lecture was eloquent.....suggestive [it must have been to everybody. I enjoyed it, and have tried to understand it. The result is not complete failure. *It is no fooling matter.** I know it is easy enough for any one to distort and ridicule any philosophy,” and so on.

Others of the Head-quarter staff, beside Annie Besant, have been delivering successful lectures; and our General Secretary is developing quite a talent in that direction. He, and our brother E. T. Sturdy have just written and brought out, a couple of new pamphlets for general distribution. The need for short yet able expositions of elementary Theosophy, has long been a crying one, and I am glad to say other pamphlets by equally well-known writers are to follow shortly.

Then our brother Herbert Burrows has been lecturing again to Christian congregations, and that by the express invitation of their ministers. In one case it was by the invitation of the Rev. Fleming Williams, Minister of the Congregational Church, Rectory Road, Stoke Newington, that Mr. Burrows gave an address (at which Mr. Williams took the chair himself) and was most warmly and sympathetically received and listened to by a very large audience. Mr. Williams is a very well-known and liberal minded man, an Alderman of the London County Council, which gives him an influential position. Mr. Burrows tells us that he has had numerous letters from members both of Mr. Williams' congregation and from members of that of the Congregational Church, Averley, where he also lectured a few weeks ago, and where the Minister took the chair for him, the attendance being very large and the audience exceedingly interested and attentive. In one of the letters which Mr. Burrows received, occur a few most pertinent remarks worth quoting. Says the writer:—“The calm, temperate, philosophic—I was going to say, Christian—manner in which the address was delivered, was altogether admirable. In this respect the whole thing was, if you will allow me to say so, a fine example to those religious teachers who are so ready to lament your ‘lost’ condition. I do sincerely hope that your earnest words will at least have the effect of leading our Averley friends to examine the foundations of their beliefs—and, more than all, to feel that all who join with patient earnestness in the sacred quest of truth (wherever such quest may be had) are fellow-travellers towards a.....finer, diviner, spiritual condition...” And much more to the same effect. Surely the spirit of true brotherhood is beginning to leaven, though it may be but slowly, even the churches; and lectures by Theosophists so well able to deal with the difficulties of Christians as our brother Herbert Burrows, do much towards bringing about so desirable a state of things as that revealed in the portions of the letter I have quoted.

We are establishing an Oriental Department over here now, which it is hoped and believed will be very greatly appreciated. We know too little of the vast store of the treasures of knowledge and spiritual wisdom buried in the

* The italics are mine, A. L. C.

sacred books of the East, though we are yearly learning more. I believe we are practically reproducing the material sent over to New York, thus enabling both the American and European Sections to benefit by the labours of the same Pundit; an immense advantage to us, of course.

You may be glad to know, too, that Annie Besant's lectures are being brought out in pamphlet form, uniform with *Theosophy and its Evidences. The Sphinx of Theosophy*, a lecture delivered last year at Steinway Hall, London, is already out; and the St. James' Hall lectures of the 9th instant is in the press. St. James' Hall, I omitted to say, holds between three and four thousand people, and the audience assembled there on the 9th was the largest Mrs. Besant has yet addressed in London, on Theosophy.

I think the “Character Sketch” in the current number of the *Review of Reviews* comes fairly under the head of Home gossip. We have all read Mr. Stead's account of Mrs. Besant's life with the greatest pleasure, and think he does no more than justice to her when he says:—“I have had the good fortune to know many of the best women of our day, but I do not know one to whom I would turn with more confidence, if I wanted a perfectly faithful expression of what, on the whole, I should expect to be the mind of Christ on any practical question of life and action.” One instinctively wonders what Mr. Stead's more orthodox fellow-Christians will say to this honest expression of opinion! The “Character Sketch” is prefaced by the portraits—seven in number—of “A group of prominent Theosophists,” which are perhaps as good as could be expected, but personal friends of certain members of the said “group” have been heard to make great lamentation over the presentiments of their brethren, which are to travel over all the civilised world, as a presumably faithful representation of the originals.

“Theosophy,” according to Mr. Stead, “is the natural child of the marriage of Christianity and Buddhism.” That this child finds no special favour in his eyes, may be gathered from much that follows the definition I quote, but which is too lengthy to reproduce here; and after all you will probably have seen it for yourselves by this time.

The overcrowding of our Thursday evening Lodge meetings has, at last, by its persistency, forced the members to protect themselves, and obtain time for real study, by arranging to meet every Saturday evening in the Lecture Hall; these meetings being absolutely “restricted to members only.” The Syllabus is a most attractive one, accompanied as it is by the notice that “no dates are fixed, as the Lodge will give to each subject such time as is necessary for its full discussion.”

This Syllabus has already been under discussion—the first few clauses of it, that is—for two successive Saturdays with the greatest possible success, the meetings harmonious and discussion general, in some instances shewing real study on the part of members. Towards this entirely happy result the “Secret Doctrine” classes have contributed very greatly.

To return to the *Review of Reviews*, it is amusing to find Mr. Stead seriously referring to Theosophical views on suicide, in “The Progress of the World,” in connection with Gen. Boulanger's somewhat melodramatic though tragic end:—“If,” says Mr. Stead, “the creed of the Theosophists be true, suicide is surrounded with terrors at least equal to those of Dante's hell;” and goes on to refer to a story, which he terms “simply awful,” now running in the pages of *L'Initiation*. Then we find a couple of cartoons on Theosophy, reproduced among the “Carricatures of the Month,” from *Ariel* and

Funny Folks; and a notice of Annie Besant's September number of the series of papers on "Man's Principles" (which, by the by, Mr. Stead calls "members") now appearing in *Lucifer*, among the "Leading Articles in the Reviews," in which the diagram is reproduced for the benefit of the general public.

