

devotion, their untiring zeal and energy, are appreciated as they deserve to be. Besides Mr. Judge and Mr. Fullerton, to whose self-forgetting labours the present progress and the wonderful strides made by our movement in America are so largely due, I must, at least, mention by name some of the others.

One of our oldest members in the U. S., Mr. Page, formerly of St. Louis, has now charge of the "Path" Office, and fulfils his responsible duties to the satisfaction of all our members. Mr. Pryse, a brother of our member of the same name who has charge of the "H. P. B." Press in London, assisted by three other members, runs the Aryan Press; and besides these Miss Stabler and Mr. Fussell are invaluable in all departments of Theosophical work properly so called, as is also Mr. Hecht who has charge of the Central Office of the "League" and also runs the Press Bureau with most gratifying results, as the attitude of the newspapers towards Theosophy abundantly shows.

But I must not omit an old friend and a companion of the old days at Lansdowne Road with H. P. B., Mr. Claude F. Wright. As he will himself admit, his stay in America has wrought the most wonderful change in him. He has developed into an admirable and most persuasive speaker and lecturer, displayed a capacity for organisation and a practical insight and grasp of the needs of Branches and Members, which has gained him respect and deep affection in the many Branches in America which he has visited or organised. He has all the tact of an Irishman, with the practical "grip" of the American and, should he be recalled to London, our Brothers in America will sadly miss him.

But the most gratifying thing of all, in my eyes at least, is the warm and truly brotherly feeling which pervades the whole place. Every one is received as a real friend and brother, every member who may happen to drop in is made to feel not only that he is heartily welcome and that all are glad to see him, but that he is, in very deed, a part of the work, a living unit in the life of the whole. There is no exclusiveness, no assumption of superiority anywhere, no keeping of any one outside. This seems to me the true spirit of Theosophy, and its influence makes itself felt not only in New York, not only on the actual visitors to the Head-Quarters, but pervades the whole Section, binding it together, giving it coherence, vitality, the strength that comes from unity and the sense of real true Brotherhood.

It was this same spirit which made the Convention itself such a great success. So strong was it, that the reluctance of members to disperse after the various meetings and gatherings was almost comical. It seemed as if, to use an Americanism, they all felt "so good," they could not tear themselves away.

Of the business proper of the Convention I shall say next to nothing, nor of the two very successful public meetings, held in the fine Scottish Rite Hall. These will be dealt with by others. But I must not pass over in silence the very strong feeling of devotion to the cause of Theosophy and the work of the T. S. which was so marked a feature of this year's Convention. It was very evident that Theosophy had transformed the lives, hopes and ideals of many typical Americans, so that they were filled with an eager desire to impart to others the benefits they had themselves received.

B. K.

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सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

OLD DIARY LEAVES.*

CHAPTER XVII.

THE first effect of proving the collaborate nature of "Isis Unveiled." is to confirm our critical view of its registered author: she remains a mental prodigy, yet drops out of the literary class which includes such giants of knowledge as Aristotle, Longinus, Buddaghosha, Hiouen Tshang, Alberuni, Mádhaváchárya, Nasireddin—the Persian philosopher and cyclopadist, and, in modern times, Leibnitz, Voltaire, Spencer, etc. The justness of her self-estimate is shown and, without ranking as erudite, she becomes an almost unique problem among Western people. If the theory of Bacon's authorship of Shakespeare's plays be disproved, then Shakespeare's production of them, when his vagabond disposition and commonplace character are taken into account, supports the theory that, like H. P. B., he was but an agent of greater, unseen, living intellects, who controlled his body and used it to write things far beyond his normal capacity. The comparison is to his advantage, because we find in his works a far deeper knowledge of human nature and wider grasp of intuitive knowledge than in hers. His natural mind (or that which was drawn from) seems to have contained from the beginning all that he would ever be obliged to utilise; whereas she appears to have been the subject of a distinct mental evolution.

* I shall be under great obligations to any friend who wishes well to this historical sketch, if he (or she) will give or lend me for reference any interesting documents, or any letters written them during the years 1875, 6, 7 and 8, by either H. P. B. or myself, about phenomena, the occult laws which produce them, or events in the history of the T. S., or any newspapers or cuttings from the same relating to the same subjects. Loans of this kind will be carefully returned, and I shall be glad to refund, if desired, any expense for postage incurred by the senders. Reminiscences of occult things shown by H. P. B., if described to me by the eye-witnesses, will be specially valued. I may not live to get out a second Edition of my book, and wish to make the first as interesting and trustworthy as possible. One ought not, at the age of sixty, to trust too much to one's own memory, although mine seems not to fail me as yet. Friendly Editors will oblige very much by giving currency to this request.

H. S. O.

Take, for instance, her teachings on Re-incarnation, the strong foundation-stone of the ancient occult philosophy, which was affirmed in the "Secret Doctrine" and her other later writings. When we worked on "Isis," it was neither taught us by the Mahátmás, nor supported by her in her literary controversies or private discussions, of those earlier days. She held to, and defended, the theory that human souls, after death, passed on by a course of purificatory evolution to other and more spiritualised planets. I have notes of a conversation between a Mahátmá and myself in which this same theory is affirmed. And this puzzles me most of all: for, while it is quite conceivable that, either through imperfect cerebro-psychic training, or otherwise, she, the pupil and psychic agent, might not have known the solid philosophical basis of the Re-incarnation theory, I can scarcely see how the like ignorance could extend to the Adept and Teacher. She used to constantly write and say that it was not permissible to prematurely give out the details of Eastern Occultism, and that is very reasonable and easily grasped; but I have never been able to formulate any theory of Ethics or honorable policy which required the opposite of the truth to be taught as true. Silence, I can cheerfully concede, but not misrepresentation. Is it possible that Re-incarnation was not taught this Adept by *his* Master, and that he, as well as H. P. B., had to learn it subsequently? There are said to be sixty-three stages of Adeptship and it is not impossible. There are, among them, I was told, men who are great natural psychics yet almost illiterate; and at least one who, like Buddha's favourite, Ananda, possesses no *Siddhis*, yet is so intuitional as to be able to understand all esoteric writings at sight. My notes report the Teacher as telling me that: "Souls go hence after death to other planets. Souls that are to be born on this Earth are waiting in other invisible planets." These two statements agree with the latest teachings of H. P. B., the planets in question at either end of the soul's Earthly habitation being members of our "chain of globes." But there is left a vast hiatus between the two extremes, that we now understand to be filled with the multitudinous evolutionary re-births of the travelling entity. Let the note stand as it is, but H. P. B., in "Isis" (Vol. I, p. 351) says most unequivocally:

"We will now present a few fragments of this mysterious doctrine of Re-incarnation—as distinct from transmigration—which we have from an authority. Re-incarnation, *i. e.*, the appearance of the same individual, or rather of his astral monad, twice on the same planet, *is not a rule in nature; it is an exception*, like the teratological phenomenon of a two-headed infant."

The cause of it, when it does occur is, she says, that the design of nature to produce a perfect human being has been interfered with, and therefore she must make another attempt. Such exceptional interferences, H. P. B. explains, are the cases of abortion, of infants dying before a certain age, and of congenital and incurable idiocy. In such cases, the higher principles have not been able to unite themselves with the lower, and hence a perfect being has not been born. But—

"If reason has been so far developed as to become active and discriminative, there is no Re-incarnation on this Earth, for the three parts of the triune

man have been united together, and he is capable of running the race. But when the new being has not passed beyond the condition of monad, or when, as in the idiot, the trinity has not been completed, the immortal spark which illuminates it has to re-enter on the earthly plane as it was frustrated in its first attempt. Otherwise, the mortal or astral, and the immortal, or divine, souls could not progress in unison and pass onward to the sphere above."

The italics are mine, and thus was I taught. My present belief is that of the Hindus and Buddhists. She told Mr. Walter R. Old—who is my informant—that she was not taught the doctrine of Re-incarnation until 1879—when we were in India. I willingly accept that statement, both because it tallies with our beliefs and writings in New York, and, because, if she knew it when we were writing "Isis," there was no earthly reason why she should have misled me or others, even if she had so desired, which I do not believe. One thought occurs to me in this connection, *viz.*, that if the Hindu Mahátmás knew Re-incarnation to be true which, assuredly they must have, yet still allowed us to embody in "Isis" the above philosophical heresy, they *did not edit the book*, but left us to do our own editing and make our own mistakes; for what reason, it is beyond my comprehension.

She and I believed, and taught orally as well as wrote, that man is a trinity of physical body, astral body (soul—the Greek *psuché*), and divine spirit. This will be found set forth in the first official communication made by us to the European reading public. It was an article entitled "The Views of the Theosophists," and appeared in the *Spiritualist* for December 7th, 1877. In it, speaking for our whole party, I say:

"We believe that the man of flesh dies, decays, and goes to the crucible of evolution, to be worked over and over again; that the astral man (or *double*, or soul), freed from physical imprisonment, is followed by the consequences of his earthly deeds, thoughts and desires. He either becomes purged of the last traces of earthly grossness, and, finally, after an incalculable lapse of time, is joined to his divine spirit, and lives for ever as an entity, or, having been completely debased on earth, he sinks deeper into matter and is annihilated."

I go on to say that "the man of pure life and spirituality of aspiration would be drawn towards a more spiritual realm than this earth of ours and repelled by its influence;" while, on the other hand, the vicious and thoroughly depraved person would have lost his spirit during life, be reduced to a duality instead of a trinity at the hour of death, and, upon passing out of the physical body, become disintegrated; its grosser matter going into the ground and its finer turning into a *blüt*, or 'elementary,' "wandering in and about the habitations of men, obsessing sensitives to glut vicariously its depraved appetites, until its life is burnt out by their very intensity and dissolution comes to crown the dreadful career."

This was the sum and substance of our teaching at that time about the nature and destiny of man, and shows how infinitely far away from believing in Re-incarnation H. P. B. and I were then. If any one

should be disposed to say that this letter of mine in the *Spiritualist* represents only my personal views and that neither the Masters nor H. P. B. are responsible for my crudities, I shall just refer them to the issue of the *Spiritualist* for February 8, 1878,* where appears a letter from H. P. B. herself upon the general subject of my letter; which had aroused a most animated discussion between the chief exponents of British Spiritualism on the one side, and C. C. Massey, John Storer Cobb, Prof. Alex. Wilder, Miss Kisingbury, Dr. C. Carter Blake, Gerald Massey and myself, on the other, and been called by M. A. (Oxon) "a Theosophical rock hurled by the vigorous arm of the P. T. S. and creating a huge splash" in the unhealthy pool of trans-Atlantic Spiritualism. H. P. B.'s clarion, as usual, waked the echoes. She calls herself "the unattractive old party *superficially known* as H. P. Blavatsky"—a most significant phrase: says that "the Colonel corresponds directly with Hindu scholars, and has from them a good deal more than he can get from so clumsy a preceptor as myself;" and that she thinks I have "thrown out some hints worthy of the thoughtful consideration of the unprejudiced." A second letter from me in answer to M. A. (Oxon) appeared in February, and a very long, very powerful, and very explicit one from H. P. B. of date N. Y. January 14, 1878, *did* appear in the *Spiritualist* of February 8 of the same year. This whole letter is well worth reading. In it she says, *apropos* of the necessity that an Ego which has failed to unite itself with the physico-psychical duality of a child who prematurely dies, should re-incarnate—"Man's cycle is not complete until he becomes individually immortal. No one stage of probation and experience can be skipped over. He must be a man before he can become a spirit. A dead child is a failure of nature—he must live again; and the same *psyché* re-enters the physical plane through another birth. *Such cases, together with those of congenital idiots are, as stated in "Isis Unveiled," the only instances of human ré-incarnation.*" Can anything be plainer?

H. P. B. has a passage in this letter which exactly describes her literary and personal relation with the Old Platonist. She says that "all the great and noble characters, all the grand geniuses—the poets, painters, sculptors, musicians—all who have worked at any time for the realisation of their highest ideal, irrespective of selfish ends—have been spiritually inspired. Not as mediums, as many spiritualists call them—passive tools in the hands of controlling guides—but incarnate, illuminated souls, working consciously in collaboration with the *pure, disembodied human and new embodied high planetary spirits*, for the elevation and spiritualisation of mankind." The first class would include the Platonist, the other, certain great personages in the graduated scale of occult Teachers and Exemplars.

Our party left New York for India on Dec. 17, 1878, and a few days previously H. P. B. wrote to the *Revue Spirite*, of Paris, an article which appeared in that Magazine, Jan. 1st 1879: it was in answer to

sundry critics. She now describes man as four-principled, a "tetraktis" or quaternary. I translate:

"Yes, 'for the Theosophists of New York, man is a trinity and not a duality.' He is, however, more than that: for, by adding the physical body, man is a *Tetraktis*, or quaternary. But, however supported in this particular doctrine we may be by the greatest philosophers of ancient Greece, it is neither to Pythagoras, to Plato, nor, furthermore, to the celebrated *Theodidakttoi* of the school of Alexandria, that we owe it. We shall speak further on of our Masters."

Akali fashion, she says that our Society—composed then of perhaps an hundred members—"counts some thousands of Europeans and Americans in its ranks"!

After citing passages from various ancient authorities in support of the views presented, she says: "our Masters [meaning those from whom we learnt the doctrine] are Patanjali, Kapila, Kanada, all the systems and schools of A'ryavârta which served as inexhaustible mines for the Greek philosophers, from Pythagoras to Plato." Not all the Indian schools, certainly, for among them the old sects of Charvakas and Brihâspatis denied the survival of man after death, and were almost exact prototypes of our modern Materialists. It is also to be noted that Patanjali, Kapila and the other Masters she names, taught that Re-incarnation is the rule in Nature, while she and I declared it to be the exception. Mr. Old's story is borne out by the facts.

Ultimately, the doctrine of Re-incarnation was fully accepted and expounded, both in its exoteric sense and esoterically. Not publicly taught so early as 1879, however, for it is not to be found in the first two Volumes of the *Theosophist*, but only appears in the third, and then in connection with the "Fragments of Occult Truth," a series of essays, chiefly by Mr. A. P. Sinnett, and based upon instructions given him by the Masters and by H. P. B. In its plain exoteric, or orthodox form, I had got it in Ceylon and embodied it in the "Buddhist Catechism," of which the first edition, after passing through the ordeal of critical examination by the High Priest Sumângala Thero, appeared in July 1881. The Catechism, of course, was only a synopsis of the doctrines of Southern Buddhism, not a proclamation of personal beliefs. The exposition of the Re-incarnation theory was rather meagre in the 1st Edition; but it was given at much greater length in the revised Edition of 1882, where I defined the relation of the re-incarnated being of this birth to that of the preceding ones, and answered the question why we have no memory of experiences in prior incarnations. A conversation with Sumângala Thero upon the morality of the theory of Karma, led me to frame the note defining the difference between Personality and Individuality, between physical memory, or the recollection of things which pertain to the ordinary waking consciousness, and spiritual memory, which has to do with the experiences of the Higher Self and its Individuality. The distinction had not previously been made, but it was at once accepted and has been propagated by all our chief Theosophical

* Apparently the wrong date has been pasted above the cutting in our scrap book. I think it must have been February 1.

writers since that time. H. P. B. adopted it, and has introduced it in her "Key to Theosophy" (pp. 134 and 130) with enlargements and illustrations. These are historical facts and their bearing upon the present discussion is evident.

H. P. B.'s first published declaration that Re-incarnation was an element in Theosophical belief occurs in the leading article of the first number ever issued of the *Theosophist* ("What is Theosophy?", Vol. I, p. 3, October 1879). It was but a bare allusion to the subject and nothing more

"Theosophy," she says, "believes also in *Anastasis*, or continued existence, and in transmigration (evolution), or a series of changes in the soul, which can be defended and explained on strict philosophical principles; and only by making a distinction between *Paramátmá* (transcendental, supreme soul) and *Jivátmá*, (animal, or conscious soul) of the Vedântins."* This is extremely vague and does little towards solving the difficulty. In a foot-note to this passage, however, she promises a series of articles on "The World's great Theosophists," in which, says she, "we intend showing that from Pythagoras, who got his wisdom in India, down to our best-known modern philosophers and Theosophists—David Hume and Shelley, the English poet, and the spiritists of France, included—many believed and yet believe in metempsychosis or Re-incarnation of the soul, &c." But she does not clearly say what is her own belief. The promised series of articles most unfortunately never appeared, though it may have been the germ of her idea to devote one of the new volumes of "The Secret Doctrine" to an account of the Great Adepts.