The *Pall Mall* of a few days ago contained a curious little announcement that "Count Tolstoi is now studying Madame Blavatsky's books," or words to that effect; which, if true, is, after all, not so very surprising, as we have much in common with the devoted enthusiast and reformer upon whom H. P. B. herself wrote so eulogistically in an early number of *Lucifer*. The article was, if I remember rightly, a very long one, and entitled "A true Theosophist." If Count Tolstoi should happen to stumble upon it in the course of his Theosophical researches, he may be not a little surprised to find himself enrolled, so long beforehand, among our ranks!

Judging by the supply, the demand for Tales, long and short, probable and improbable, in which the chief interest turns on hypnotism, mesmeric and magnetic influences—must be enormous; for one meets them in the pages of magazines and runs across them in book and pamphlet form in ever-increasing numbers. "Shilling Shockers" and three volume novels "repeat the tale" with almost monotonous insistence. And a horrible and gruesome tale it is too, in many cases. Certainly is this so in the two books noticed in the *Westminster Review*, in which "Suggestion" plays the usual fiendish part, in the hands of unscrupulous operators. Wise and timely were the warnings uttered by H. P. B. in the pages of *Lucifer* on many an occasion; warnings to which the curious crowd all agape for phenomena and "miracles" will pay no heed, but pass by with that supreme contempt which springs only from profound ignorance, an ignorance which one day, and that soon, will receive many a rude shock and hideous awakening. And yet these are the very people who are only too ready to hurl the accusation of selfish monopolization at the Guardians of the Occult powers, the very least of which, are those manifested through the phenomena of hypnotism and mesmerism.

Apropos of the missionary question in China, I saw last month—too late to notice in my September letter—a capital leading article on the subject in the *Echo*, much of which is well worth quoting:—

"Missionary zeal, whatever it may do in the way of changing the faith of the Chinese, is productive of trouble, if not of collisions, between the Chinese Empire and European nations.....China is not only an old country, but...it has a political system and a religious faith of its own. And what is that faith?... 'Self-conquest and universal charity—these are the foundation thoughts, the web and the woof, of Buddhism, the melodies on the variations of which its enticing harmony is built up.' If this be so, Buddhism is not a religion to be easily displaced. 'Self-conquest and universal charity.' No grander ideas ever entered the mind of man..... 'In Gautama's view, men differed from one another not by accident of birth, but by their own attainments and character; the same path to the same salvation lay equally open to all, and even in this life the poor and the despised were welcomed to the ranks where wealth was abandoned, and birth went for nothing in comparison with character or insight.' Here is hope for the poor and the weary, the outcast and the unfortunate! Here is balm for the woes of mankind Here is a democracy worth striving for and living in!.....But it may be said, and is said, that this is very beautiful in theory, but it is not put in practice, and the ideal of Buddhism is a very different thing to the every day life and action throughout the Chinese Empire. But cannot the same thing be said

of other religions? What is the taunt constantly levelled against Christians? Why that they profess one thing and practise another.....Hence we hear so much of 'Darkest' England and the necessity of something being done to diminish heathenism in our midst.....in one sense it would be as reasonable and as necessary for the Chinese to send Missionaries to England as for the English to send Missionaries to the Chinese. Should they do so, judging from what we hear and see of Mahatma propagandism in London just now, they would make more converts, and meet with more success amongst us than our Missionaries do with them.....and their followers here would not be the meanest and the poorest, as all authorities agree in stating the followers of British Missionaries are there. Look at the stir the Theosophists have recently made in London, to the crowds who are ready and eager to listen to Mrs. Besant."

Many of you, too, may have noticed the lengthy article in *The Times* last month called "A Chinese plea for the Withdrawal of European Missionaries from China," purporting to be an account of "A statement entitled 'Defensio Populi ad Populos;' or, the modern Missionaries considered in relation to the recent riots," which was lately issued—in English—by a Chinaman in Shanghai; and which has for its motto a passage from Confucius:—"It is men that can make a religion great, and not religion that can make men great." The only wonder is that the patient Chinaman has so long stood the propaganda by foreign missionaries of a religion, which—as interpreted by its emissaries,—is so inferior to their own ancient and noble faith.

A striking confirmation of the adage that "there is nothing new under the sun" was brought to light in the pages of a recent issue of the *Pall Mall Budget*. At a conversazione, somewhere in the Midlands, there was exhibited "a piece of the beautifully woven and preserved linen bandages in which a high-priest and keeper of the baths had been preserved." This had been lent by a well-known London firm of dealers in painter's pigments, &c., and, remarks the contributor, "The texture and quality excited great admiration among the audience, which culminated in something like astonishment upon the declaration of a manufacturer that this fabric—woven perhaps by a contemporary of Moses—contained the same disposition of threads which he had independently invented and patented only a year ago!" Truly is all so-called "discovery," but re-discovery.

Sir R. Ball has an interesting article on "Modern Astronomy" in the *Contemporary Review*, in which he refers to what Dr. Huggins told us recently (at the British Association) as to our comparative ignorance of the nature of the Sun's corona:—"The nature of this marvellous appendage to the sun is still a matter of uncertainty" he says, but that "there can be no doubt that the corona consists of highly attenuated matter driven outwards from the sun by some repulsive force, and it is also clear that if this force be not *electric*, it must at least be something of a very kindred character. Dr. Schueter suggests that "there may be an *electric* connection between the sun and the planets. In fact with some limitations we might even assert there *must* be such a connection;" and goes on to suggest—as to the true nature of comets—that "the phenomena are in the main of an electric character." For scientific "guesses at truth" these are not so bad! and if I could feel in the least assured that the Astronomer Royal for Ireland would be likely to read it, I should promptly send him Mr. Rama Prasad's "Nature's Finer Forces."

GLEANINGS FROM WESTERN MYSTICS.

“THE diviner receives from the gods different inspirations. Genuinely divine inspirations, they however only receive who fully dedicate their lives to the gods or who have converted their own life into a divine one; who are no longer slaves to their senses—“*neque sensuum utuntur officio*”—who do not direct their views merely to a selfish end, who do not voluntarily lay open their knowledge to the day. These no longer lead a mere animal or human life, but a divine one, by which they are inspirited and guided. Sometimes there *hovers* an invisible bodiless spirit around these slumberers, who are not informed through the sight, but through another sense and another perception. This spirit approaches with a rushing sound, surrounds them on all sides without touching them, and wonderfully assuages to them the sufferings of the soul and the body. Sometimes a clear and tranquil light illuminates them, by which the eye is closed and bound; but the other senses are awake and perceive how the gods walk in the light, and hear what they say, and know what they do. In sleep we are more freed from the fetters of the body, and enjoy the ideas and the knowledge of the spiritual life: and then awakes the divine and intellectual form of the soul. Then is the soul influenced by the whole, of which it is a part, and is filled with wisdom and the true gift of prophecy, that it may be able to comprehend the origin of things.”—*Iamblichus*.

“THE Will is the first of all powers. For through the Will of the Absolute all things were made and put in motion. In man the Will is the fundamental cause of his movements. The Will is the property of all spiritual beings, and displays itself in them the more actively, the more they are freed from matter; the strength of their activity demonstrates the purity of spirits.”—*Van Helmont*.

“ALL present conditions proceed from a revolution in man and the whole of nature. There was a time when mankind did not perpetuate itself: this was followed by the earthly human race, in which the primitive history was gradually forgotten and man sank deeper and deeper. Originally man required neither acts nor laws, because he had everything, carried a living law within himself, and was himself a living image of truth.”—*Plato*.

NOTICE.

THE ORTHODOX UNION would welcome with prizes a series of articles on The Sanskrit Literature and Philosophy; The Tamil or Telugu Literature and Philosophy; The Principal Temples of India; The Achariars, Mutts and Yogees of India; The Chiefs and Zemindars of India; The Native Statesmen of India; The Grand Public Works in India; &c., &c., and Theosophical Researches.

SUPPLEMENT TO
THE THEOSOPHIST.

DECEMBER 1891.

THE SIXTEENTH ANNUAL CONVENTION.

The Sixteenth Annual Convention of the Theosophical Society will be held on the 27th, 28th, and 29th December next as usual at the Head-quarters, Adyar, Madras.

There are many reasons why members should make a special effort to be present this year, and these have been pointed out in the printed letter sent to every member of the Section.

Among the more important special business of the Convention will be:—

(a). The passing of resolutions in honour of H. P. B.
(b). Receiving and providing a fitting resting place for the ashes of her body.

(c). The reading of papers on various subjects of interest, with a view of giving the Convention a more social, scientific, philosophic and literary character than hitherto.

Members will admit that it is only right and proper that the Convention following H. P. B.'s death should be one of the largest and most useful gatherings on record.

Presidents and Secretaries of Branches are requested to send in as soon as possible all suggestions for the working of the Section or any alterations in the rules, that they or their Branches may desire to be brought before Convention.

Members who have the time at their disposal are requested to prepare papers for reading at Convention. If time does not admit of the reading of all papers, the unread ones will be useful for publication in the *Theosophist*. No efforts will therefore be wasted in this direction.

The usual public meeting will be held in Pacheappa's Hall, Madras.

The attention of members is directed to the following:—

The arrangements for food at the last Convention having given general satisfaction, the same plan will be followed this year. A Brahmin hotel and cooks will be provided for the dispensing of food, which will be free to all delegates. If any delegate brings his own cooks, or prefers to cook for himself, rations of uncooked food will be served out to him.

The entire lower floor of the main building, including the hall, will be available for sleeping accommodation, but each Delegate is requested to bring his own bedding and toilet articles.

Every effort will be made to ensure the comfort of visitors.

Attached members should notify as early as possible to the President or Secretary of their Branch, if it is their intention to be present.

Unattached members should communicate at once with Head-quarters.

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

ANNIE BESANT'S VISIT.

Members have been already informed that Annie Besant has been obliged for the present to postpone her visit to India. Those who are still in doubt as to the apparent advisability of the present step, may learn how imperative the duty must have been that *forced* Annie Besant to change her plans, from the fact that her passage was already engaged and every preparation made.

Though we shall not have the pleasure of seeing her this year, we shall doubtless welcome her to India at no distant date, when she will be able to give more time than she could have done this year.

The subscriptions received will either be held on "special deposit" to await Annie Besant's visit in the future, or returned to members, if they so desire.

BERTRAM KEIGHTLEY,
Genl. Secretary.

COL. OLCOTT.

THE PRESIDENT-FOUNDER IN CALIFORNIA.