Mr. Sinnett's famous series of essays entitled "Fragments of Occult Truth" were begun by H. P. B. in No. 1 of Vol. III of the *Theosophist*, as an answer to Mr. Terry, of Melbourne, who had taken exception to the anti-spiritualistic views of Theosophists. In the first Fragment, she reiterates the teaching of New York, that the soul at death passes into another world, "the so-called world of effects, (in reality, a state and not a place) and there, purified of much of its remaining material taints, evolves out of itself a new Ego, to be re-born (after a brief period of freedom and enjoyment) *in the next higher world of causes, an objective world similar to this present globe of ours*, but higher in the spiritual scale, where matter and material tendencies play a far less important part than here." Re-incarnation is herein postulated, but not on this globe nor by the same Ego, but by another one which generates out of our present one in an interplanetary state. In Fragment No. 3 (*Theosophist* for Sept. 1882), the new Ego is said after passing its normal time—according to its merit, which agrees with the doctrine taught by S'rî Krishna, in the "Bhagavadgítá"—in a state of

felicity (Devachan) either passes on to the "next superior planet," or returns for re-birth on this globe "if it has not completed its appointed tale of earth-lives." Previously to this there had been nothing published about an appointed number of Re-incarnations, either on this globe or others, but only the outlines sketched of a psychic pilgrimage, or evolutionary progress from star to star, of a Divine Self which clothed itself with a new soul-body in each palingenesis.

In 1880, we two visited Simla, and Mr. A. O. Hume enjoyed the good fortune, which had previously fallen to Mr. Sinnett's lot, of getting into correspondence with our Mahátmás. H.P.B. re-visited Simla without me in 1881, and the two friends above-named received in due time from the Masters the Re-incarnation theory. Mr. Sinnett expounded it in Fragment No. 4 (*Theosophist*, Vol. IV, No. 1, October 1882) where he laid the basis of the doctrine of terrestrial Re-incarnations in a series of major and minor, or root and sub-races, and the extension of the process to the other planets of a chain to which the Earth belongs. Mr. Hume did the same in his "Hints on Esoteric Theosophy" (Calcutta, August 1882), where he synthetically says that "man has many complete rounds to make of the entire cycle (chain, he means) of the planets. And in each planet, in each round, he has many lives to live. At a certain stage of his evolution, when certain portions of his less material elements are fully developed, he becomes morally responsible." (Op cit., p. 52).

Thus, six years after the date of my New York conversation with the Mahátmá, the fundamental and necessary idea of Re-incarnation was launched on the sea of modern Western thought from the congenial land of its primeval birth.

I have been obliged to trace its evolution within our lines at the risk of a small digression, as it was necessary for the future welfare of the Society to show the apparent baselessness of the theory that our present grand block of teaching had been in H. P. B.'s possession from the beginning. To admit that would involve the necessity of conceding that she had knowingly and wilfully lent herself to deception and the teaching of untruth in "Isis," and later, I believe, that she wrote then as she did later exactly according to her lights, and that she was just as sincere in denying Re-incarnation in 1876-'78 as she was in affirming it after 1882. Why she and I were permitted to put the mis-statement into "Isis," and, especially, why it was made to me by the Mahátmá, I cannot explain, unless, he himself had not yet learnt it or because we edited the book without supervision, and, unless, further, I was the victim of glamour in believing that I talked with a Master on the evening in question. So let it pass. The Masters could give H. P. B. whatever they chose by dictation, they could write it themselves with her hand by occupying her physical body, and they could enable me to write by giving me hints and outlines and then helping my intuitions. Yet, notwithstanding all this, they certainly did not teach us what we now

* *Anastasis* does not mean Re-incarnation, but a raising from the dead of the same person; and *Jivátmá* is not the animal soul—as even all younger Theosophists are aware.

accept as the truth about Re-incarnation; nor bid us keep silent about it; nor resort to any vague generalities capable of being now twisted into an apparent agreement with our present views; nor interpose to prevent us from writing and teaching the heretical and unscientific idea that, save in certain few cases, the human entity was not, and could not, be re-incarnated on one and the same planet.

To return to the matter of the occupancy (*âves'a*) of H. P. B.'s body. There was one collateral proof continually thrusting itself upon one's notice, if one but paid attention to it. Let us say that the Master A or B had been 'on guard' an hour or more, had been working on "Isis," alone or jointly with me, and was at a given moment saying something to me or, if third parties were present, to one of them. Suddenly she (he) stops speaking, rises and leaves the room, excusing herself for a moment on some pretext to strangers. She presently returns, looks around as any new arrival would upon entering a room where there was company, makes herself a fresh cigarette, and says something which has not the least reference to what had been talked about when she left the room. Some one present, wishing to keep her to the point, asks her kindly to explain. She shows embarrassment and inability to pick up the thread; perhaps expresses an opinion flatly contradicting what she had just affirmed, and when taken to task, becomes vexed and says strong things; or, when told that she had said so-and-so, appears to take an introspective glance and says "Oh yes: excuse me," and goes on with her subject. She was sometimes as quick as lightning in these changes, and I myself, forgetting her multiplex personality, have often been very irritated for her seeming inability to keep to the same opinion, and her bold denial that she had said what she had certainly said plainly enough, the moment before. In due time, it was explained to me that it takes time, after entering another's living body, to link on one's own consciousness with the brain memory of the preceding occupier, and that if one tries to continue a conversation before this adjustment is complete, just such mistakes as the above may occur. This accords with what the Mahâtma told me in New York about occupancy, and with the description of the way in which, we were told in *S'ankaravijaya*,* *S'ankara* entered the defunct Rajah Amarakâ's body: "entered and by *slow degrees* occupied the whole body of the dead down to its very feet." The explanation of the gradual blending of the two *jîvas* in one steady heart and other bodily automatism (cf. XVI) extends to the matter of the two consciousnesses, and until this is perfected, there must be just such a confusion of ideas, assertions and recollections as I have above described, and as the majority of H. P. B.'s visitors must have been puzzled by. Sometimes, when we were alone, has either the departing Somebody said: "I must put this into the brain so that my successor may find it there," or the in-

* In my recent Calcutta lecture on "The Kinship between Hinduism and Buddhism" I show that the best Orientalists regard *S'ankaravijaya* as an old spurious work. I quote it now merely for the sake of the description of the *âves'a* process.

coming Somebody, after greeting me with a friendly word, asked me what was the subject of discussion before the 'change'.

I have noted above how various Mahâtmas, in writing to me about H. P. B. and her body, spoke of the latter as a shell occupied by one of themselves. In my Diary of 1878, I find entered under date of October 12, and in the H. P. B. manuscript of Mahâtma "M," the following: "H. P. B. talked with W. alone until 2 after midnight. He confessed he saw *three* DISTINCT individualities in her. He *knows* it. Does not wish to say so to Olcott for fear H. S. O. will make fun of him!!!!!!" The underscorings and points of exclamation are copied literally. The "W" mentioned was Mr. Wimbridge, who was then our guest. To account for an entry made by another person in my private Diary, I must explain that when I left New York on professional business, which I had to do several times in that year, the daily record was written up by "H. P. B.," the noun of multitude. Happily, I find, that at least two of the variants of the H. P. B. script occur in these entries, and I shall thus be enabled to illustrate them by facsimile reproductions in this book. In the entry of the following day (Oct. 13) the same hand, after specifying the seven visitors who called that evening, writes of one of them:—"Dr. Pike, looking at H. P. B. several times, started and said that no one in the world impressed him so much. Once he sees in H. P. B. a girl of 16, at another an old woman of 100, and again a man with a beard!!" On Oct. 22, the same hand writes: "H. P. B. left them [our visitors of that evening] in the dining-room and retired with H. S. O. to the library to write letters. N..... [a certain Mahâtma] left watch and in came S.....[another adept]; the latter with orders from ∴ to complete all by the first day of December" [for our departure for India.] On November 9, in another modified H. P. B. script, is written: "Body sick and no hot-water to bathe it. Nice caboose." November 12, in the "M" script: "H. P. B. played a trick on me by suddenly *fainting*, to the great dismay of Bates and Wim. Used the greatest will-power to put up the body on its legs." November 14, in same hand-writing: "N.....decamped and M. walked in [from and into the H. P. B. body is meant]. Came with definite orders from ∴. *Have to go* at the latest from 15 to 20 Dec. [to India]." November 29, another Mahâtma writes that he had "answered the Russian Aunt"—*i. e.*, the beloved aunt of H. P. B. Finally, not to dwell upon one subject too long, on Nov. 30 a third Mahâtma writes: "Belle Mitchell came at 12 and took away the S.....[Mahâtma M.] for a walk and drive. Went to Macy's. Had to materialize rupees. H. P. B. came home at 4, etc." I have also various letters from the Mahâtmas alluding to H. P. B. in her own individual capacity, sometimes speaking very frankly about her peculiarities, good and bad, and was once sent, by the Masters, *with written instructions*, on a confidential mission to another city to bring about certain events necessary for her spiritual evolution. I have the document still. One quite long letter that I received

in 1879, while in Rajputana, most strangely alters her sex, speaks of her in the male gender, and confounds her with Mahátmá M.—known as our Guru. It says—about a first draft of the letter itself which had been written but not sent me:—"Owing to certain expressions therein the letter was stopped on its way by order of our Brother H. P. B. As you are not under my direct guidance but his (hers) we have naught to say, either of us; etc." And again: "Our Brother H. P. B. rightly remarked at Jeypore that, etc." It is a noble communication throughout, and if it were pertinent to our present theme, I should feel tempted to publish it, so as to show the high quality of the correspondence that for years went on between my blessed Teachers and myself. It was in this particular letter that I was told, in answer to my expressed desire to retire from the world and go and live with them, that, "The only means available and at hand for you to reach us, is *through the Theosophical Society*;" which I was abjured to consolidate, push forward and build up. I must learn to be unselfish. As for them—my correspondent writes—"None of us live for ourselves, we all live for humanity." This was the spirit of all my instructions, this is the idea inculcated throughout "*Isis Unveiled*." Let the literary faults of that book be what they may; let its author be charged with plagiarism or not; the sum and substance of its argument is that man is of a complex nature, animal at one extreme, divine at the other; and that the only real and perfect existence, the only one that is free from illusions, pain and sorrow, because in it, their cause—Ignorance—does not exist, is that of the spirit, the Highest Self. The book incites to pure and high living, to expansion of mind and universality of tenderness and sympathy; it shows there is a Path upwards, and that it is accessible to the wise who are brave; it traces all modern knowledge and speculation to archaic sources; and, affirming the past and present existence of Adepts and of occult science, affords us a stimulus to work and an ideal to work up to.

Upon its appearance the book made such a sensation that the first edition was exhausted within ten days.* The critics on the whole dealt kindly with it. Dr. Shelton Mackenzie, one of the most capable ones of the day, writes that "it is one of the most remarkable works for originality of thought, thoroughness of research, depth of philo-

* The *American Bookseller* (October 1877) says: "The sale.....is unprecedented for a work of its kind, the entire edition having been exhausted within ten days of the date of publication. In 1833, Godfrey Higgins published his '*Anacalypsis*,' a work of similar character, and although only 200 copies were printed at the death of the author, a number of years after, many copies remained unsold, and were disposed of in bulk by his executors to a London bookseller. The work is now exceedingly rare and readily brings \$ 100 per copy. The world has grown older since the days of Higgins, and Madame Blavatsky's book is of greater interest; but still the demand for it is quite remarkable, and far beyond the expectations of its publishers." Perfectly true; and so surprised and pleased was Mr. Bouton, that on Sunday, Feb. 10, 1878, in my presence, he offered her \$ 5,000 as copyright on an edition of a book in one volume, if she would write it, which should a little more unveil "*Isis*." He intended to print only 100 copies and make the price \$ 100 per copy. Though she needed money badly enough, she refused the offer on the ground that she was not permitted at that time to divulge any more arcane secrets than she had done in "*Isis*." Mr. Bouton is still living and can corroborate this statement.

sophic exposition, and variety and extent of learning that has appeared for very many years" (Phil. Press, 9th October 1877). The literary critic of the *N. Y. Herald* (Sep. 30, 1877) says that independent minds "will welcome the new publication as a most valuable contribution to philosophical literature," and that it "will supplement the '*Anacalypsis*' of Godfrey Higgins. There is a great resemblance between the works.....With its striking peculiarities, its audacity, its versatility and the prodigious variety of subjects which it notices and handles, it is one of the remarkable productions of the century." Dr. G. Bloede, an erudite German scholar, says that, "under all considerations, it will range among the most important contributions to the literature of the modern science of the spirit, and be worth the attention of every thinking student of this."

Some of the notices were flippant and prejudiced enough to make it clear that the critics had not read the book. For instance, the *Springfield Republican* said it was "a large dish of hash"; The *N. Y. Sun* classifies it with the similar works of past times as "discarded rubbish"; the Editor of the *N. Y. Times* wrote Mr. Bouton that he was sorry they could not touch "*Isis Unveiled*," as they "have a holy horror of Mme. Blavatsky and her letters"; the *N. Y. Tribune* says her learning is "crude and undigested" and "her incoherent account of Brañmanism and Buddhism, suggests a hint of the presumption rather than the information of the writer." And so on and so forth. The weighty fact, however, is that the book has become a classic—as Mr. Quaritch prophesied to Mr. Bouton that it would;* has gone through a number of editions; and now, after the lapse of sixteen years, is in demand all over the world. When it was ready for publication I, of course, did what I could to bring it to the notice of my personal acquaintance; and I remember shortly afterwards meeting one of them—a leading legal functionary—in the street, and having him shake his fist at me in a friendly way, and say "I have a crow to pick with you." "And why?" I asked. "Why? Because you made me buy '*Isis Unveiled*,' and I found it so fascinating that my law cases are getting into arrears, and I have been sitting up nearly the whole of the past two nights to read it. Not only that, but she makes me feel what a lot of commonplace men we are in comparison with those Eastern mystics and philosophers she writes so charmingly about." The first money received for a copy of "*Isis*" was sent me by a lady of Styria with her order; we kept it "for luck" and it now hangs, framed, on the walls of the *Theosophist* office at Adyar.

The truest thing ever said about "*Isis*" was the expression of an American author that it is "a book with a revolution in it."

H. S. OLCOTT.

(To be continued.)

* Mr. Quaritch writes to Mr. Bouton from London, December 27, 1877, in a letter which the latter kindly gave us as an encouraging forecast: "The book will evidently make its way in England and become a classic. I am very glad to be the English agent." And, I may add, we were more glad that he should be; knowing his reputation for indomitable energy and high-mindedness.

A'TMAVIDYA'VILA'SA' OF SADA'S'IVA BRAHMA'.

(Concluded from page 606.)

42. Santyajya s'ástra jálam
s'ad'vyavahárañcha sarvatas tyaktvá.
A's'ritya púrnapadávi
máste nishkampa dípavad yogí.

* *Sadvyavahára* is another reading.

42. After abandoning the net-work of sciences and arts, and after giving up all good works* (works commonly considered to be good by the world), the Sage sits calm, like the unflickering wick of a burning lamp, when he has attained the highest state.

43. Trinapanka charchitánkah
trinamiva vis'vam vilokayan yogí.
Viharati rahasi vanánte
vijarámara bhúmni vis'rántah.

43. With his body soiled by straw and mire, the Sage wanders on the skirts of the wood, looking at the world as if at a straw, and resting his hopes on the borders of that world where there is neither old age nor death.

44. Pas'yati kimapi na rúpam
na vadati na s'runoti kiñchid api vachanam.
Tishtathi nirupa bhúmani
nishthám avalambya káshtavad yogí.

44. He never looks at shapes. He never speaks any word nor listens to anything spoken. But he stands on that uncomparable surface, like a stump, taking penance as his hold.

45. Játyabhimána vihíno
jantushu sarvatra púrnatám pas'yan.
Gúdhas'charati yatíndro
múdhavad akhilártha tatvajñah.

45. He is devoid of likes or dislikes of castes, and he sees fulness in all beings everywhere. He roams over the world in secret like a fool, but deeply versed in all meanings and truths (of philosophy).

46. U'padháya báhumúlam
paridháyákásam avanim ástírya.
Prasvapíti virati vanitám
parirabhyánanda paravas'ah kopí.

46. Having for his pillow his forearm, being naked, and betaking himself to mother earth as his bed, the Sage enjoys sound sleep, kissing Renunciation—his lovely wife, and drowned in happiness with her.

* For good or bad the Sage must have no special liking. So in this verse the Sage is represented as having given up his good works. According to the other reading it is only works.

47. Vairágya vipula márgam
vignánoddáma dípíkkoddiptam.
A'ruhya tatvaharmyam
muktyá sahamodate yatirát.

47. The lord of Sages betaking himself to the broad way of abandonment, which was shown to him by the glittering light of knowledge, has ascended to the mansion of truth and there enjoys himself in the company of Renunciation.