When it became known that Col. Olcott was to pass through San Francisco *en route* for Japan, preparations were at once perfected to give him a welcome appropriate to the venerable Founder and General-in-Chief of the Theosophical Society. He was telegraphed to *en route* to present the urgent request of the 'Fellows' of Sacramento, the capital city, that he should stop off for a day and give them the pleasure of meeting him and listening to an address upon 'Theosophy and H. P. B.' A delegation led by Dr. J. S. Cook and other pioneer Theosophists met the President at the *dépôt* and escorted him to the residence of the genial Dr. and esconced him in quarters which the Colonel at once dubbed "The Prophet's Chamber." On the same evening Col. Olcott delivered a characteristic address upon "Theosophy and Madame Blavatsky," to an audience that crowded Pythian Castle, the finest hall in the city. Local Press reports of lecture were full and fair. Col. Olcott left Sacramento for San Francisco, October 5th, and was met at the 16th Street Station, Oakland, by a delegation led by Mr. Judge, who had returned to San Francisco, having changed route and dates of his own tour especially to meet and welcome his worthy colleague, the President-Founder. Here was a sight to cheer the hearts of all true Theosophists! The President and Vice-President, the two remaining Founders of the Theosophical Society, meeting on these distant shores of the Pacific, grasping hands and greeting each other as brothers bound by no common tie, and with peace and good-will toward each other and toward all men. Surely though for a time deprived of the dauntless and victorious H. P. B., the Theosophical Society shall surmount all obstacles and make a glorious contest for larger knowledge, fuller freedom and grander ideals, led by two such brave hearts, true alike to themselves and to their fellows! The cause is safe as long as each Fellow does his humble part as loyally, and upholds the hands of those loyal souls.

Once under the shelter of the Pilgrim's Pacific Coast Rest, and in the care of hospitable Mrs. Dr. J. A. Anderson, the Colonel rested for a grand Theosophical Society reception at Head-quarters and for the ordeal of interviews by reporters. Next morning the daily papers gave good and lengthy reports headed with cuts of the Colonel, and the city was agog with curiosity and interest to see and hear the Theosophical Lion of the hour. Metropolitan Hall rarely holds so many intelligent and studious people as assembled to hear Col. Olcott speak upon "Theosophy and Madame Blavatsky." The immense organ preluded forth volumes of grand music as the people filled the temple. A moment of waiting, and Col. Olcott, preceded by Mr. Judge, stepped upon the platform. In a few impressive words Mr. Judge reviewed the career of the lecturer; spoke of services rendered to his country in time of peril; and of his lifework of devotion to Theosophy; and as the Colonel rose to speak, a cordial burst of applause greeted him. For nearly an hour the audience listened with wrapped attention as Col. Olcott spoke of the founding of the Theosophical Society, its brave struggle against bigotry, conservatism, and ignorance, and the grand success of the Society, as demonstrated by its universal and wide-spread power and influence in the minds of the progressive and thinking people the world over; of the great practical assistance of Theosophy in every department of individual and collective life, and of the brave struggle of the three Founders as they worked on against apparently insurmountable obstacles, imbued only with the one noble aim to enlighten and elevate their fellowmen by giving to the West that knowledge and wisdom of the Orient which they had received from the Masters. He spoke of "My colleague, she, who, never

knowing a moment's cessation from physical pain, yet heroically thought, wrote, and worked while life lasted that the heavy Karma of the world might be lifted even though she bore it upon her already over-burdened shoulders—and last, of the bright, hopeful future of Theosophy, which, if the work of the Masters, was carried on with the same fervent devotion, would leaven the whole world and rejoice the hearts of the real Founders who, with watchful eyes, and loving hearts, noted each faithful laborer in the Great Work." At the Theosophical Society reception given to Col. Olcott at Head-quarters, every Theosophist in San Francisco and vicinity, who could do so, attended.

A right royal reception it was. The General Secretary was also present, to whom Col. Olcott said:—"Take your seat by my side, as you did at N. Y. in 1875; we were one in the work then and are now." Both the President and Vice-President spoke at length, after which general conversation followed, and only at a late hour did the gathering break up. Next day Col. Olcott and Mr. Judge were photographed in different positions, singly and together. These photos are not only the last, but are regarded as the best ever taken, life size—Paris Panels—and Cabinet sittings were made; also an 8×10 size of the Col. and Mr. Judge standing together. These photos may be had upon application to the Pacific Coast Committee, who have them on sale; proceeds to be devoted to Theosophic work.

The Colonel expressed himself as fascinated with California Theosophists, and loth to leave those who were so earnest and energetic in carrying on the work of the Theosophical Society. On October 8th Col. Olcott, attended by 30 or 40 ladies and gentlemen, members of local branches, boarded the Japan steamer *Belgic* and awaited the hour of sailing. Assembled on the deck of the great steamer were a host that surrounded the Patriarchal President, and eagerly listened to his words of counsel and encouragement, and earnest solicitations for the continued spread and power of Theosophy upon the Pacific Coast. His last words lingered with the faithful as the steamer sailed down the Bay, bearing him who is so beloved for his loyalty to the great charge and his great heart that beats for all the sons of men. Long may our noble President-Founder live to honor and spread over the earth the teachings of the Masters who have chosen him to do their work!

ALLEN GRIFFITHS.

15th October 1891.

THE PRESIDENT-FOUNDER AND W. Q. JUDGE IN AMERICA.

The *Daily New York Times* of September 24, 1891, substantially said: "Col. Henry S. Olcott, President of the "Theosophical Society of the World," arrived by steamer last evening." At the Astor House, he "talked with reporters in a highly entertaining way." Col. Olcott "was a Special Commissioner of the Navy Department under Gideon Welles. His military title was obtained under Secretary Stanton during the American Civil War. Experience in the executive work of these two positions has been of good service to him in leading the 300 Branches of the Theosophical Society."

The *New York Herald* said: "Col. Olcott is more interested in the East than in the West, and declares that in unadulterated wisdom, the Orient is far ahead of the nations that get up subscriptions to send missionaries there," that "men in the West have laid only the corner stone of a psychic system, of whose extent and development we have yet no conception." Col. Olcott remained in New York only two days. He lectured, on the intervening evening, in Scottish Rite Hall, on "Theosophy and H. P. Blavatsky."

Mr. Judge was already in California, lecturing and conversing with inquirers, when Col. Olcott arrived in San Francisco. They were together on the platform when Col. Olcott lectured, October 7th, the evening before he sailed over the Pacific Ocean for Japan. The lectures, conversation, and movements of both have been reported by the California newspapers with a kindly spirit. "A fine crayon picture of H. P. B.," wreathed with the unfading flowers, called "immortelles," stood also on the platform, October 7th. Upon the speaker's desk lay a beautiful bouquet of immortelles and "the lotus, the flower which is the emblem of Theosophists," said the *San Francisco Chronicle*. The *San Francisco Examiner* devoted over a column to the "small

tin box, two and a half inches deep, five inches wide, and eight inches long, containing the ashes of H. P. B.'s body."

Dr. Jerome Anderson, in a few introductory words before one of Mr. Judge's lectures, said: "Mr. Judge has devoted a lifetime, perhaps many of them, to the great subject, Theosophy, of which he will now speak to you." He has had attentive audiences in the towns all along the Pacific Coast. One conspicuous difference characterises the aspect of such assemblies in that Western land and in India. There the audience is balanced, male and female. If either preponderate, there are more women. Men and women are equally eager as listeners, and equally intelligent in receiving what is said on the platform. They discuss it together when they go home. In India, whatever benefit the women get from such discourses, they have to get second-hand; and how much they get, in that poorer way, Indians know.

ANNA BALLARD, F. T. S.

THE PRESIDENT-FOUNDER AND THE BUDDHISTS OF JAPAN.

The Special Council of Buddhist High Priests called by Col. Olcott met in Japan, listened to his reading of the 14 propositions embodied in his Syllabus of Fundamental Buddhistic Beliefs, discussed them carefully, and adopted them on behalf of the Northern Church. This accomplishes a task which is unprecedented in history. What makes it the more striking and gratifying is, that this linking together of Northern and Southern Buddhism has been brought about by one man without the help of influential committees or backers, but solely supported by the brotherly spirit embodied in Theosophy. By this success, the name of our Society is indissolubly linked with the modern history of Buddhism, as it had previously been with that of Hinduism by its work in India.

THE GENERAL SECRETARY'S TOUR.

The General Secretary has up to date visited the following Branches:—Calcutta, Ranchi, Berhampore, Jamalpur, Bankipore, Gorakhpore, Gya, Benares. After leaving Benares he proceeds to Allahabad and thence to Jubbulpore and Bombay. From Bombay he will return to Adyar about December 12th.

He proposes to continue his tour again after the Convention, when he will visit the Branches in the Punjab, North and N. W. P., which have not been visited in the present tour.

His lectures in Calcutta seem to have been much appreciated, newspapers having reported them fully. Letters from the other Branches show that his efforts are meeting with success.

THE ASSISTANT-GENERAL SECRETARY.

Bro. S. V. Edge, the Assistant General Secretary, visited the Branches at Kumbaconum and Mannaragudi, Noyember 6th to November 11th. He delivered two lectures in the Town Hall at Kumbaconum on the evenings of November 7th and 8th to large and apparently appreciative audiences. The subjects were "Theosophy and Modern Life" and "Theosophy and Occultism." The latter was followed by an animated discussion. He lectured at Mannaragudi on Monday evening, November 9th, on "Theosophy and the Theosophical Society" to a full house in the School Room of the High School, and also addressed a meeting of the Branch on Tuesday morning before leaving.

THE INSPECTOR'S TOUR.

Bro. C. Kotayya, the Inspector of Branches, has visited Chittoor, Erode, Coimbatore, Palghat, Trichoor, and Cochin. At Erode he formed a new Branch with Bro. M. Sarvottama Row as President, and nine members. Lectures which were well attended, were delivered by him in all these places.

THEOSOPHICAL SOCIETY, AMERICAN SECTION.

GENERAL SECRETARY'S OFFICE,

NEW YORK, October 23rd, 1891.

To the Secretary Theosophical Society, Adyar, Madras, India.

DEAR SIR AND BROTHER,—On September 22nd a Charter was issued to the San Francisco Theosophical Society, San Francisco, California; and on October 19th a Charter was issued to the Providence Theosophical Society, Providence, Rhode Island. There are now sixty Branches on the roll of the American Section.

Fraternally yours,

WILLIAM Q. JUDGE,

General Secretary American Section.

FINANCIAL STATEMENT.

The Assistant Treasurer begs to acknowledge with thanks the receipt of the following sums since the date of last acknowledgment:—

LIBRARY FUND.		RS.	A.	P.
The Hon. Mr. S. Subramanya Iyer ... ..	...	50	0	0
C. Sambiah Chetty (<i>Madras</i>) ... ..	...	5	0	0
L. P. M'Carthy (<i>San Francisco</i>) £ 1 ... ..	...	15	8	0
Dr. H. Pratt (<i>Boulogne</i>) £ 10. (Money with Col. Olcott).				