48. Vijanatalotpala málám
vanitá vaitrishnya kalpavallímcha.
Apamánámrita ghutikám
mátmajñah kopi grihnáti.

48. Solitude is his garland of lilies, aversion to females is his sacred herb, and his talisman is his disregard of the criticism of the world; he only who knows the inner soul betakes himself to these things.

49. Nanishedhati doshadhiyá
guna buddhyá vá nakiñchid ádhatte.
A'vidyakam akhilamiti
jñátvodáste yatih kopí.

49. The Sage does not abandon anything with the knowledge that it is faulty, nor does he accept anything on the merit of its being good; but knowing everything to be transitory in this world he is disinterested as regards all.

50. Bhútam kimapi na manute
bhávi cha kiñchinnachintayatyantah.
Pas'yati na vartamánam
vastu samastártha samarasah kopí.

50. He never thinks of the past nor does he think within himself of anything that is to occur. He never notices existing things. He is equally inclined to all things of all times.

51. Nigrihítákhila karano
nirmrishtás'asha vishayegah.
Triptim anuttama símám
praptah paryatati kopí yati varyah.

51. He has brought under his control all his senses by abandoning all kinds of desires. But he, the most learned, wanders along the unparalleled shore of satiety.

52. Santyajati nopapannam
násampannam cha váñchhati kvápi
Svastas's'ete yatirát
ántaram ánandam anubhannekah.

52. He does not abandon what falls upon him, nor does he desire what does not happen to him. But he lives all happy, all alone, enjoying his own happiness internally.

53. Kámapi vimalám padavîm
ásádyánanda samvidunnidrám.
A'ste bhikshuka ekah
viharan nirmukta bandhanassvairam.

53. Having attained the resplendent and pure path which is full of joy and devoid of sleep, he, the beggar, remains there all alone with all his ties abandoned.

54. Vastunyastamitakhila
vis'va viháre vilína manáh.
Rájati paránapeksho
rajakhila vítarágánam.

54. With his mind fused into that thing to which all the pleasures of the world are naught, the king of those who have renounced the world, shines supreme.

55. A'cháryápánga dris'á
samavápyápára samvidákárah.
Pras'amita sarva vibhedah
parahamsah kaschid abhátí.

55. Having attained the boon of the glance of the left eye of his moral preceptor, he has obtained the supreme knowledge and with all his differences calmed down, the best of Sages now shines supreme.

56. Varnás'rama vyavasthá
muttírya vidhúya vidyádîn.
Parsis'ishyate yatíndrah
paripúrnánanda bodhamátrena.

56. He has passed beyond the border of caste and stages in life: he has abandoned all the so-called knowledge of the world. He has taken to himself the one full and joyful thing of the knowledge (of soul).

57. Kshayamupaniya samastam
karma prárambhakam bhuktvá.
Pragalita deha vibhedah
prájño brahmaiva kevalam bhavati.

57. Having decided that everything is perishable, and after having undergone the vicissitudes of Karma, he has renounced all the ties of his body and by his sound knowledge becomes the very Brahmá himself.

58. Stimitam anantam anákhyam
santatam ánanda bodha ghanam.
Avikalpam ádyam ekam
paratatvam vastu vartate kimapi.

From this verse the qualities of the soul are summarised:—

58. There is a certain supreme knowledge which is unshakeable, endless, unutterable, full for ever with the wisdom of joy, unchangeable, primeval, sole, and full of good qualities.

59. Aksharam ajaram ajátam
súkshma tarápúrva s'uddha vijñánam.
Pragalita sarvakles'am
paratatvam vastu vartate kimapi.

59. There is indeed a supreme knowledge which is imperishable, unattacked by old age, unborn, the essence of pure wisdom, and the banisher of all troubles.*

60. Sukhataram ajaram adúram
sáram samsára váridhes tarane.
Samarasam abhayam apáram
sat kíñchana divyate tatvam.

60. There is of a surety a supreme knowledge which confers the best of happiness, which is unaffected by old age, which is very near us, which is the safest boat in which cross the ocean of family ties, which is of equal use all, which offers us protection and which is unbounded.

61. Arasam agandham arúpam
virajaskam asatram atamaskam.
Nirupama nirbhaya tatvam
tatkimapi dyotate nityam.

61. Shines all alone this supreme knowledge which is devoid of the qualities of taste, scent and shape, from which all the qualities of passion, ignorance and arrogance have flown away, which has no parallel and which knows no fear.

62. Guruvára karunápángád
áryábhih dviradhika shasti sañkhyabhih.
Niravadyábhír avocham
nigama s'irastantra sárabhútártham.

62. Thus by the grace of the holy glance of my moral preceptor, I, by two and sixty verses of the A'rya metre, which is pure, relate the gist of the knowledge of divine wisdom.

[Sixty-two is the number of verses in *A'tmaavidyá* proper. No. 63, is the *phala*-verse—giving the effect of frequent recitation of this work.]

63. Gaditamidam átmavidyá
vilasam anuvásaram smaran vibudhal.
Parinata parártha vidyá
prapadyate sapali paramártham.

Note.—This verse is not after the great Sadás'iva's style and he would have been the last soul to sing it. Evidently it is the production of one of his warm admirers giving the good effect of the recitation of this collection every day.

TRANSLATION.

He who daily recites, contemplating this work called *A'tmaavidyá-vilása*—the exposition of the knowledge of soul—will have his knowledge of the supreme truth ripened and soon attain the highest wisdom.

S. M. NATES'A S'A'STRÍ.

* Literally the thing from which all troubles have glided away.

OLLA PODRIDA.

(Continued from page 602).

“AFTER taking it for granted that he has proved the equality of the two sexes in number, from the bills of mortality in London, he next supposes, as a consequence, that all the world is in the same predicament; that is, that an equal number of males and females is produced everywhere. Why Dr. Arbuthnot, an eminent physician (which surely implies an informed naturalist), should imagine that this inference would hold, is what I am not able to account for. He should know, let us say, in the countries of the East, that fruits, flowers, trees, birds, fish, every blade of grass, are commonly different, and that man, in his appearance, diet, exercise, pleasure, government, and religion, is as widely different; why he should found the issue of an Asiatic, however, upon the bills of mortality in London, is to the full as absurd as to assert, that they do not wear either beard or whiskers in Syria, because that is not the case in London. I am well aware that it may be urged by those who permit themselves to say everything, because they are not at pains to consider anything, that the course of my argument will lead to a defence of polygamy in general, the supposed doctrine of the *Thélyphthora*. Such reflections as these; unless introduced for merriment, are below my animadversion; all I shall say on that topic is, that they who find encouragement to polygamy in Mr. Madan's book, *Thélyphthoria*, have read it with a much more acute perception than perhaps I have done; and I shall be very much mistaken, if polygamy increases in England upon the principles laid down in *Thélyphthoria*. England, says Dr. Arbuthnot, enjoys an equality of both sexes, and, if it is not so, the inequality is so imperceptible, that no inconvenience has yet followed. What we have now to enquire is, whether other nations, or the majority of them, are in the same situation? For, if we are to decide by this, and if we should happen to find that in other countries, there are invariably born three women to one man, the conclusion, in regard to that country, must be, that three women to one man was the proportion of one sex to the other, impressed at the creation in *femine-masculino* of our first parent.

“I confess I am not fond of meddling with the globe before the Deluge. But as learned men seemed inclined to think that Ararat and Euphrates are the mountain and river of antediluvian times, and that Mesopotamia, or Diarbekir, is the ancient situation of the terrestrial paradise, I cannot give Dr. Arbuthnot's argument fairer play than to transport myself thither; and, in the same spot where the necessity was imposed of male and female being produced in equal numbers, inquire how that case stands now. The pretence that climates and times may have changed the proportion, cannot be admitted, since it has been taken for granted, that it exists in the bills of mortality for London, and governs them to this day; and since it was founded on necessity, which must be eternal. Now, from a diligent enquiry into

the fourth and Scripture part of Mesopotamia, Armenia and Syria, from Mousoul (or Nineveh) to Aleppo and Antioch, I find the proportion to be fully two women born to one man. There is indeed a fraction over, but not a considerable one. From Latakia, Laodicea *ad mare*, down the coast of Syria to Sidon, the number is very nearly three, or two and three-fourths, to one man. Through the Holy Land, the country called Horan, in the Isthmus of Suez, and the parts of the Delta unfrequented by strangers, it is sometimes less than three. But, from Suez to the Straits of Babel Mandeb, which contains the three Arabias, the portion is fully four women to one man, which, I have reason to believe, holds as far as the Line, and 30 degrees below it. The Imam of Sana was not an old man when I was in Arabia Felix in 1769; but he had 88 children then alive, of whom 14 only were sons. The priest of the Nile had seventy and odd children; of whom, as I remember, above fifty were daughters. It may be objected, that Dr. Arbuthnot, in quoting the bills of mortality for 20 years, gave most unexceptionable grounds for his opinion, and that my single assertion of what happens in a foreign country, without further foundation, cannot be admitted as equivalent testimony; and I am ready to admit this objection, that there are no bills of mortality in any of these countries. I shall therefore say in what manner I obtained the knowledge which I have just mentioned. Whenever I went into a town, village, or inhabited place, dwelt long in a mountain, or travelled journeys with any set of people, I always made it my business to inquire how many children they had, or their fathers, their next neighbours, or acquaintance. This not being a captious question, or what any one would scruple to answer, there was no interest to deceive; and if it had been possible, that two or three had been so wrong-headed among the whole, it would have been of little consequence. I then asked my landlord at Sidon (suppose him a weaver) how many children he has had? He tells me how many sons and how many daughters. The next I ask is a smith, a tailor, a silk-gatherer, the Cadi of the place, a cowherd, a hunter, a fisher, in short, every man that is not a stranger, from whom I can get proper information. I say, therefore, that a medium of both sexes arising from three or four hundred families, indiscriminately taken, shall be the proportion in which one differs from the other; and this, I am confident, will give the result to be three women to one man in 50° out of the 90° under every meridian of the globe.*

“Without giving Mahomet all the credit for abilities that some have done, we may surely suppose him to know what happened in his own family, where he must have seen this great disproportion of women born to one man; and from the obvious consequences, we are not to wonder that one of his first cares, when a legislator, was to rectify it, as it struck at the very root of his empire, power, and religion. With this view he enacted, or rather revived, the law which gave liberty to

* The writer is not clear as to which 90° or quarter of each meridian we are to take in the estimate.—Ed.

every individual to marry four wives, each of whom was to be equal in rank and honor, without any preference but what the predilection of the husband gave her. By this he secured civil rights to each woman, and procured a means of doing away with that reproach of *dying without issue*, to which the minds of the whole sex have always been sensitive, whatever their religion was, or from whatever part of the world they came. Many, who are not conversant with Arabian history, have imagined, that this permission of a plurality of wives was given in favor of men, and have taxed one of the most *politically* necessary measures of that legislator, arising from motives merely civil, with a tendency to encourage lewdness, from which it is very far distant. But, if they had considered that the Mahomedan law allows divorce without any *cause assigned*, and that every day at the pleasure of the man; besides, that it permits him as many concubines as he can maintain, buy with money, take in war, or gain by the ordinary means of address and solicitations,—they will think such a man was before sufficiently provided, and that there was not the least reason for allowing him to marry four wives at a time, when he was already at liberty to marry a new one every day. Dr. Arbuthnot lays it down as a self-evident proposition that four women will have more children by four men than the same four women would have by one. This assertion may very well be disputed, but still it is not in point. For the question with regard to Arabia, and to a great part of the world besides, is whether or not four women and one man, who is debarred from cohabiting with any but one of the four, the others dying unmarried without the knowledge of man, or in other words, which shall have most children, one man and one woman, or one man and four women? This question I think needs no discussion.

“Let us now consider, if there is any further reason why England should not be brought as an example, which Arabia, or the East in general, are to follow. Women in England are commonly capable of child-bearing at fourteen, let the other term be forty-eight, when they bear no more; thirty-four years therefore an Englishwoman bears children. At the age of fourteen or fifteen they are objects of our love; they are endeared by bearing us children after that time, and none, I hope, will pretend that at forty-eight and fifty an Englishwoman is not an agreeable companion. Perhaps the last years, to thinking minds, are fully more agreeable than the first. We grow old together, we have a near prospect of dying together; nothing can present a more agreeable picture of social life, than monogamy in England. The Arab, on the other hand, if she begins to bear children at eleven, seldom or never has a child after twenty. The time then of her child-bearing is nine years, and four women, *taken together*, have then the term of *thirty-six*. So that the Englishwoman that bears children for thirty-four years, has only two years less than the term enjoyed by the four wives whom Mahomet has allowed; and if it be granted an English wife may bear at fifty, the terms are equal. But there are other

grievous differences. An Arabian girl, at eleven years old, by her youth and beauty, is the object of man's desire; being an infant, however, in understanding, she is not a rational companion for him. A man marries there, say at twenty, and before he is thirty, his wife, improved as a companion, ceases to be an object of his desires, and a mother of children; so that all the best, and most vigorous of his days are spent with a woman he cannot love, and with her he would be destined to live forty or forty-five years, without comfort to himself by increase of family, or utility to the public. The reasons, then, against polygamy, which subsist in England, do not by any means subsist in Arabia; and that being the case, it would be unworthy of the wisdom of God, and an unevenness in his ways, which we shall never see, to subject two nations, under such different circumstances, absolutely to the same observances.”

I hope it may be forgiven me for making such a long extract from the traveller Bruce's views on polygamy, but to me, at least, they seem very instructive and entertaining. Besides, as Mr. Webb, the apostle of Islam in America, probably reads the *Theosophist*, they may be of use to him. The Americans have shown themselves very intolerant of polygamy, at least, as far as the Mormons are concerned, though they find it convenient to forget that under present social conditions, there is but a choice of two evils—polygamy and prostitution. Certainly, of the two, polygamy is preferable; and there is this much to be said for the Mormons, that till the overflow of the Gentiles into Utah and Salt Lake City, prostitution was quite unknown among them. But still Mr. Webb is likely to be pretty extensively heckled on the subject of polygamy in Islam in every State of the Union, and his only chance, on the authority of the traveller Bruce, is to insist on the necessity of a plurality of wives in countries where four women are born to every man.

It is quite possible that the traveller Bruce's statement, that, in the countries mentioned by him, where polygamy has prevailed from time immemorial, three women are born to every man, may be true. It is wonderful how ready Mother Nature is to adapt herself to the requirements of time and place. It would be a good thing for the world if war were to cease; although, at present, in spite of the Peace Society, the prospect seems more remote than ever. But suppose Nature were to improve upon her record, and instead of contenting herself with three women to each man, she changed the ratio to ten, or even more all the world over. In this way she might aid the Peace Society; for, with nine-tenths of the world's population women, war would have become an impossibility, unless the era of the Amazons were to return. But it is quite possible that, some day, man may become as wise as the ants, which, on some lines, have progressed much further than much vaunted man, and may be able to arrange for himself whether he will create sons or daughters. Even now, it is asserted by some heterodox scientists in America and Germany, that from the right *testis* are pro-

created males and from the left, females. If true, this would be a most important scientific fact. But perhaps the world is scarcely yet sufficiently progressed and altruistic to use this choice aright. Most people want nothing but sons, which would necessitate some social changes, on the lines of the Queen Bee, if the population of the world were not to decrease. And in these days of universal compulsory military service on the continent of Europe we should have the ruling powers insisting on every family consisting entirely of males, so that their armies might become more numerous than those of their near and dear neighbours.

A. BANON.

(To be continued.)

PSYCHOLOGICAL RELIGION.*

THE origin and development of Religion is the subject to which Prof. Max Müller has been seriously devoting his attention for nearly half a century, and it is a subject, it is hardly necessary to say, with which his philological and classical knowledge and more especially his knowledge of Sanskrit Literature, qualify him to deal. Prof. Max Müller has been well-known of late as the Gifford Lecturer on Natural Religion, or religion that can be deduced from the worship of Natural Objects. Such a system of religion passes through three stages, the first being what he calls Physical Religion. Here the Infinite in Nature or "that which underlies all that is finite and phenomenal in our cosmic experience, became named, individualized, and personified, till in the end it was conceived again as beyond all names." This was the subject of the second series of the Gifford Lectures, the first being on the general scope and development of Natural Religion. Anthropological Religion was the subject of his third discourse: and here it was intended to show how different nations arrived at a belief in the existence of a soul, what they considered as its properties, and what became of it after death. The first stage was the discovery of the Infinite in Nature; the second was the discovery of the Infinite in Man; while in the third, and last stage, an attempt was naturally made to conjoin these two Infinities. The powers of logic and ratiocination were more largely brought into play, and since there could be no two Infinities, the inevitable conclusion was that they were identical.