HEAD-QUARTERS FUND.		RS.	A.	P.
Diplomas Fees of 45 Members of European Section				
less expenses (11s. 6d.) £ 5-11-6.				
"Krishnarpanam" (<i>Warangal</i>) ... ..	...	12	0	0
T. Ramachendra Row (<i>Kurnool</i>) ... ..	...	20	0	0
Anantaroj Nathji Mehta (<i>Kundla</i>) ... ..	...	84	0	0
Anantaram Ghosh (<i>Chittagong</i>) ... ..	...	50	0	0
Berhampore Branch T. S. ... ..	...	7	12	0

ANNIVERSARY FUND.		RS.	A.	P.
A. Venkata Kanniah (<i>Arcot</i>)... ..	...	5	0	0
Berhampore Branch T. S. arrears of subscription	...	71	0	0

COL. OLCOTT'S HOLIDAY FUND.		RS.	A.	P.
Berhampore Branch T. S. ... ..	...	7	0	0

H. P. B. MEMORIAL FUND.		RS.	A.	P.
Pakur T. S. ... ..	...	25	0	0
Calcutta Branch, J. F. Madan Rs. 150; S. J. Padshah Rs. 100; R. C. Sen Rs. 20 ... ..	...	270	0	0
P. H. Mehta (<i>Surat</i>)... ..	...	1	0	0
Cocanada T. S. ... ..	...	10	0	0
S. D. Patel (<i>Poona</i>) ... ..	...	5	0	0
K. M. Raghavendra Row (<i>Karwar</i>) ... ..	...	5	0	0
Olcott T. S. (<i>Kanigiri</i>) ... ..	...	20	0	0
K. C. Mukerji (<i>Simla</i>) ... ..	...	5	0	0
M. Singaravelu Mudelliar (<i>Vellore</i>) ... ..	...	7	0	0
T. Ramachendra Row (<i>Kurnool</i>) ... ..	...	5	0	0
B. Annamalai Chetty (<i>Shiyali</i>) ... ..	...	2	0	0
Umeshchandra Mustaphi (<i>Sakria</i>) ... ..	...	1	0	0
A. Fullerton (<i>New York</i>) £ 2.				
Berhampore Branch T. S. ... ..	...	2	0	0
V. R. Coopooswamy Mudelliar (<i>Chicacole</i>) ... ..	...	4	0	0
Masulipatam T. S. ... ..	...	10	0	0

ANNIE BESANT TRAVELLING FUND.		RS.	A.	P.
Bombay Branch ... ..	...	150	0	0
Calcutta Branch: S. J. Padshah Rs. 25, R. C. Sen Rs. 5 ... ..	...	30	0	0
A. N. E. Judah (<i>Calcutta</i>) ... ..	...	5	0	0
P. H. Mehta (<i>Surat</i>) ... ..	...	1	0	0
Madras Branch T. S. ... ..	...	25	0	0
Bhavnagar Branch T. S. ... ..	...	100	0	0

	RS.	A.	P.
Cocanada T. S.	15	0	0
C. K. Rajagopala Iyer	10	0	0
S. D. Patel (Poona)	10	0	0
Calcutta Branch	163	4	0
"Krishnarpanam" (Warangal)	50	0	0
Hyderabad Branch T. S.	100	0	0
Secunderabad T. S.	27	0	0
K. M. Raghavendra Row (Karwar)	5	0	0
K. C. Mukerji (Simla)	5	0	0
Olcott T. S. (Kanigiri)	15	0	0
K. Ethirajulu Naidu (Bangalore)	2	0	0
M. Singaravelu Mudelliar (Vellore)	3	0	0
Jai Raj Dass (Chopra)	2	0	0
V. R. Patankar (Tanjore)	5	0	0
Umeshchandra Mustaphi (Sakria)	1	0	0
L. P. McCarthy (San Francisco)	28	4	0
Lala Sriram (Bulandshahar)	10	0	0
Anantaram Ghosh (Chittagong)	100	0	0
V. Goshi (Poona)	10	0	0

S. E. GOPALACHARLU,

Asst. Treasurer.

20th November 1891.

INDIAN SECTION.

	RS.	A.	P.
Last month's balance brought forward	2,441	12	9
Annual subscriptions of unattached members:—Messrs.			
L. R. B. (Lahore) Rs. 2-2-0; C. S. (Sydupet) Rs. 2; C. V.			
J. R. (Masulipatam) Rs. 2-4-0	6	6	0
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C. S. N. of the Sholingur Branch, Rs. 40; D. J. M., M.			
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G. V. S. and K. S. (Erode) Rs. 20	148	0	0
From the Bombay Branch for the printing of pamphlets... ..	154	0	0
Entrance fee and annual subscription of Mr. Narotam			
Das Chanhe (Warangal)	11	0	0
Total... ..	2,890	10	9

EXPENDITURE.

Salaries	175	0	0
Postage	71	5	6
Printing	166	13	6
Travelling charges	24	2	0
Sundries	7	7	0
Total Rs.... ..	444	12	0
Add Balance	2,355	14	9
Grand Total Rs.	2,800	10	9

THE HON'BLE S. SUBRAMANIA AIYAR, C. I. E., F. T. S.

Theosophists will learn with pleasure of the elevation to the Judicial Bench of the High Court of our Brother S. Subramania Aiyar. He has, as is well known, for a long time been an earnest and devoted member of the Society and a leading light in the legal world, and it is pleasurable to us to know that his abilities have been so much appreciated by the Government.

We shall be expressing the feelings of all Indian Theosophists when we offer to our Brother our sincere and fraternal wishes for his happiness and success in his new surroundings.