In all his discourses, however, Professor Max Müller employs what is called the Historical method; the central idea of which is that "the history of religion is the true philosophy of religion." This is, of course, a mere intellectual hypothesis and excludes all possibility of belief in the intuitional or inspirational element in religion. The Professor says:

"We are apt to imagine that the idea of inspiration and a belief in the inspired character of sacred books, is our own invention, and our own

* "Theosophy or Psychological Religion": By Prof. Max Müller. London: Longmans Green & Co.

special property. It is not, and a comparative study of religion teaches us that, like the idea of the miraculous, the idea of inspiration also is almost inevitable in certain phases in the historical growth of religion. This does not lower the meaning of inspiration, it *only gives it a larger and a deeper meaning.*"*

But what the 'larger and deeper' meaning is, we are not told; and this appears to leave the Professor in a somewhat doubtful position with reference to this question. But, nevertheless, the keys used by Dr. Max Müller to unlock these world-old mysteries, are the conclusions of philology as applied to ancient Indian Sacred Literature. Indeed the Professor thinks, in one of his former volumes, that the origin and development of religion can best be studied by the help of Vedic Literature; and the gradual passage from one stage to another is clearly visible in the Veda, in which respect it is not excelled by any other of the Bibles of the world. Physical Religion is to be found in the Mantras; Anthropological, in the Bráhmaṇas proper; while the A'raryakás which contain the Upanishads, are the portions of the Vedas where Psychological Religion can be best studied.

The term "Psychological Religion" is then the best equivalent in Müllerian phraseology for the Vedánta in both its senses. But the Vedánta is not the only source of his present inspiration: similar systems of philosophy in other nations, such as the Greeks, Persians, &c., have contributed largely towards the elucidation of the subject. Yet, as was observed before, the main source is Vedántic Literature. The latter term has a broad signification, including a vast literature which was the outgrowth of Indian philosophic thought of, at least according to Western conclusions, twenty-two centuries; from the tenth century before Christ, the approximate date of the principal Upanishads, through the Vedánta Sútras of Bádaráyana and others, to that of the most prominent of their modern commentators, S'ankara and Rámánuja; the latter of whom flourished so late as the twelfth century after Christ.

Speaking of the various schools of Vedánta, the Professor mentions the Advaita and Visishtádvaita, but ignores the Dvaita School. This is to be regretted as it necessarily makes his treatment of the Vedánta appear partial. This school, I may remark, was not created for the first time by Madhváchárya, as is generally supposed, but was the result of the application of Nayáyik methods of reasoning to Vedánta. It has a large following in Southern India, and although the Census Commissioner might not have taken the trouble to classify the Brahmin population of the Madras and Bombay Presidencies into believers in one or the other of these three schools, still I think I may not be far from the truth when I say that the number of Dvaitis is not less than fifteen millions: and this, it is presumed, is a very moderate estimate.

If the writings of Madhváchárya be considered beneath the Professor's notice, as being neither so elaborately argumentative nor so learned

* Italics are mine.—S. E. G.

as those of S'ankara or Rámánuja, still it must be said to Madhva's credit, that he wrote commentaries on the three Prasthánas,—as the Upanishads, the Vedánta Sútras, and the Gítâ are technically known; and these were, in their turn, somewhat more elaborately commented on by Jayatirtha, one in the long list of Teachers of that school, in his Sudhá, which is estimated at 24,000 grandhas of thirty-two syllables each, and where the arguments of both S'ankara and Rámánuja are refuted. These schools are by no means modern, and each one of them appeals in support of its arguments to the Vedas, or rather the Upanishads. Thus we have the following among scores of others:—

Dvaita.—Taittiriyaopaniṣad, A'nandavalli I, 1: V, 1, 2: VI, 2: Bhriguvalli I—VI: Náráyanam, I, 1—4: Munda-kopaniṣad, III, 1—3: 2nd Mundaka, 6: S'vetásvatara, I, 6, 9 and 10: IV, 5—7 and 9: VI, 13, 16.

Visishtádvaita.—Brihadáranyakopaniṣad, Vth Adhyáya, 7th Bráhmaṇa; also Subálopaniṣad, besides those quoted for Dvaita.

Advaita.—Kathopaniṣad, IV, 10 and 11: Chhándogyopaniṣad, III, 4: VI, 2 and 9—16: VII, 25: Brihadáranya-kopaniṣad, Vth Adhyáya, 9th verse.

It must also be borne in mind, as the Professor himself has admitted (p. 313), that S'ankara, Rámánuja, and Madhva, were only modern exponents of their respective schools, and had their own predecessors in the work of interpretation of these Sútras. Thus S'ankara's views are more largely supported by Bhartriprapancha, author of a Commentary on Brihadáranyakopaniṣad, and who is traditionally identified with Bhartrihari, the author of Vákyapádiya: also Dramidáchárya, and Tankáchárya, referred to as Vákyakúra. He doubtless quotes in his Sútrabháshya the Vrittikára as well, but that is almost without exception for purposes of criticism. This fact, coupled with that of the statement made by Rámánuja, that his Bháshya was entirely based on Bodháyana's *vritti*, goes far to establish the belief of the Visishtádvaitis that the *vritti* was also Visishtádvaitic. But the views of Rámánuja were also shared by some of his predecessors in the work, such as Dramida, Tanka or Brahmanandi, Bháruchi, Guhadeva, and Kapardi. Of these, however, Bháruchi, who is supposed to be identical with the author of a work on Dharma S'ástra and referred to by Vijñánes'vara in his Mitákshari, has not left us his commentary on the Vedánta Sútras: and so also Guhadeva of whom nothing is known beyond that he commented on the Sútras and is referred to by Rámánuja. Dramidáchárya who appears to have written a somewhat elaborate commentary, was himself commented on by one Vámanáchárya (not the author of Kásikávriddhi, who is supposed to have been a Jain), and referred to by Vedántáchárya, a most famous Visishtádvaita writer of the thirteenth century; but, beyond this statement again, and quotations from him by S'ankara and Rámánuja, nothing has survived to this day. Tankáchárya's work, or fragments of that work,

were seen by me some time ago, in Chingleput District, but, so far as the fragments themselves are concerned, he appears to be purely a Vedántic Visishtádvaití, without even the slightest tinge of the Bhágavata doctrine, such as found in Rámánuja's writings. But I must also, in fairness, admit that I have not been able to see his comments on Sútras II, 2, 42—45, a reference to which would settle the matter. Kapardi, or A'cháryakapardi as he is reverentially spoken of by Rámánuja, was also a commentator on the A'pastamba Sútras, but his work on the Brahma Sútras does not seem to exist now. All of these, however, are referred to by the author of Sruta-prakásika, a gloss on Rámánuja's S'ribháshya, as also by Vedántáchárya, one of the most voluminous writers of modern times and contemporary with another writer of the same kind, I mean Mádhváchárya or Vid-yáranya. Lastly, Bodháyana, the Vrittikára, appears to be the same as the author of the well-known Grihya and Dharma Sútras, the latter of which is translated in the *Sacred Books of the East*. Indian tradition has it that he was a disciple of Bádaráyana, and Teacher to A'pastamba. If we are to believe the statement made in Skandapurána that Bádaráyana was the same as Vyása, then the Bhágavata Purána and the Mahábhárata are in agreement with one another with regard to the relation of these three Rishis: and it is this that gives so much importance to Bodháyana's Vritti,* as the first commentaries on the Sútras are written either by the authors of the Sútras themselves, or their immediate disciples: the object being to recall to the mind his teachings for which the Sútras serve as a sort of *memoria technica*.

Madhváchárya, although he had the advantage of consulting all these ancient commentators, appears to have made a new departure in his Sútrabháshya. He refers to Vrittikára only occasionally; but, at the same time, he explains in his larger Bháshya the Sútras, according to the teachers of his own school. In his smaller commentary, or Anubháshya, which has been printed, he quotes Vedic and Puránic passages which give the same meaning to the Sútras as that intended to be conveyed by him. These quotations are all explained by the author of Sudhá, who is probably the most voluminous writer of the Dvaita School.

There is another point in connection with Vedánta which requires a passing notice. European scholars are generally apt to think with Prof. Max Müller that, although Bádaráyana quotes a number of earlier authorities, "it does by no means follow that there ever existed Sútras in the form of books composed by them." This is, doubtless, the safest conclusion one can arrive at in the present stage of modern research, but, at the same time, it is not improbable that the authorities referred to by him, *viz.*, A'treya, As'marathya, Audulomi, Kárshájini, Kás'akritsna, Jaimíni and Bádari, might have written Vedánta Sútras themselves or their disciples commentaries of their teachings for the benefit of their

* I take this opportunity, therefore, of impressing on the minds of my readers the necessity for procuring MS. copies of this work, or of any part thereof, however insignificant, for the Adyar Library.

own disciples. These were the fore-runners of Bádaráyana, and were the heads of some recognized schools of thought in those times. Two of them—Jaimini and Kás'akritsna—may appear to be familiar names, being the same as those of the authors of the Púrva Mimámsa Sútras, and Sankarshakánda; but there is not a shadow of evidence to show that they were the Vedántic teachers referred to by Bádaráyana. Two considerations confront us at this point. First, since they were Vedántic teachers, their teachings must have been necessarily condensed into Sútras by their disciples. Second, there appears a tradition about Brahma Sútras in some of the works of the Bhágavata School. We hear of Vedánta Sútras by Vaikhánasa*, but they appear to have been lost several centuries ago. In an ancient work of the Bhágavata school called "Maríchi Patala"†, in the last section which treats of Samádhi, the author, Maríchi, says that Vaikhánasa's Brahma Sútras were lost, and hence he would devote a few lines to the nature and realization of Brahman according to the spirit of his teachings: he then proceeds to speak of it in a strain suggesting a compromise between Aívaita and Visishtádvaita. Bádaráyana's work would therefore appear to be a sort of synthesis of the teachings of his predecessors, noting the points of their difference and giving his judgment wherever he could. Thus, in the first Páda of the 1st Adhyáya, the general principles of Vedánta are given out, and here there is no disagreement among the elder A'cháryas; but, when we come to the 2nd Páda, Sútras 29—31, the contrary opinions of Jaimíni, As'marathya, and Bádari, are given, with regard to the interpretation of a passage in the Veda referring to the highest Lord. This is the first place in which there appears to be some contradiction between the earlier teachings; but, as we go further on to the nature and practice of Brahmavidyá, these difference grow more and more important; but the commentators say that the opinion of Bádaráyana ultimately prevails, because of the cogency of his argument.

In modification of my last statement, however, I must say that S'ankara, the boldest of his commentators, thinks once at least—when quoting Bádari's opinion on the question of the soul of him who possesses the lower knowledge of Brahman, going after death to the lower Brahman,—that Bádari is right.‡

Speaking of the three prasthánas, the general tendency of the Upanishads has been admitted on all hands to be decidedly idealistic, while the Vedánta Sútras and the Bhagavadgítá are realistic (*bheda vádi*): and this has been found to be the experience of all polemic writers on Vedánta, from the time of S'ankara to the present day. Philosophy

*An attempt has been made to throw some light on the position of Vaikhánasa's Sútras (ou Sranta, Grihya, Archá, and Brahma) in the history of Indian Philosophy, in a paper I submitted to the Oriental Congress of 1891 on "Idol worship in India"; the printing of which has, I believe, been delayed on account of unavoidable circumstances.

† In the Government Oriental MSS. Library, Fort St. George, Madras. As a new catalogue is being prepared it is not possible to give its number in the Catalogue.

‡ Vide IV, 3, 7—11: for Bádaráyana's opinion, see Sútras 15 and 16 following.

itself and Indian philosophy in particular, may be said to admit of three stages of development: first, Dvaita or the nearest approach to it, then the Visishtádvaita, which is a sort of compromise between Dvaita and Advaita, the third and last. Curiously enough the realization, according to their own lights of the great Vedántic formula "Tatvamasi," was justly considered as the highest goal of all philosophers. It is Theosophy in the highest sense of the word, and modern Theosophists are the last to deny its truth; but it was not all who could realize the truth in the statement "Thou art Brahman"; only those who had the hardihood to conquer their senses. To them only the process of realization was taught. This is what we consider the esoteric portion of the Vedánta; one could only expect to learn it from another who realized it for himself—a Brahmavit, in short. The learners, as they were, had a good discipline of mind and body, underwent the Sádhana Chatushtayas* or Sádhana Saptakas as they are technically called by Advaitís and Visishtadvaitás—and formed a sort of inner circle of disciples of a Teacher. It is not "a mistake to suppose that the Ancient Hindus looked upon the Upanishads as something secret, or esoteric" (*rahasya*). On the contrary, the term Upanishad itself means secret (*rahasya*),† *rahasyas* pertaining to Vedánta or Brahman. The nature of Brahmavidyá was no doubt theoretically explained in them *as far as could be explained in words*: but the secret or practical or the esoteric side of Brahmavidyá, was a matter of confidential communication between the teacher and the pupil; for this was the highest occultism, all else being occultism only in name. First, the pupil had some explanation of the sacrifices: this was the verbal explanation which was in itself considered as a secret, or a new light thrown on the old practices. The next step was for the disciple to have derived some knowledge therefrom: while the third stage was that in which he had "to observe certain rules," *e.g.*, to put into practice the instructions from his Teacher. The earliest Indian esoteric mysteries, then, were the *practical demonstrations* in Brahmavidyá, by Teachers to their pupils. It is not "more of a modern invention than an ancient institution" (p. 327), as the Professor thinks. It is, on the other hand, at least as old as the Upanishads themselves, as any reader of these writings

* This has been explained by S'ankara (I, 1, 1) to be the import of *atha* in *Athá-to Brahmajignásá*. Vide also Brihadáranyaka Upanishad IV, 4, 21; Mundaka Upanishad I, 2, 13; IV, 8; Pras'nopanishad, I, 2, where these qualifications are insisted upon.

† I may perhaps refer the reader to Prof. Max Müller's conclusions with regard to the meaning of the term in his Introduction to the Upanishads, Vol. I, p. lxxxiii, where he says:—"Thus we find the word Upanishad used in the Upanishads themselves in the following meanings:—

1. Secret or esoteric explanation whether true or false.
2. Knowledge derived from such explanation.
3. Special rules or observances incumbent on those who have received such a knowledge.
4. Titles of books containing such knowledge." I also refer the reader to the various quotations from the Vedas from which he deduces the above conclusions and more especially to Ait. Ar: III. 1, 6, 3.

would concede—although the mystical or, shall I say secret, teachings were conveyed to the pupil with no such pomp and cost as either the Eleusinian or Bacchic Mysteries. The teacher was a hermit, leading a quiet, retired life, generally outside the buzz of cities, and in his own little *ás'ram*, initiating a few disciples and making sacrifices; for such is the picture depicted in any *Bráhma*. The Professor observes further on :—

“The Pythagoreans had even a distinct dress, they observed a restricted diet and are said to have abstained from flesh except at sacrifices, from fish and from beans. Some observed celibacy and had all things in common. These regulations varied at different times and in different places where the Pythagorean doctrines had spread. But nowhere do we hear of any doctrines being withheld from those who were willing to fulfil the conditions imposed on all who desired admission into the brotherhood” (p. 328).

Here the Professor looks at India through Grecian spectacles, and I would invite his attention to *Kena Upanishad* (iv, 8)—where it is said :—

“The means for its (the *Upanishad*'s) attainment are, *tapas*, *dama* (subjugation of senses) and *karma* (ceremonies enjoined by the *Vedas*): the *Vedas* with all their *angás* (members) are their foundation, and truth its abode.”

This, of course, constitutes mysteries or esoteric teaching; for, if the process of realization of *Brahman*, which was considered the highest path to knowledge, is not esoteric, what else is? It need not necessarily mean that exclusiveness which characterized the Grecian Mysteries, but, nevertheless, that *Brahmavidyá*, was not taught to any one who had not the six requirements spoken of by the Professor himself (p. 326). So far as these qualifications were concerned, those who possessed them belonged, of course, to a higher degree of initiation than those who contented themselves with *yajñas*. The obvious intention of the exaction of these qualifications must be, although not necessarily, that dangerous secrets would be divulged, but not, as the Professor thinks, to quote his own words, “throughout to draw the thoughts away from things external and to produce a desire for spiritual freedom (*mumukshatram*), and to open the eyes of the soul to its true nature;” something like saying that Algebra cannot be understood by one who does not know Arithmetic. Such brotherhoods are truly apt to degenerate into secret societies, and brotherhoods; each of them, more or less, laying claim to its mother-fraternity.

Taking the general principles of *Brahmavidyá*, we have so many different schools of *Yoga*, with a vast literature, each claiming superiority for itself, until at last all the schools of mental and even physical training produce a vast literature of the lower forms of *Tantric* worship. This is what I should call a retrogression in religion. Such a retrogression is common to all religions, and it has even been admitted by scholars that the religion of a savage represents the degeneration of a once mighty religion. The *Upanishads* being probably the highest

stage of development that the Indo-Aryan mind could attain, they held their ground for a long time, until at last there was a retrogression. This retrogression was of two kinds. First, a discovery was made that all the *Devas* or gods were nothing but names, and all sacrifices next to useless. This discovery led to *Atheism*, and the several heretical doctrines, such as those of *Chárva*ka and *Brihaspati*, and, in later times, of *Buddha*. The other kind of retrogression was a new form of anthropomorphic *Polytheism*, the adoption of symbols, symbolic languages and symbolic worship, including idol worship: and along with these a vast amount of literature more or less *Tantric*. The first channel of retrogression was soon considered foreign to *Indian Religion*, having tried to question the authority of the *Veda* and on that account gradually excluded. Whereas the second, with the ostensible purpose of serving as a means for the realization of *Brahman*, soon fused into, and gradually became identified with, the mother-religion.*

This was apparently the condition of *Indian Religion* at the time of the composition of the *Brahma Sútras* of *Bádaráyana*. The fusion was more or less complete, and there was a vast literature of the *Pásupatas* and the *Bhágavatas*† in the back-ground to support this new form of retrogressions. Hence *Bádaráyana* refuted such doctrines of these new sects that were in direct variance with the teaching of the *Upanishads*. This procedure gave a new impetus to the multiplication of sectarian and *Tantric* literature, with their esoteric and exoteric portions. This form of religion we find even to-day. Take any sectarian teaching: it has its *Váchyártha* (exoteric interpretation), and *Vyangyártha* (esoteric interpretation). For, as the worship of the pure *Brahman* began to be supplanted by that of the *Puránic* triad, their incarnations and manifestations in the animate and inanimate kingdoms, those forms of such worship as could appeal to the grosser capacities of human understanding, became the religion of the masses, while *Vedánta* and the more mystical teachings which could appeal only to the higher intellects, remained the religion of the few. Broadly dividing the whole *Indian Religious Literature* into exoteric and esoteric, we may roughly indicate that the *Puránas*, and *Itihásas*,‡ and even the *Bráhmanas* and *Mantra* portions of the *Vedas* are exoteric, and the *Upanishads* are esoteric. The *Tantras*, however, are both esoteric and exoteric, and the more advanced *Tantrics*, especially the *S'aivas* and *S'aktas*, teach a lofty kind of *Yoga*, which is free from all objectionable practices; but that teaching is not generally known, but remains concealed.

In *India* at the present day almost every sect has its own inner teachings not inconsistent with its exoteric ones, and which are reserved for the few. *Visishtádvaitic Vedántin* as I am, my class has

* For *Pásupatas*, vide II, 2, 37—41: for *Bhágavatas*, II, 2, 42—45.

† *Páncharátra Pádma Sanhita Kriyápáda*, (vv. 1—10.)

‡ The *Rámáyana*, one of the *Itihásas*, has five different interpretations, two of which are the property of *Vaishnavas*.

something like twenty-five subdivisions, all treated with more or less accuracy of detail in Wilson's "Religions and Sects of the Hindus". Of these I belong to the Vadagalai class of the sub-sect S'ri Sampradáyis. We follow more exclusively the explanations of Vedántácharya on the commentaries of Rámánuja on the three Prasthânas, as well as his other writings. Now the study of Vedânta among Brahmins should be preceded by living with a Guru for sometime; but in this age this rule is a little relaxed, and if the disciple is well-known to the teacher, he is at once accepted without any further probation. The next thing for the Teacher to do, is to go daily through a small portion of one of the commentaries of that school, and finish it in course of time: and so on with all the three commentaries and any important work or works besides. He then propounds a few theories containing what he considers the gist of the teachings of that school. Among Visishtâdvaitís of my class, the Rahasyas of Vedántácharya, thirty-six in number, are taught with a *traditional interpretation*. Those willing to have recourse to practice, are taught some of the Rájayoga practices spoken of in the Páncharátras; the A'gamas with which we have most to deal. Thus the formalities and the necessary ceremonies observed to-day are almost the same as those observed in the ancient times, but with this difference that the teacher as well as the pupil is not so spiritually advanced as formerly. I lay so much stress on the subject of traditional secret interpretations as they are always spoken of with scorn by Western scholars, whereas their very existence could be detected by them only after a long stay in India, and free and confidential intercourse with the people. The reason for all this is their neglect of study of the present form of Indian Religion.

This may be better explained perhaps in this way. In the Mantra and Bráhmaṇa portions of the Vedas (Nigamas), we read of sacrifices of sheep, horses, &c., of the Mantras to be recited, and all other acts that should be done on the occasion: but when we come to A'raryakás and Upanishads, we learn for the first time that the A'rani means the A'tmá, the sacrifice is the meditation, and so on; every object in the sacrifice being a symbol or an esoteric representation of something esoteric.* Similarly the Tantras, or the grosser of them, *e. g.*, the S'akta ones, admit of such an explanation of their sacrifices. Some of the Tantras, and more especially the Sanhitás of Páncharátra, call themselves "Páncharátra Mahopaniśad."

The Tantras playing as they do such an important part in the modern form of Indian Religion, should be carefully studied by all students of Indian Religion, and no consistent theory as to the formation and growth of the Indian Religion can be worked out, until these writings are seriously taken up. They have been hitherto avoided by modern Indian, and Western scholars alike, because of the difficulty of the subject.

* *Vide* for instance the 1st and 2nd Adhyáyas of Brihadáryanaka Upanishad.

There is no literature on the subject and scarcely a single article in any of the magazines devoted to Orientalism. When, as now, more difficult questions relating to subjects of Indian Religion are being pressed forward, and the existence of esotericism in Indian Religions, in whatever form, is once maintained, their study becomes a matter of serious necessity. To enable the Western reader to obtain some idea of these writings, I may say that they are allotted among the three deities—Vishnu, S'iva and S'akti, and known as Páncharátra, S'aiva, and S'akta Tantras. They comprise respectively 108, 28, and 64 independent treatises, most of which are recoverable in India* at the present day, besides other original treatises based on them called Kalpa Sútras, some of which can be traced to a pre-Christian period; and a number of digests and compilations more or less modern.

Prof. Max Müller will, doubtless, explain his omission of mention of the Tantras by saying that he was only dealing with Vedânta. This I fully recognize; but when he draws general deductions as to the impossibility of the existence of an esoteric teaching in the whole of Hindu Literature from the study of a particular branch, it is time that some one should point out the fallacy.

In spite of certain misconceptions, Prof. Müller explains as succinctly as can be given out in a single lecture, the main principles of the Upanishads—the tendency of which is towards idealism, as explained by S'ankara—leaving out, however, the essential points of difference between him and Rámánuja. There is, however, a high tribute paid to the Upanishads at the end of Lecture IX, and as the words are very significant, I beg to quote them:—

"We cannot deny its metaphysical boldness and its logical consistency. If Brahman is all in all, the one without a second, nothing can be said to exist that is not Brahman. There is no room for anything outside the Infinite and Universal, nor is there room for two Infinities, for the Infinite in Nature and the Infinite in man. There is and there can be one Infinite, one Brahman only: this is the beginning and the end of the Vedânta, and I doubt whether Natural Religion can reach, or has ever reached a higher point than that reached by S'ankara, as an interpreter of the Upanishads."

Prof. Max Müller has shown in his former Gifford Lectures that the last result of Physical and Anthropological Religion was the belief that the soul after death passes to the highest heaven of God. This is, he says, the belief shared by the Avesta, and the Talmud: and latterly by the Bible and the Koran. This is apparently the highest point that these religions could reach, while a still higher stage of development was reserved for Vedânta, characterized by the doctrine of the transmigration of the soul, or the theory of Re-incarnation, or the continued existence of the soul after death—which is its true immortality, and its correlation, the ethical doctrine of Karma. The Vedántin believes in two

* A list of them is given on pp. 357—364 of the *Theosophist* for March 1892. By a reference to Dr. Aufrecht's "Catalogus Catalogorum" I calculate that no fewer than 170 are recoverable now, wholly or in part.

mārgas, or paths, which the soul takes after death, well-known as *archirādi* and *dhūmādi mārgas*, both of which are briefly explained in the work.

I should, perhaps, make a slight digression here to refer to Chapter V, which deals with this important question of the two paths of the soul after death. The teachings on this subject, contained chiefly in the Brihadāranyaka Upanishad, are referred to by the Professor as 'folly or childish twaddle with, nevertheless, some great thoughts running through them'. Even at the risk of offending my Eastern and Western brother Theosophists, I must frankly state that our Hindu commentators have not, in any way, elucidated these and other similar passages dealing with the difficult question of the two paths of the soul. The Professor's strictures are perhaps a little rash, coming as they do from a Western scholar, but we are not entitled to treat them with contempt or derision, while we have ourselves no satisfactory interpretation to offer him or the world. And in this connection it seems necessary to draw attention to the great caution that should be exercised by Theosophists as regards this much-vexed question of the esoteric meaning of the Hindu Sacred Books. Speaking for myself, I must frankly admit that in very many cases we are unable to find any inner meaning for abstruse passages. Though this does not prove absolutely that there is no such meaning, yet it does demand from us a certain amount of caution and reserve in our affirmations that an interpretation is possible. In Mr. Mead's excellent review of the Gifford Lectures of 1892, in the June number of *Lucifer*, he deals somewhat sarcastically with Prof. Max Müller's difficulties over the journey of the soul and the two paths of Pitri-Yāna and Deva-Yāna. Very few Hindus attempt to explain the difficult passages in the Brihadāranyaka Upanishad which contain this teaching, and I have already stated how unsatisfactory the commentaries are: but Mr. Mead furnishes an esoteric meaning based on a companion passage in the Bhagavad Gītā, Chap. VIII, which, with all due deference, I must admit, is almost more incomprehensible than the texts of the Upanishad and Gītā themselves. He says:—

"An understanding of the above astrological symbology is possible only for him who knows the two Fires, and all their correspondences in the microcosm and macrocosm. The two Fires are the *triple*, formless, invisible Fire hidden in the Central Spiritual Sun, the heart of the Unmanifested Universe, and the septenary Fire of the Manifested Universe, or Astral Light; all of which have their correspondences in Man and his 'principles or 'aspects.'"

It is difficult to realise that the above *explanation* will be of much benefit to the Professor or the general public.

On pages 170 and 171 we have one of Prof. Max Müller's "Curious Coincidences." A "curious coincidence", I may remark, is a term used by writers who have any pet theory, to include all exceptions or controversies to that theory. This particular coincidence is a very striking one. Prof. Max Müller tells us on the authority of Prof. Kuhn that in the north

of Germany, even to this day, the Milky Way is called *Kaupat*, *i. e.*, cow-path, while the Slavonians call it *Mavra* or *Mavriža*, which means a black speckled cow. It must be remembered in this connection that to pass through Devayāna, the departed soul has to be carried across the Vaitarani river by a cow, according to the Hindu tradition; and it is on this account. I may add, that Hindus, on their death-bed, make a gift of the cow. I can recall a passage from the Rig Veda where the Rishi queries "How can a black cow give us white milk?" a saying current even to this day in the north of Germany, as we are told by Professor Max Müller in his "Physical Religion." Such coincidences, the author of the Gifford Lectures informs us, "are very startling." "One hardly knows how to account for them. Of course, they may be due to accident....." Unfortunately, similar *accidents* occur in connection with the North American Indian tribes, whose traditions bear a remarkable resemblance to the Scandinavian, and even to our own mythology in India. One can hardly afford to ignore these cases, for they, at all events, suggest the possibility of a popular version among all nations of one and the same universal belief concerning Man and Nature. Why should the Professor carefully avoid any explanation of his interesting coincidence?

The doctrines of the Sufis are next dwelt upon, to show that the best word they have to say is that the Infinite in man should be united with the Infinite in Nature, as the Upanishads teach. The doctrine of the Sufis has its own counterpart in that of Bhakti: not Bhakti in the popular sense of the word, which means S'raddha (attention), but the superior Bhakti, or Bhaktimārga, which is identical with the Brahma-vidyā taught in the Upanishads. But the difference between Sufism and Vedānta lies in the fact that "Vedānta goes far beyond the point reached by Sufism, and has a far broader metaphysical foundation than the religious poetry of Persia. Sufism is satisfied with an approach of the soul to God, but it has not reached the point from which the nature of God and soul is seen to be one and the same. In the language of the Vedānta, at least in its final development, we can hardly speak any longer of a relation between the soul and the Supreme Being, or of an approach of the soul to, or of the union of the soul with, God. The two are one," advaitically speaking, of course, "as soon as the original and eternal oneness of Nature has been recognised. With the Sufis, on the contrary, the subject, the human soul, and the object, the divine spirit, however close their union, remain always distinct though related beings." Here it is we find them almost identical with the Visishtādvaitis: while the language of Sufi writings reminds one of either Gītagovinda or the tenth skandha of Bhāgavata. But the Professor says: "If Christianity and Mahomedanism are ever to join hands in carrying out the high objects at which they are both aiming, Sufism would be the common ground on which they could best meet each other, understand each other, and help each other." But this remark, thoughtful though it be, will please only the few.

Where do we next find that last word of the Vedānta? Certainly in the speculations of the Alexandrian Fathers, is the answer: and although "the idea of a direct influence of Indian or Persian thought on early Christian religion and philosophy has been surrendered", we are told, "by most scholars": still the Indian doctrine, it must be said, has many similarities common between itself and the Alexandrian Platonists. Here the Logos is known as S'abdabrahman. It is the eternal sound that has become manifested in man* in order that he may be assimilated with Him. Like the Greeks, the Hindus never seem to have forgotten that S'abda or word, has a double aspect, its sound and its meaning, but at the same time they held that the relation between a word and the object it signifies was one of identity. S'abdabrahman is the I's'vara of the Advaitis, and as such the highest personal God in the universe. He is thus distinguished from Parabrahman although the same *in esse*, in the same way that the Stoics made a distinction between the Logos and their Zeus: and like them again, the Hindus who considered Him not only creative but the controller of all things in the universe. Like the Neo-Platonists, they held that it is the I's'vara that re-incarnates, and manifests itself as man. And although they also believed that the Logos has many aspects, that is, that there are several I's'varas, some of them went so far as to believe that the sounds which we utter are all its manifestations: nay, that it undergoes three† manifestations, *viz.*, the causal world, and the Logos presiding over it; then the astral world and its Logos; and lastly the physical world and its Logos, which is its grossest form. These are known as *Pas'yanti*, *Madhyama* and *Vaikhari* forms of *vāk*, corresponding to the Vedāntic ideas of Vais'vānara, Tajasa and Hiranyagarbha, presiding respectively over the Kāraṇa, Sūkshma and Sthūla forms of matter. This is the expressed teaching of the Māndūkya Upanishad, which is thus decidedly Advaitic and has often puzzled the Dvaitic commentators.

This doctrine of the Logos is specially introduced by Professor Müller to show that Christianity was nothing but a descendant of the old Semitic Religion, vastly improved by Greek Philosophy and more especially that of Plato, and this improvement was the work of the Greek Fathers. The showing of the Professor is that this blending of Aryan and Semitic thought which found its highest expression in Christianity, is no final religion, not a universal religion in any sense of the word; and this, notwithstanding his statement at the end of the introductory lecture that "we have subjected Christianity to the severest criticisms, and have not found it wanting." How and why it is not found wanting, he does not explain.

Hitherto I have confined my attention principally to comments

* Patanjali's Mahābhāshya: First A'nhika, quoting Rig Veda "Chatvari Sringāḥ"; &c., which speaks of the Divine Bull with four horns.

† Patanjali's Mahābhāshya, 1st A'nhika, quoting Rig Veda I. 164—52. Yāska in his Nirukta, though referring to this passage of the Rig Veda, explains it differently.

from the Hindu stand-point upon Prof. Max Müller's new book. Before concluding, I should perhaps say few words on those topics particularly interesting to Theosophists, which the Professor touches on.

In the first place, the remarks on page 327 anent "Yogins or so-called Mahātmās", seem to be introduced for the special purpose of deriding Theosophists. "The Hindus themselves", we are informed, "are quite familiar with the extraordinary performances of their Yogins". "To represent these performances as essential parts of the ancient Hindu Philosophy, as has lately been done by admirers of Tibetan Mahātmās, is a great mistake". Here the Professor abruptly drops the subject. Possibly words failed him. As Prof. Max Müller would not regard with any respect a statement of Theosophic opinion on this point, I may draw his attention to the fact that the views propounded in Theosophical literature in this connection, are identical with those current in India. Prof. Max Müller can hardly ignore this statement from an orthodox Hindu Brahmin. Let me explain myself by saying at once that Yoga is the practical application of Vedāntic theories, without which the highest aims of Vedānta can never be realised. The term Yoga is here used in the widest sense, including Brahmavidyā, its highest form. The study of Vedānta becomes merely a matter of intellectual exercise, *when not accompanied by practical application*. It is curious that with all his experience of Indian sacred literature, the Professor has never realised that there exists a perfectly well-recognised system of physical, mental and psychic training, such as is given in Patanjali's Yoga Sūtras, by the following out of which the states of consciousness referred to throughout Vedāntic literature can be realised by the devotee. Unfortunately, Prof. Max Müller has never visited India, or he would have had opportunities of conversing with Yogic practitioners of various grades. But the following extract will be read with interest:—

"The penances which Indian ascetics inflict upon themselves have often been described by eye-witnesses whose *bonâ fides* cannot be doubted, and I must say that the straightforward way in which they are treated in some of the ancient text books, makes one feel inclined to believe almost anything that these ancient martyrs are said to have suffered and to have done, not excluding their power of levitation" (p. 528).