SHOLINGHUR BRANCH T. S.

Proceedings of a Meeting of the Members of the Theosophical Society, held at Sholinghur on the 25th October 1891.

*Present:—*Mr. S. V. Edge (in the Chair), M. R. Ry. V. Coopposwami Iyer, M. A., D. Vedagiri Iyer, T. Murugesu Mudaliar, L. Srinivasa Ragava Iyer, C. Subbiah Naidu, P. R. Sivarama Iyer, B. A., K. Seshadri Iyengar, B. A., Balli Dasiri Chetty, T. S. Ganapati Iyer and C. Kotayya Chetti.

Proposed by Bro. Edge and seconded by Bro. Kotayya that a branch of the Theosophical Society, to be designated "The Sholinghur Branch Theosophical Society," be opened at Sholinghur, and Bro. V. Coopposwami Iyer and Bro. K. Seshadri Iyengar be made the President and Secretary respectively thereof. Carried unanimously.

SYDNEY V. EDGE, *Chairman.*

RANCHI BRANCH.

Bro. Nibaranchandra Gupta, President of the above Branch, has been authorised to visit all Districts and Sub-divisions of Chota Nagpur and all places which are comprised in that division with a view to delivering addresses on Theosophy and forming new Branches and centres. Particulars of this tour will be published in due course.

The Secretary of the Branch, Bro. Babu Munmatha Nath Chatterji, has been transferred, and has therefore been compelled to resign the Secretaryship. Babu Nava Krishna Roy has been elected as his successor.

THE CRY FROM MACEDONIA.

To the Editor of the "Theosophist."

DEAR SIR AND BROTHER,

Some time ago the Assistant General Secretary of the West Indies addressed some remarks to the *Theosophist* about the religious condition of the Indian immigrants in these Colonies, and pointed out what a noble field of labour was open to any Hindu gentleman who could and would endeavour to save his fellow countrymen and co-religionists from the wholesale proselytising to Christianity which is openly carried on in the West Indies without let or hindrance. The following extracts from the report of the recent Census in Grenada will serve to show that his appeal was not groundless, and may stimulate some willing heart to take action:—

* * * * *

THE COOLIES.

* * * * *

In religious matters the cooly does not seem at all conservative. There were 509 enumerated as Hindoos, and 72 as Mohamedans, the rest have been converted to Christianity, and it is not at all uncommon for the heads of a family to be Hindoos and their children to be Christians. Very rarely were any of the children other than Christian. Most of the Christian coolies follow the Anglican persuasion, there being 1,151 of them Anglicans, or more than one half of all the coolies in the island. The Roman Catholics numbered 185 and the Presbyterians 165. The Presbyterian coolies cluster in the Parishes of St. Mark, St. John, and St. Patrick.

The results of this Census very clearly indicate that we have in our midst a people who are increasing in number, and whose presence is likely to be of the greatest service to the Colony in future years.

* * * * *

RELIGIONS OF PERSONS ENUMERATED.

It struck me as being very peculiar the way in which members of families were often distributed amongst the religious sects. As an example in a family there would be perhaps two Roman Catholics, one an Anglican, another a Wesleyan and another perhaps a Presbyterian. *Very rarely were the children of coolies returned as Hindoos or Mohamedans.*

* * * * *

Of the non-Christian religions the Hindoos and Buddhists numbered 513 or 10 to the 1,000 against 19 in the 1881 Census. In 1871 they numbered 38 to the 1,000, so it is evident that *Hinduism is dying out. As I mentioned before, it is almost the universal case for the children of Hindoos to be Christians.* St. Andrew's shews that out of every 1,000 persons enumerated, 23 were Hindoos. There were 4 Buddhists in the island. The Mohamedans enumerated were 72, or only little over 1 in every 1,000 persons. *They also shew a decrease, and their children are for the most part Christian, so that unless there is a fresh immigration of coolies, who have come direct from India, these religions will die out in time.*

* * * * *

The italics are mine.

GRANADA, 24th September 1891.

ONE OF THE BUDDHISTS.

IMPORTANT NOTICE.

A REVISED EDITION OF

"THE SECRET DOCTRINE."

THE second Edition of H. P. B.'s Masterpiece being exhausted, a third Edition has to be put in hand immediately. Every effort is being made to thoroughly revise the new Edition, and the Editors earnestly request all students who may read this Notice, to send in as full lists of **errata** as possible. Verification of references and quotations, mis-spellings, errors of indexing, indication of obscure passages, &c., will be most thankfully received. It is important that the **errata** of the first part of Volume I. should be sent in immediately.

ANNIE BESANT.

G. R. S. MEAD.

Printed by GRAVES, COOKSON AND Co., at the *Scottish Press*, Madras, and published for the Proprietors by the Business Manager, Mr. T. Vignia Raghava Charlu, 15 Adyar, Madras.

NOTICE.

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A Guide to Panini, being an English Summary of Panini's Aphorisms on Sanskrit Grammar. It is dedicated to all Students of Sanskrit as an humble attempt to facilitate their labours by the Author. The Sanskrit portions in this book are printed in Kanarese. It is a very thick book. Contains 1,244 pp. Exceedingly useful. Price Rs. 8.

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"**Sabdakalpadruma.**" A new and improved edition of the celebrated Cyclopædic Lexicon, by the late Rajah Sir Radhakant Deb Bahadur, is offered to the public at the low price of Rs. 75, payable in advance. The present edition is become bulkier and more copious. It will have a very useful and large Appendix. It is a philanthropic undertaking by Babus B. Basu and Hari Charan Basu of Calcutta. Lovers of Sanskrit Literature must come forward to support it. After publication, the price will nearly be double.