One point more before I conclude. Speaking of the Sūkshma S'arīra, the Professor states that it is this which "the modern Theosophists have changed into their astral body, taking the theories of the ancient Rishis for matters of fact." Leaving on one side the question of whether the Astral Body is the equivalent of the Sūkshma S'arīra, though this seems probable, I would draw the Professor's attention to the fact that the existence of the Astral Body has been demonstrated by the Society for Psychical Research and by individual experiment; thus showing that the ancient Rishis dealt with something more than theories.

It would not be just, however, for me to bring these remarks to a conclusion without paying again a well-deserved tribute to Prof. Max Müller's noble work in the cause of Indian Sacred Literature. Though we Hindus disagree with the Professor on many points, we cannot but feel that his love for Indian Sacred Literature is a deep and sincere one, and the honour which he pays to Indian religious thought in the present volume is, I feel confident, prompted by a deep and thorough conviction of its worth. The Professor's views must, of necessity, be somewhat restricted by reason of the appointment he holds, yet he has taken a loftier and more sympathetic view of the subject than any University Professor in a Christian country has hitherto done. Moreover, there is in the present volume which it has been my pleasure to notice, an indication of a greater liberality of thought, and a more marked tendency towards the investigation of spiritual knowledge; more of the earnest student in fact and less of the philologist. Is it too much to hope that before long Prof. Max Müller will realise to the full the existence of a spiritual science of life, which is embodied in those our Sacred Books to the vindication of which he has so nobly dedicated his life?

S. E. GOPALACHARLU,
(A Vaishnava Brahmin).

THE PREDICTIVE ART IN INDIA.

DURING my visit to Kumbakonam, I had the opportunity of seeing some of the best exponents of the predictive art that now reside in that locality. Needless to say, an early visit was made to the "Cunning Man" at Valangimán, of whom so much has been said and written in the past. In company with Mr. P. R. Venkatarama Iyer, I called upon Govinda Chetty early one morning. We found him standing on the steps of his house; and after a few words, he conducted us to his consulting room in another house, which appeared to be unoccupied. We were there left alone for a few minutes, during which we took the opportunity of looking around. A moveable calendar, one or two books upon Astrology in Tamil, some sheets of plain paper and a pencil, seemed to be the whole of the joshi's accessories. The return of the "Cunning Man" was the signal for silence, which we maintained throughout the séance as much as possible. I had gone with four questions, which we requested the joshi to answer; the questions, of course, being unknown to him. After much figuring on the part of the "Cunning Man" and counting of *cowrie* shells by ourselves, a small sheet covered with Tamil writing was produced, the lines counted and initialed by me at the four corners and between one or two of the lines. This paper I then placed in my pocket. The joshi said I was born under Hasta the 13th Nakshatram. I replied, 'No, Magha, the 10th.' The joshi did not get on very well with the questions or answers, but contented himself with a few written remarks, which proved to be quite

wrong as far as they went; and as the results seemed so unsatisfactory, and much time was already spent, we proposed to go. Before doing so, however, Mr. P. R. Venkatarama proposed one test case, and the joshi asked us to retire and choose the name of any village. I whispered to my companion the name "Handsworth," my native place. On returning to the joshi he gave me the piece of paper previously initialed by myself, and asked me not to read it till I got back to Madras. Before leaving I gave the joshi some money which he repeatedly refused, saying that I might send it to him if I found the information correct. On the way to Kumbakonam we consulted the 23 lines written by the "Cunning Man," and found that my questions had not been mentioned at all, and that the information given was commonplace, affording no evidence of the powers attributed to Govinda Chetty. The following is the translation of the only information I obtained from him:—

1. This gentleman will not save anything, however much he may earn. Perhaps he may save something after three years. He will gain much fame. He questions about a female. He will live 69 years. He has got much desire to learn some wonderful sciences, and possesses no desire for money.

2. He was born in the 57th year from Prabhava, in the 12th month from Chitharay, in the 10th star from Aswathi; has much attachment to the people of India and dislike towards his own countrymen.

3. As this gentleman is born in Ketu Das'a, he must have thought to himself "Arandas." I do not know whether this is right or wrong.*

Needless to say I was disappointed, and I felt sure that my friend was right when he said that Govinda had not been using his powers at all. However, we determined to try again, and with a gentleman, who was known to Govinda Chetty, we went again on the following day. The "Cunning Man" pleaded sickness, said that he had taken oil, and obstinately refused to give us any demonstration of his powers. We had, moreover, the assistance of the Medical Officer of the place a friend of the joshi's, to help us in persuading him. We left the place; but the officer said he would stay and not return without some information. Later in the day, however, he came back without any evidence, and said it had been promised during the evening. It did not come. The next day we went with the Sub-Magistrate, and Govinda was called in; but although he knew we were all friendly disposed towards him, he still pleaded incapacity on account of illness; and after many attempts to evade us, he finally pretended to be taken with sickness, and with a feint of vomiting, he rushed from the room. That was the last I saw of him, and I was unfavourably impressed. Two days later, while returning to Madras, we met the emissary of the Rajah of Ramnad, whom we had seen at Valangimán. He assured us that he

* As already indicated the word thought of and mentioned was "Handsworth."

had been kept waiting merely because Govinda could not get rid of us, but that no sooner had we gone than he immediately interviewed the joshi, and within ten minutes had come away with full information. He was then on his way back to the Rajah. He also told us that the joshi had expressed his fear that I should discover his secrets and that was the reason he refused to use his powers before me. This explanation, however, scarcely covers the case, for I had left a sealed cover with the Sub-Magistrate which Govinda was to explore and reply to, but no information has, up to this date (four months later), been received.

However what I could not obtain from Govinda Chetty I met with elsewhere without seeking. A certain young Brahmin living near the Nageshvaraswamy Kovil in Kumbakonam, sent me a letter by his brother, saying that if I would call upon him he would give me some evidence of his powers. In the evening I went to him, accompanied by one or two of our members from the Kumbakonam Branch and Mr. P. R. Venkatarama Iyer. The Swami was engaged in *pija* when we arrived; but shortly afterwards, he came from his shrine into the room where we were assembled. After the customary gift of flowers and limes, betel-nut, &c., he asked me to sit down beside him on the mat facing the audience—for there were many of the Swami's S'ishyas present. He then took pencil and paper and began to figure in Tamil characters. He asked me if I had some questions which Govinda Chetty had not answered. These I told him were in my pocket and had not been seen by anyone save myself. He then said there were four questions. The first, he said, was as to "what I was doing that morning at 8-30." This was exactly the question word for word. The next question, he said, was about my parents. This was true: for I had enquired the names of my parents as a test question. The third question had to do with the future, the Swami said. This was the fact, my question being in regard to my future actions. The Swami then said the last question was regarding my friend's wife. I said it was not so; and after some consideration the Swami said it appeared so to him. We had pursued conversation on general subjects for some minutes, when I suddenly remembered my fourth question and admitted that the Swami was quite right. The fact is I had not looked at my questions since the morning, and had forgotten them in part; indeed the statements of the Swami really re-called them to my mind. Moreover the statement that the fourth question related to my friend's wife, set me thinking in the direction of absentees, while actually my friend was present with me, and it had been at his request that I had put in a question in regard to his wife. So that all the questions I had written had been faithfully reproduced, and on reference to the paper in my pocket I satisfied those present as to the fact. The following day I received a *chit* from the Swami by the hand of his brother, in which he said that if I would commit to memory two or three lines of

poetry in any language, or compose some for myself, he would reproduce them in the evening. I immediately thought of two lines already known to me, and told the Swami's brother I would call after my lecture in the evening. I went to the house at about 9 P. M. and asked that every one present should go out. I then made a careful search all over the place with a lantern, and having shut myself alone in the room, I wrote the two lines I had previously selected upon a slip of paper, and put them in my pocket. The lamp afforded so little light that I could not decipher the words when written, so that I was sure no one at a distance could do so. I then went to the door and told the Swami I was ready. He came in and seated himself opposite to me, preparing himself for deep-breathing by means of a succession of forcible snorts, which, however, proved ineffectual. A long steel skewer with a short wooden handle was then brought, and fully seven inches of this steel disappeared several times in the Swami's nostrils, after which he settled into the Padmāsana posture. Then, taking a piece of paper upon a book, and a pencil, he drew a long breath, retaining it for some minutes, during which he gazed upwards to the right, and wrote two lines of Tamil characters. We then repaired to the further room where several persons were waiting. The Swami then read the two lines and I read the English original which I had previously written. The two corresponded, word for word, as follows:—

டு ஒன் ஆல் வரிம்பதிஸ் அண்ட் ஒளட்ரேஜ் நன்.
டு லிவ் ஆஸ் இப் டு லூவ் அண்ட் லிவ் டெவர் ஒன்.
"To own all sympathies and outrage none,
To live as if to love and live were one."

This performance, which was in all respects satisfactory and convincing, was attested by the signatures of several of those present.

The next day, March 30th, on leaving Kumbakonam, Messrs. P. R. Venkataram, K. Narayanaswami, and the above-mentioned Brahman, went with me to Shiyali, to the house of Padmanaba, the owner of the famous Book of Bhimakavi. We were received very kindly—for Brahmans are everywhere welcome, and our entertainers were evidently willing to extend the honour to myself. Padmanaba was absent, but our friends regaled us with fruits, milk, &c., while Mr. K. Narayanaswami went in search of the astrologer.

Upon his arrival he proceeded to unbind some kadjans of palmyra leaves, written in the Telugu character. These formed a portion of the book we had come to consult. After a simple calculation made by Padmanaba, he turned to a leaf of the volume and commenced to read as follows:—

"In the year of Nandana* in the month of Panguni† when the moon is in Dhaanus,‡ in the morning, he (the owner of the Grandha by name

* 1892 April to 1893 April 11th..

† March 11th to April 11th.

‡ Sagittarius of the Hindu Zodiac.

Padmanaba) will rise up, and in order to cure his son of his illness, will go for medicine. At a time when he will be just wasting his time, a Brahman from the banks of the river Cávery will come and drag him away. He will go to a certain place, it is certain. When he gets there he will have the happiness of seeing many gentlemen assembled. He will not be able to talk to the man who took him away, but will talk to others. When he goes there, all the gentlemen assembled will be considering the Government Tax or Land Assessment.* He will afterwards go to the Sambandha Temple, and will talk about the same matter. A Neecha † will come. Refer to Vol. III, p. 65. (This was then referred to).....Three Brahmans (viprás) will accompany him. This Neecha has not come for any purpose of his own, but to know the possibility of the existence of such a science and to know its details. He has the capacity to understand the use of this S'ástra without seeing it. He may rightly be considered to possess good taste for this kind of knowledge, and also has ability in this direction himself. He has, however, no inclination for the faith of his ancestors. Refer to Vol. II., p. 257. (Referred to.) He is not the eldest born of his parents. In his 3rd, 5th, 7th, and 12th years he must have had some sickness. He will forsake the quest of wealth and position and will wander as he does now. At 22 years of age he will turn from his household affairs and will pursue this tendency. ‡ Apart from his desire for all other knowledge, he will have a strong inclination for Vedánta S'ástra. What will be the nature of the results of the attainment of this knowledge by him? He will know things through his Buddhi § without either Mantra or Tantra. He will gain jñána.** He will have 7 black moles upon his body. On his left hand the sign of a spindle (X) and on the soles of his feet the mark of a flag (P).†† He is so courageous that he will never fear any living man. He has in him the capacity to find out any sort of trick that is played upon him. The rest of the fortune of this person will be given to him in the month of Vrishabha only."‡‡

In the month of Vrishabha, therefore, I applied through the agency of my friend Mr. K. Narayanaswami, for further information, and in due course received the following translation of the predictions of Bhimakavi, just as it was read from the Grandha:—" Vol II, p. 146. In Vijaya, (1893-94) the sun being in Vrishabha and the moon in Makaram, the native (Padmanaba) will rise in the morning, will waste some time and then spend some time in an auspicious affair. Then a person from Sárangapáni Sannadi, situated on the banks of the river Cávery, following the profession of a lawyer, and another engaged

* The subject was the "Tanjore Land Assessment." The Sambandha Temple was in view of the house where we consulted.

† Neecha—one without caste, a foreigner.

‡ I joined the T. S. just after my 22nd birthday.

§ Buddhi—spiritual intelligence.

** Jñána—spiritual knowledge.

†† Marks are as stated.

‡‡ May 10th to June 11th.

in the same profession, hailing from Prithivi Kshetra,* will come to enquire into the Grandha. They will come for the purpose of knowing the remaining events in the life of a Neecha who has already consulted this book. They will be found in Vol. I, p. 156. (Referred to.) He was not born the eldest boy of his parents. He was born in Guru Khanda.† It is certain he will not live in his native place. He went up for examination seven times.‡ [Here followed the same statements as were given in the first sitting]. The rest will be found in Vol. I, p. 132. (Referred to.) When an object is removed from one place to another, this Neecha will find it out through his Buddhi and not through Mantra, &c.§ Why should this man alone do it and not others? Refer to Vol. II, p. 86. (Referred to.) People do not know the different stages of ákás'a; and as they do not know Yoga this knowledge will not be developed. This person has known the different stages of ákás'a. What are the benefits derivable from this knowledge or faculty of his? Persons, without knowing the meaning of the ancient Grandhas, profess to know and act up to them while in fact they act in contravention of them through their own Máyá. Some Mlechhas,** finding that the Ancients were wiser, endeavoured to bring out their excellencies. But the Government will not support them. This Neecha, who will be able to earn money, will not desire it, and will give up his desire for his family and country, and will be working as one of these Neechas aforesaid. In 9—12 years, the Society will come to that state when people will admit its truth. What is this 9—12 years? Refer to Vol. III, p. 36. (Referred to.) It is certain that the S'ástras will be admitted by all at the end of Dhanus and the beginning of Makaram in the year of Durmukhi †† It is most true that all people will admit its truth in Hevilambi year, Vrishabha month.‡‡ After that, till the end of this Yuga, all people will be of this Anushtánam.§§ This is satyam (most true). Then this Neecha will become perfect and foremost. This is certain. Now you say these things; if you state some events which will occur in the life of this Neecha from now up to the above date, then belief will arise in what is stated by you here."

Here followed several predictions relative to the writer's connection with the Theosophical Society. These I intend to watch very carefully, and after the date indicated for their verification, I shall take an opportunity of referring to them in detail. Some of these predictions include events which seem, at present, by no means probable.

The books of Bhimakavi, now in the hands of Padmanaba, were

* The brother of the foregoing person. He bears the Prithivi mark.

† One of the signs of Jupiter. In my case it was Dhanus.

‡ This is not quite accurate, but I was at school for seven years, away from my native place.

§ Impression-transference.

** Members of the T. S. Mlechhas are foreigners.

†† 1896—7 Dec.—Jan.

‡‡ 1897—8 May—June.

§§ Observance, belief, order.

translated into Telugu by Bhimakavi himself, from the Sanskrit original, which is stated to be some 1,500 years old. Padmanaba is the 19th owner. The books are written somewhat on the lines of a Nádigrantham, but instead of containing the horoscopes of a host of people recorded under the several Rás'is and Nakshatrams during several cycles, it contains only the lives of a succession of persons into whose hands the book is destined to pass. The succession of ownership is contained in the book itself and constitutes the "life" of the book, so to say. The lives of the several owners are given in great detail, and it is only incidentally—as within the life of the owner of the book—that the destiny of other persons comes to be mentioned. It seems sufficient that a person should come into relations with the owner of the book, in order to supply the key to his past, present and future life; for, as certain as these relations are established, Padmanaba can, to my knowledge, turn to a page of his Grandha which will contain the incidents of the day, including the relations just established with the said person. This was the case when, accompanied by "three viprás" (Brahmans), I saw Padmanaba for the first time. Our visit was quite an impromptu affair, having come about through the failure of other arrangements, which would otherwise have kept us in Kumbakonam. It was, moreover, by a mere chance (if I may use the term in this connection), that I was accompanied by *three* instead of two Brahmans. I had gone to take leave of the joshi above referred to, and he asked me in surprise as to my early departure. Whereupon I told him where I was going, and he expressed a desire to come with me, to which I consented. This incident was entirely unforeseen by my friends, so that the presence of three Brahmans was an honour which the Grandha did well to record.

The book of Bhimakavi is peculiarly constructed, the text being arranged somewhat on the lines of a genealogical tree, so that parts of one person's life may overlap those of others, and the same text is thus utilized for many occasions and for several individuals. The reader will notice how the statements, in my own case, are carried over from the middle of one page in the volume to the beginning of another in a different volume; and this will, perhaps, illustrate the construction of the book as clearly as possible.

At first sight the statements made do not appear to be very wonderful, and certainly a large number of them could well have been made by a competent astrologer; but when it is remembered that this Grandha was written before ever the present witnesses were born, and probably when some of us were in Devachan, and others, perhaps, in other bodies and in other lands, then the full import of the facts strike home with a peculiar significance; making one pause to think of the marvellous mechanism of the universe, and the yet more wonderful grasp of the ancient Sages over the cyclic laws which govern our terrestrial existence.

W. R. OLD.

OUR ORIENTAL CONTRIBUTIONS AND CONTRIBUTORS.

IN the June number of *Lucifer*, in the course of his review of Prof. Max Müller's "Theosophy or Psychological Religion," Mr. G. R. S. Mead has given a partial, though very useful, list of the principal articles and translations on Oriental subjects that have appeared in the *Theosophist* since it was founded in 1879. It has been suggested to me that it would be a useful thing to reproduce Mr. Mead's list in the *Theosophist*, adding thereto an enumeration of other articles which are not included in his category. I have gladly undertaken the task of going through the back volumes of the *Theosophist* and preparing a list of the principal articles on, or translations of, the Hindu, Buddhist and Zoroastrian Religious and Sacred Books. This list will serve to show the general public what invaluable work the Theosophical Society has accomplished in the Oriental field, be a useful reference list for scholars, and also draw the attention of our contributors to what has already been published, thus preventing any wasted efforts through their dealing with subjects previously treated of. It should be noted, as pointed out by Mr. Mead, that many separate translations have appeared in book form and in other journals of the Society.

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DIVINATION AND AUGURY IN A MODERN LIGHT.

(Concluded from page 633).

AN objection has been made to the spiritualist theory of augury. Spirits still exist and men eager for fortune-telling. Why has the practice declined?

An explanation of this fact has been given by spirits. Reasons in both worlds have operated to stop the practice. The incarnated half of humanity have become more "material"; that is to say, the masses, who have always disbelieved in anything beyond the evidences of the senses of their material body, have triumphed over tradition and laughed at the practices of augurs and diviners, especially as these became gradually less and less skilful and made mistakes. On the other hand, excarnated humanity became wiser as the sum total of humanity progressed. They began to see that the custom of fortune-telling was not altogether a wise one, and consequently the higher spirits desisted and left the practice to lower spirits or helped to bring the practice into disrepute. The reason why it is not a wise practice is two-fold. Incarnated man began to disuse his own judgment, and, consequently, his reasoning powers and conscience deteriorated from misuse: secondly, it is impossible to tell always who is the operator on the other side: and mankind, ignorant that the unseen operators were often only human beings possibly less advanced than themselves in intelligence and morality, thought the workers of oracles were gods, omniscient and kindly disposed, and took to worshipping them. This had a very evil effect on excarnated humanity. Spirits of unprogressed intelligence and unbounded conceit set themselves up as gods and pretended to omniscience and power: more than this, they kept up after death their earthly bias of personality, nationality and sectarianism. Now the spirit world has to progress from the personal and finite to the universal and infinite conceptions of individuality, and any practices that bound one down to the ties of bodily limitation were to be avoided. No wonder the higher organizing intelligences checked the practice of fortune-telling, though they keep up the warning voice of conscience and genius.

The spiritualists assert further belief than even this. Not only are their unseen personalities influencing us by impression for better or worse, and these personalities excarnated human beings of every grade of progression from the lowest depths of animalism to the highest perfection of purity, but also these beings can, under extraordinary circumstances, gather material from living bodies and make their astral bodies manifest to the flesh or materialize entirely or partially. Sometimes they materialize only their voice-organs, sometimes only their hands. Those who accept these facts can accept some of the records of augury, which we classified in our fifth group. Direct voices warning or encouraging: hands writing on walls: angels and gods appearing in the forms of men: the rattling of furniture and noise of chariots, and so forth.

But wide as is the ground over which the spiritualist theories throw light, there are still some facts about the older practices of divination which are not yet explained.

A spiritualist has no phenomena to justify a belief that warnings can be given to men by earthquakes, tempests and the like. It is here that our last group of speculators take new ground. As most modern Orientals belong to this class, readers of this Magazine will pardon me if I call the group the Neo-Buddhist Theosophists.* These agree with the spiritualists in affirming the influence of external personalities, but differ in maintaining that they are not human excarnated beings. Sometimes they admit that the last, expiring, semi-automatic throes of a dissolving human personality may cause effects in our material world, but the influence of these "shells" is very short-lived. The personalities, according to them, who have mostly communicated in the old auguries, are either Elementals and Elementaries,† or else human beings, still incarnated, but withdrawn from the world, Adepts, Rishis, Arhats, Mahâtmâs, Yogis and so forth.

This group also offers the best justification for the practices of Palmistry and Astrology by a dogma proved, like Euclid's axioms, more by an appeal to necessity than by scientific evidence—called Karma, which states that all our actions and sufferings in this life are a necessary result of our conduct in previous existence—existence and subsistence being alternate and continuous as the swing of a pendulum. Hence the belief that our destiny is pre-ordained and written is not absurd to Theosophists, but this does not justify their belief in the practice of Palmistry or Astrology unless they can show proof of the invariable connection of the marks and signs with the written, fixed destiny. This is the one part of augury that wants more scientific light thrown on it.

Practitioners of these arts claim that the connection between the signs and the events has been established by an observation extending over many thousands of years, and appeal to the antiquity of the practice, and the fact that many eminent mathematicians, astronomers and philosophers who have taken the trouble to observe the connection, have established the fact. On the other side, disbelievers in this connection point to discrepancies between the Western and Eastern systems as to Astrology and Palmistry, and the fact that both claim their system as the true one: they admit that Astrologers have often been able to make correct prognostications as to destiny by being given the hour of birth of a child, and Palmists by seeing the palm, but they say such right guesses are explained sufficiently by either thought-reading and clairvoyance, or by the impression of a spirit. We want more light on this subject: we want careful testing of each affirmed connection. Personally I have given the system of astrology a study, and have come to the

* A meaningless term—Ed.

† *Elementals*, spirits controlling the elements of Nature—planetary spirits—genii. *Elementaries*, spirits evolving into animals or human spirits—imps.

following conclusion: that the discrepancy between the Eastern and Western systems is only in details, not in essentials; that the general facts of astrology are true, but that the science is full of rash statements made by some individual observers and based on partial observation, accepted by others without question and handed down as a tradition. Every statement wants to be thoroughly tested by the spirit of modern investigation, and large masses of facts should be systematically collected before inductions are made.* Also I have noted that the connection between the planets and the destiny is not so much one that shows an absolute necessity for the event, but rather that shows the season when such and such an influence will be rife in the "air" (*i. e.*, in the *anima mundi* or in the astral light), and if I know that the human being whom I am considering will be forced by that influence to act by habit, and will not have will or wisdom to resist the influence, I can prophecy his conduct. If one is a close observer of the sun's positions, he will, doubtless, observe that in certain positions as at midday in summer, the sun causes a lazy physical influence, if then he knows his man, and how he will act when a lazy vital influence is in the air, he can make extraordinary prophecies about his course of action, he can say "I foretell that at such and such time you will be lying down dozing." An Astrologer extends this observation to the moon and other planets also, and notices mental and moral as well as physical influences caused by their different positions in the sky and to one another. The influences of the microcosm within us, according to his theory, correspond to the movements of the macrocosm around us. Matter and mind are one in connection, differing only in degree or state, as heat may differ from light, or ice from vapour. Every molecule of our body is a miniature solar system, and if one solar system is vibrating, the other system will pick up the vibrations by sympathy, as do musical instruments: or as two wheels of a watch clogged on to one another synchronize in their movements. If I know the movements of the fly-wheel, I can prophesy the movements of the hands.

In conclusion, we may remark that in dividing modern researchers into the above groups, it must not be forgotten that individuals may belong to more than one of the parties. Thus, a man may be a Spiritualist in his belief of incarnated human intercourse, but still hold wide views about the potentiality of his own incarnated spirit and of his subliminal consciousness, and about the influence of other external intelligence besides the dead of the past. Indeed the way that the discoveries of one group are acting and reacting on the others is most noticeable at the present moment, and individuals are rapidly shifting their ground. The differences between the parties hang as we have seen on the following undecided questions:

1. What are the limits of personality? Where does my personality

* There is no part of world where the opportunities for such an investigation are so easy and frequent as India. Here, if anywhere, a Scientific Society could collect abundance of facts.

end and another's begin? Are there objective as well as subjective influences at work on us in the unseen world?

2. If there are external influences, who and what are they? Humans or non-humans? Incarnated or disincarnated? Elementals or Angels? One sort or many sorts?

3. Is human fortune fore-ordained? If so, is it completely or partially so? Is it irrevocably so? Why is it so—on account of our own action or some god's will?

Are these questions that separate party from party irreconcilable? It may be that they are only differences of term and view.

F. W. THURSTAN, M. A.

THE BORDERLAND.

THE publication of *Borderland*, a Quarterly Review and Index of all departments of Psychical Research, by Mr. W. T. Stead, the most brilliant journalist of Great Britain,—announced for July 15, ult.—is an event of the greatest importance, whether considered in its literary, ethical or scientific sense. It is a perilous venture for its Promoter, both pecuniarily and personally; for, while Mr. Stead's prior journalistic successes go far towards guaranteeing business prosperity for the new Quarterly, yet precedents are lacking to show that organs of psychical research are paying ventures; and, secondly, no other branch of scientific enquiry can compare with this as to chances of error and self-deception for the observer and critic. Oft-recurring facts of false mediumships, of mistaken hypnotics, self-deluded mesmerists, untrustworthy clairvoyants, blindly credulous attesting witnesses, the mingling of trickery with veritable mediumship, and wrong deductions from unskilfully or unscientifically observed phenomena, are reported in different parts of the world. The editor of such a Quarterly as *Borderland* ought, therefore, to be the most experienced, unbiassed and cautious, as well as the most morally brave specialist of the day. While some of these qualifications may, assuredly, be postulated for Mr. Stead, moral courage conspicuously, yet his acquaintance with spiritualistic questions is very recent, and himself a psychic, who can not yet be sure whether his messages from the spirit-world are written by actual spirits through his hand or by latent personalities of himself. Thus, even so honest, unselfish and brave a man as he, may, unwittingly, help Sludge mediums to prosper, untruth to circulate, and spouting 'inspirational' orators to win shekels and renown. But, as one of his friends and admirers, I, for one, believe he will do all that a clever man can, to make his new organ a great teaching, ethical and evolutionary agency; I believe in its successful establishment; and hope it may have a wide circulation among Theosophists the world over. *Borderland* is one of the most noticeable signs of the times, a striking proof of the width and depth of the current of popular interest in problems of the Higher Self. While Quarterlies find their supporters mainly in the more opu-

lent classes and in Governmental and other public foundations, such as libraries, reading rooms and collegiate institutions, yet it is not so sure that, instead of their hundreds, they might not register their thousands and lakhs of subscribers if their publication rates were lower. Mr. Stead's *Review of Reviews* proved that a high-class magazine can count upon an enormous circulation at a popular price, and it is within the bounds of possibility that *Borderland*, edited by the same incomparably skilful mind, will repeat the lesson for the behoof of Mr. Stead's contemporaries who have neither his 'nose for news'—as the Americans describe it—nor the help of such highly capable business associates.

The Prospectus announces that Mr. Stead's own experimental investigations have convinced him that "there is a great deal more in so-called occult studies than the [Western] public has any conception of"; a truth for Prof. Max Müller to ponder before again prodding Mme. Blavatsky through the sod of her grave, so to say. The whole reading-public is rapidly coming to the like conclusion with Mr. Stead, thanks to the Theosophical Society among other agencies. Mr. Stead also discovers that these psychical studies, with very few exceptions, have been pursued neither intelligently nor systematically; which is also most true. Outside the S. P. R., (an offspring of our Society projected by our own Members, although a child of matricidal impulses.) there can hardly be said to be any organized psychical research by lay bodies, and Mr. Stead's project covers the attempt to create 'circles' or centres of private research, under a strict system of central supervision and control. His difficulty here will be to find persons thoroughly fit to serve him as staff superintendents and advisers of psychical research. If poor Stainton Moses were alive, he would have been one such, and possibly Mr. Hudson Tuttle might be another, if I may judge—as I must in his case—from general report; but among the dupes, doctrinaires and inspired bigots of the party of Spiritualism, where, alas! can we hope to find such another as the late Editor of *Light*; and where, if you search the world through, is there available another so versed in practical ancient psychology as H. P. B., the "loved and lost"? Mr. Stead will act wisely if he sets a close watch over the results of Hypnotic Research in the hospitals, especially that of Nancy, where more light is being shed upon the secret of human consciousness than all Spiritualism has given us since the "Epiphany of 1848" at Hydesville. From personal knowledge I can say that the value of those hospital researches would be ten-fold increased if the professional men concerned had the key of Eastern Psychology to open the sanctum whose door only they have so far been able to unmask.

Borderland will be published quarterly at the office of the *Review of Reviews* at eighteenpence per quarter. The four quarterly numbers will thus cost no more than one number of the quarterly reviews hitherto in existence. It will be occasionally illustrated when illustrations are necessary to elucidate the text—not otherwise. The Manager of the *Theosophist* will be pleased to forward the names and money of subscribers.

H. S. O.

Reviews.

"THE MOSLEM WORLD."

Our colleague, Mohammed A. R. Webb, F. T. S., has opened his Islamic campaign in America with great vigour and discretion. After founding a Head-quarters in New York and arranging for the sale and distribution of Islamic books and pamphlets he has, with an American's keen instinct, created a journal called *The Moslem World* as the best possible propagandist agency for the United States where virtually every native-born man, woman and child, regularly reads a newspaper and sometimes several. Mr. Webb's journal compares well with the best of its class in artistic appearance, beauty of typography and quality of paper: in fact, it equals the best of our magazines in those respects. As for its contents, the two numbers which have reached us up to the present writing, are both instructive and interesting, betraying the skill of an experienced editor in its 'make-up.' Numerous letters of sympathy have been received by Mr. Webb from Americans in various parts of the country. It will not surprise me in the least if there should be large conversions to Islam from that class of sincerely religious people who, repelled from Christianity by its defects, and not free enough to embrace the Wisdom-Religion, would be fascinated with the Unitarian concept of God, the universal brotherhood, and the undeniably excellent ethics of the religion of the Prophet of Islam. Success attend Mr. Webb! Let us have a fair field and no favour.

H. S. O.

RE-INCARNATION.

A STUDY OF THE HUMAN SOUL.*

We have often had the pleasure of reading Dr. Anderson's smaller contributions to Theosophical literature in the shape of numerous thoughtful articles, but this is the first time we have had occasion to welcome him as an author of a book of some considerable size.

"Re-incarnation: a study of the Human Soul" is, without doubt, one of the most thoughtful and valuable contributions to Theosophical Literature since Mme. Blavatsky's death. The purpose of the book, as stated in the preface, is "to establish the fact of the existence and repeated re-birth of the soul by an appeal to logic and reason alone, based upon phenomena of such universal and everyday-experience that all who choose may verify each successive step taken, or phenomenon to which reference is had." Dr. Anderson has loyally adhered to the purpose laid down by him and the result are fourteen essays, full of original thought, free from excessively quoted authority and all appearance of mysterious reservation, and highly suggestive. It is books of this description that are wanted, more especially in India, where clear and consistent Western Theosophical thought is much needed to give tone to the somewhat hazy and ill-defined ideas that many Hindus hold on science and psychology. What impresses itself more particularly upon one reading this present volume, is the fact that most of the thoughts are fresh; the book is not merely a compilation of the thoughts of others, but the work of a mind evidently accustomed to do its own thinking.

* By Jerome A. Anderson, M. D., F. T. S. Lotus Pub. Co., 1504 Market St. San Francisco.