Will be sent by V. P. P. on application to the Business Manager, *Theosophist* Office, Adyar, Madras.

THE BUDDHIST.

THE ENGLISH ORGAN OF THE SOUTHERN CHURCH OF BUDDHISM.

"THE BUDDHIST" is a weekly paper, published in English at Colombo, Ceylon, and devoted to the interests of the Buddhist religion. Among its contributors are the High Priest Sumangala, the most prominent leader of the Southern Church, Sir Edwin Arnold, Mr. A. P. Sinnett, Colonel H. S. Olcott, Dr. Franz Hartmann, and other great writers on its special subjects.

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Apply to the Manager of the "*Buddhist*," 61, Maliban Street, Colombo, Ceylon; or the Manager, "*Theosophist*."

The Theosophical Society.

INFORMATION FOR STRANGERS.

THE Theosophical Society was formed at New York, November 17th, 1875. Its founders believed that the best interests of Religion and Science would be promoted by the revival of Sanskrit, Pali, Zend, and other ancient literature, in which the Sages and Initiates had preserved for the use of mankind truths of the highest value respecting man and nature. A Society of an absolutely unsectarian character, whose work should be amicably prosecuted by the learned of all races, in a spirit of unselfish devotion to the research of truth, and with the purpose of disseminating it impartially, seemed likely to do much to check materialism and strengthen the waning religious spirit. The simplest expression of the objects of the Society is the following:—

First.—To form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.

Second.—To promote the study of Aryan and other Eastern literatures, religions and sciences.

Third.—A third object—pursued by a portion only of the members of the Society—is to investigate unexplained laws of nature and the psychical powers of man.

No person's religious opinions are asked upon his joining, nor is interference with them permitted, but every one is required, before admission, to promise to show towards his fellow-members the same tolerance in this respect as he claims for himself.

The Head-quarters, offices, and managing staff are at Adyar, a suburb of Madras, where the Society has a property of twenty-seven acres and extensive buildings, including one for the Oriental Library, and a spacious hall wherein the General Council meets annually in Convention, on the 27th of December. The European Head-quarters is at 19, Avenue Road, Regent's Park, N. W., London; the American Head-quarters at 132, Nassau St., New York.

The Society is not yet endowed, but there is a nucleus of a Fund, the income from the investment of which will go towards defraying the current expenses; these are mainly, however met by the proceeds of entrance-fees, donations, and a small annual subscription from each member. By the Revised Rules of 1889, the Society was placed upon a basis of voluntary contributions and made entirely dependent for maintenance upon the generosity of its Fellows and others. But a year's experience proved the old plan the better one.

The Official Trustee for all Society property is at present the President for the time being, and legacies and bequests *should invariably be made in his name*, in the legal phraseology of the Code of the country where the testator executes his Will. If left to the Society by name, the bequest becomes void in law. A legacy of £ 8,000 was thus lost. The President's full address is Henry Steel Olcott, Adyar, Madras, India. The T. S. Convention of December 1890 acceded to Col. Olcott's request and a Board of Trustees will be shortly announced.

The Society, as a body, eschews politics and all subjects outside its declared sphere of work. The Rules stringently forbid members to compromise its strict neutrality in these matters.

The *THEOSOPHIST* is private property, but under the Revised Rules it is the organ of the Society for the publication of official news. For anything else in the magazine, the Society is not responsible.

Many Branches of the Society have been formed in various parts of the world, and new ones are constantly being organised. Each Branch frames its own bye-laws and manages its own local business without interference from Head-quarters; provided only that the fundamental rules of the Society are not violated. Branches lying within certain territorial limits (as, for instance, America, British Islands, Ceylon, &c.,) have been grouped for purposes of administration in territorial Sections. For particulars, see the Revised Rules of 1890, where all necessary information with regard to joining the Society, &c., will also be found.

Up to date, 247 charters for Branches have been issued. For particulars, see the Rules, &c., to be had on application to the Recording Secretary of the Theosophical Society, Adyar, Madras; or to the General Secretaries of the Sections.

In Europe, to G. R. S. Mead, 19, Avenue Road, Regent's Park, N. W., London. In America, William Q. Judge, P. O. Box, 2659, New York. In India, to Bertram Keightley, Adyar, Madras. In Ceylon, to Mr. C. P. Weeresakara, Colombo. In Australia, to Dr. A. Carroll, 6, Victoria Chambers, Elizabeth St., Sydney, N. S. W.

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To save infinite trouble, observe the following rules:

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2. All correspondence from any country about Head-Quarters T. S. business, and all cash remittances for the support of Head-Quarters, address to *The Recording Secretary and Assistant Treasurer, T. S., ADYAR.*
3. All business relating to the *Theosophist* and to books and publications of all kinds, address to *The Business Manager, Theosophist Office, ADYAR.*
4. All matter for publication in the *Theosophist*, address to *The Editor of the Theosophist, ADYAR.*
5. Until I announce in the *Theosophist* where letters will reach me while on furlough, my personal friends should continue to address me at Adyar. As my object is to be entirely relieved from official cares for a time and take complete rest, I hope nobody will ask me to decide upon questions relating to the Society, until I return to duty. They should address themselves to the gentlemen abovenamed, or to the newly appointed President's Commissioners, Messrs. W. Q. Judge, Tookaram Tatya, Narendranath Sen and N. D. Khandalvala.

ADYAR, January 1891.

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

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