The volume opens with a consideration of the physiological evidence of the Soul's existence, and, as one would expect, attacks the materialistic position vigorously. In arguing the case for supra-physical consciousness, the author remarks: "There is positively no physical equivalent possible for any of the higher faculties," and asks: "what particular motion among the molecules of the brain can be postulated as the physical equivalent and causal antecedent of our conceptions of justice, of truth, of moral obligation?" He then continues:—"Perception and sensation may be conceived of as arising out of physical correlates, but no such correlate can be conceived of the being who moves about, as it were, among these, selecting this one and rejecting that. The physical brain is limited to motion only: it cannot choose its own mode of motion even." Some remarks on the subject of "grey matter" are very much to the point, and Dr. Anderson shows, with Prof. Ladd to support him, that the molecular activities of the central nervous system—those more directly connected with the phenomena of consciousness—do not differ really from those not connected with consciousness. It is evident, therefore, that, in the case of man and the ape, it is some informing consciousness which makes the difference in intelligence, not variation in molecular structure.

The remarks on the psychological evidence of soul existence are an amplification and continuation of those in the previous chapter; evolution, hypnotism and the phenomena of dream being incidentally mentioned. In considering evolutionary theories, the author, for the first time, touches upon Eastern ideas. The subject-matter is of course difficult and abstrusely metaphysical; and we fancy Dr. Anderson is not quite so happy here as in his logical and scientific arguments. There are, it may be remarked, rather too many Eastern terms in the chapter which will be confusing to readers unfamiliar with the subject, and it would, perhaps, have been better had the author adhered to the Western phraseology and mode of expression so admirably employed by him in the previous chapters. While on this subject, we may point out that the theory of the *Skandhas* is purely Buddhistic, not Vedāntic as stated by the author (p. 124). The chapters on the philosophic, logical, and scientific evidence of Reincarnation are very excellent and contain the last word on the subject. An argument borrowed from the scientific theory of the affinity of atoms and applied to the persistence of intelligence, is very forcible, and shows that the scientists are best met with their own weapons. It is impossible to go fully into these subjects in a short review, and we can only recommend Dr. Anderson's remarks to the careful consideration of students. The composite nature of the soul is treated from the ordinary Theosophic stand-point of the "Seven Principles." The remarks on *Kāma* are thoughtful and touch upon the great problem of evil. "As we cannot believe in any deliberate cruelty in nature," says the author, "the *Kāmic* stage must therefore be a necessary and beneficent one. It may be the means of so concentrating and individualising centres of consciousness and nascent souls as to permit of their being lifted as higher individualities to higher planes. The chapter on the Re-incarnating Ego is a very useful summary of our ideas on this subject. The author very carefully states his opinion that "each individuality has but one centre of consciousness, and that this is not in full activity in two places nor in two or more states, at the same time." This remark will, we think, lend itself to the approval of our Eastern readers, and serve to correct some of the Western misconceptions

which include one pointed out by Dr. Anderson "that only a portion, as it were, of the Higher Man incarnates in the lower quaternary leaving the rest to enjoy a kind of superior consciousness upon other planes". "The oneness and yet separateness of the Higher and Lower Manas, is one of the hardest of mystic teachings to understand", says Dr. Anderson, and he proceeds to show that it is an illustration of Plato's "The same and the other", of which that Philosopher taught the Universe was constructed. The book concludes with chapters on "Post-mortem states"; "Hypnotism and the Human Soul", which contains some salutary warnings against the dangers of Hypnotism; "Objections to Re-incarnation;" "Karma," and "Ethical Conclusions". A summarising paragraph in the last is worth quoting. "Rightly comprehended, then, Re-incarnation comes to us as a message of hope, of love, and of divine encouragement.....To him who has been conquered in the battle of life, it offers other opportunities for further and more efficient battling. To all it promises that no effort shall be lost, nor without its reward; that the aspirations unable to be realised now shall find full fruition then; that the very loved ones of this life, so rudely torn from us by death, will be attracted by and drawn to us in our next earth-life, to renew the interrupted associations.

"But the great, the all-important lesson Re-incarnation teaches, is that our powers are infinite, our opportunities eternal and our goal God-like."

We sincerely wish Dr. Anderson's book the success and approbation it deserves.

S. V. E.

THE SCIENTIFIC BASIS OF THEOSOPHY.*

It is sometime now since Dr. Salzer has given us one of his deeply thoughtful essays, and we consequently welcome all the more eagerly this his latest contribution to Theosophical literature. It is a thousand pities that we have not more members in our Society who realise as Dr. Salzer does, the folly of publishing articles and books upon which the best powers of the mind have not been brought to bear. A perusal of the present essay will serve to show what a valuable addition to Theosophic literature has resulted from the intellectually honest and scientifically profound thought of a man at once a scientist and a Theosophist.

In the first place, Dr. Salzer is careful to explain that Theosophy does not deal exclusively with assertions that lie entirely beyond the domain of science. "Theosophy does not begin and end, as most people appear to believe, where science comes to a stand-still—at the unknowable. Theosophy has something to say about the constitution of matter as well as about the constitution of mind; in fact, the field of Theosophic research is co-extensive with nature, using the term nature in the widest sense imaginable." A much-needed explanation, and particularly valuable here because supported by carefully adduced facts. The materialist on his part affirms that there is nothing real but matter, "but he is unaware of the fact," says Dr. Salzer, "that the term matter, as used by him, represents a generalization and not a reality." This paves the way, with the help of Professor Tyndall's opinion, for the Theosophic conception of matter as the

* An Address delivered by L. Salzer, M. D., at the Eleventh Anniversary of the Bengal Branch, T. S., Calcutta.

“universal mother who brings forth all things, as the fruit of her own womb,” as Bruno expressed it. This is the matter of Kapila and Manu of the past, the primordial substance of Spinoza later on, and the Protyle of Mr. Crookes to-day, though of course not admitted. It is surprising, moreover, that since integration and disintegration are everywhere known to be so closely connected with each, the Theosophic conception of a primitive homogeneity should have found no favour with modern scientists, who are blundering along on the basis of their “multifarious atomic beginning.”

We have then some very interesting observations for our consideration on the subject of atoms, the vortex theory and the law of Conservation of Energy. With regard to the latter, it should be noted that there is one domain in Nature in which the principle of the Conservation of Energy is not as yet definitely established—in the domain of physiology. With regard to psychology also, science has not yet seen its way. Modern Science too stands perplexed before life and its organising capacities. Again, the stumbling-block to the Natural Philosopher is the corner-stone to the Theosophist; for, as above, so below. Life on earth represents on a small scale the life of the universe at large. Dr. Salzer then proceeds to state clearly and concisely the Theosophic concepts concerning life and death which necessarily involve a consideration of evolution, another formidable difficulty against the acceptance of the atomic theory. The question of Mind and Body is then thoroughly discussed and the necessity for postulating mental as well as physical “Energy” insisted on. Want of space unfortunately prevents a more detailed notice of Dr. Salzer’s address which we recommend to the earnest attention of our Theosophists. The Indian Section of the T. S., has, we understand, undertaken to re-print for free distribution this lecture, a tribute to its worth in which we heartily concur.

A’CHA’RYACHAMPU.*

Visishtâdvaites, or at any rate, the Vadagalai portion of them, will welcome with pleasure this well-known poetical biography by Paravastu Vedântâcharya, of a most voluminous writer on Visishtâdvaita of the thirteenth century known as Vedântâchârya, who was a contemporary of Sâyânâchârya, the Commentator on the Vedas. Pandit N. Rangâchârya appears to have consulted the different readings and, as a result, we have them given in the foot notes.

S. E. G.

BRAHMAVIDYA’ PUBLICATIONS.

Great activity is now shown by the Editorial Staff of the *Brahma-vidyâ* Office, in the publication of the more important works on Advaita, and S’aivism. We have just received excellent editions of the following works by Pandit C. R. Srinivasa Sastrigal of Chidambaram, and Editor of *Brahma Vidya Patrika*, a Tamil-Sanskrit Fortnightly Magazine, devoted to Philosophy and Religion. 1. S’iva Sahasranâma Stotra, the thousand names of S’iva. 2. S’ivotkarsha Manjari, or verses in praise of S’iva as superior to the other deities. 3. A’tmavidyâvilâsa and Sivamânasikapûja,

* Edited by Pandit N. Rangâchârya, Assistant Librarian, Government Oriental MSS. Library, Madras. Price 8 Annas.

the former of which is appearing in English in this magazine. 4. Nates’a Stuthi in praise of the ‘dancing’ S’iva. 5. Stuthi Mukta’hâkhyam also in praise of the same deity. 6. Atmârpanam by the famous Appayya Dikshata of Conjeeveram. We have also received a copy of Pandit Srinivasa Sastrigal’s Commentary on Purushasûkta, but we reserve our notice to the next issue.

S. E. G.

YA’SKA’S NIRUKTA.*

The Vedic Press at Ajmere promises to do some useful work in the publication of ancient Sanskrit writings, and we have before us as an example a copy of Yâska’s Nirukta. By Nirukta is generally understood the Nighantu, a Commentary thereon called Nirukta by Yâska himself and a brief explanation of some of the Vedic hymns, followed by an enumeration of the Vedic gods. There is a Commentary on the whole by Durgâchârya, and all these were published together some years ago by the Asiatic Society of Bengal. The present edition contains only the Nighantu and Nirukta portions, is neatly got up, and priced at the moderate sum of Rupee 1.

S. E. G.

SONGS OF THE LOTUS CIRCLE.†

The Lotus Circle, we are told on the first page of this small book, is an “Unsectarian Sunday School” and the Songs of the Lotus Circle are intended, we gather, to be sung by the juvenile members of the Circle.

The question of the education of children in Theosophical ideas is one that must generally be left with individual Theosophists who are parents, though there is no reason why, if circumstances are favourable, an attempt should not be made to teach children collectively, or, at all events, give them some general ideas to think about. This is apparently what the Lotus Circle aims at, and the evident earnestness of the endeavour will, we hope, cover the defects of the book of songs. As a poetical attempt this little compilation is by no means entitled to praise for several reasons. The last song in the book, “Fountain of Wisdom and Light”, is a travestied plagiarism of Gerald Massey’s beautiful lines to “Lucifer, Lady of Light”, which originally appeared in *Lucifer*, and were written specially as a dedicatory poem. Without the refrain “Lucifer, Lady of Light,” and with its poor substitute “Fountain of Wisdom and Light,” the poem is meaningless. “Lead Kindly Light”, Newman’s beautiful Hymn, which is here entitled “Lead Thou me on”, we might add, is as much entitled to acknowledgment as the selection from Whittier’s “Raphael,” seeing that the Lotus Circle Song Book contains also what are apparently original pieces.

We have been asked to quote some of the “prettiest verses,” but this is rather a difficult task, if we are to look for them outside the above mentioned poems. “Come Little Leaves” seems to contain more real poetical feeling than any of the other poems.

Some of the poems in this book remind us of the case of the well-meaning but too enthusiastic lady Theosophist, who composed a hymn for her child beginning “I wish I were like Parabrâhm.” With the sincere spirit of the Lotus Circle we are in full accord, but we are sorry we are not able to cordially recommend its poetry.

S. V. E.

* Apply to the Manager, *Vedic Press*, Ajmere.

† *The Path*, 144 Madison Avenue, New York. 1893.

FUNERAL SERVICE FOR STUDENTS OF THEOSOPHY.*

To those Theosophists who find the need of a Funeral Ritual, Brother Copeland's compilation will be of great use. The Ritual consists of selections from the Eastern Sacred Books, the Grecian Philosophers, and modern Western Poets; and there seems nothing in the book calculated to offend religious prejudice. The concluding Benediction is as follows:—

"As we bear hence the ashes which the purifying fire leaves for our care, let us think of the Higher Self and Real Nature of our loved friend as having entered upon that peace and rest which awaits each human being when freed from the bonds of matter. So may we return to our homes, thankful that the fire has performed its office, and happy in the thought that it is well with him (her) we loved."

S. V. E.

MR. SHARPE'S POEMS.

We have received copies of two pamphlets containing poems from the pen of the above-named gentleman. One is entitled "The Palm Groves and Modern Idolatry" the other "The Warbler and other Poems." "The Palm Groves" is a well-rendered description of the magnificent palm groves at Parel, familiar to Bombay visitors. "Modern Idolatry" is an attempt to define in verse the necessity for worship in Spirit. "The Warbler" is a very sympathetic little poem relating how a weary bird took refuge on a storm-driven ship, appearing to the Captain as a messenger from heaven. The ship and the bird both ultimately reach their wished-for haven. We have also received from the same author a small pamphlet recording some symbolic and prophetic dreams with their interpretation.

H. S. O.

YET ANOTHER DICTIONARY.

Assuredly the world is changing, when standard dictionaries multiply at their present rate, and when the printing ink of an encyclopædia has hardly dried before fresh developments of knowledge, or transcendent scientific discoveries, compel the issue of supplementary volumes. The latest candidate for public favour is "A Standard Dictionary of the English Language," announced by The Funk and Wagnalls Company publishing-house, of New York. Its scheme is a vast one, but—to judge from the specimen pages sent us—not greater than the fidelity of its execution. The definers have reached the letter "T" and over one-third of the work is in type. It appears from the Prospectus that nearly £60,000 has already been paid to the editors, and specialists engaged in the preparation of copy, and before the work is completed a half million dollars will have been invested in this single literary venture. Figures like these are simply staggering to the modern Indian mind, although traditions survive of ancient MSS. that were regarded as more precious than elephants or camels or gems of price. It is said that the immense estate of the princely Tagore family, of Calcutta, was given to an ancestor by the reigning King of Bengal as an honorarium for a Sanskrit drama which he had composed. The grant is said to have included 1,000 villages. But the Golden Age of Aryan Literature has been succeeded by a murky twilight, and the most that its friends dare now hope is that a new dawn is reflected in the gleam in the Western sky.

* Compiled by W. E. Copeland, F. T. S., San Francisco: Lotus Pub. Co.

The publishers reasonably ask us to note the extraordinary richness of the vocabulary; and show us that, after the exclusion of thousands of obsolete words that are found in other dictionaries and are useless, save to the philologist and antiquarian, and of all scientific and technical terms for which one would naturally consult special dictionaries of arts, sciences and trades, the following comparison will be found as to words and phrases recorded under the letter "A," in the several standard dictionaries enumerated: Stormonth, 4,692; Worcester, 6,983, Webster (International) 8,358. The Century, 15,621, and this Standard, 19,736. If this ratio is kept up, we shall soon need a whole dictionary for each letter of the alphabet! The new dictionary is printed in clear type upon superior paper, the illustrations are of great excellence, the price (\$8 before, or \$12 after issue of the completed work) very reasonable, and the staff of Editors, Assistants and Specialists embraces the names of many distinguished scholars and special authorities of world-wide celebrity.

H. S. O.

THE WORKS OF WILLIAM BLAKE—POETIC, SYMBOLIC AND CRITICAL*

This elegant work in three large volumes is inscribed to William Linnell by the authors. It is beautifully printed and contains four excellent portraits of William Blake. Bound in cloth, with a gilt design upon a green ground, representing the "Reunion of Soul and Body," the volumes present a very attractive appearance. So much external beauty is, however, but a fitting introduction to the deeper and more excellent grace which the authors have worked into the pages of this master-piece of symbolical literature.

As is said in the preface, we "must not expect to find in this account of Blake's myth, or this explanation of his symbolic writings, a substitute for Blake's own works." But what we do find, to our great satisfaction, is an explanation of so precise, uniform, consistent and lucid a nature, as to induce us to believe that at last this much-criticized mystic has found disciples who are capable of interpreting his gospel and vindicating him as poet, philosopher, artist and mystic, before the world. For if, indeed, the present explanation be not the true key to Blake's works, it is, at least, a complete system of Correspondences having a similar direction; and yet so complex and darkly veiled is the original symbology and nomenclature, built up from the most subtle analogies, and designated by intricate anagrams and Kabalistic symbols, that even the magnificent effort of our authors seems to need its own commentary before we may regard the system of Blake as fully delineated.

From all that is said, it appears that Blake drew largely upon the resources of the Hebraic Kabalah. He has the same quadrapartite division of the Microcosmic Man, making of him a complex of spirit, mind, soul and body, respectively endowed with intuition, reason, passion and sense and corresponding to the "four corners of the Earth" and the angels which were said to preside over them, as to the four "elements" of fire, air, water and earth. Imagination is for Blake the property

*By Edwin J. Ellis and Wm. B. Yeats; London: Bernard Quaritch, 15 Piccadilly 1893. 3 vols.

of spirit or at least something akin to it, and superior to reason and passion, for it is depicted as the Christ-principle, redeeming Adam (reason) and Eve (passion) from the thralldom of nature, (the senses). This use of the word "nature" is unfortunately too cramped, and quite inadequate to the dignity of that which ever prevails over the highest elevation of the faculties of man, remaining always the centre and boundary of all cognition. Perhaps the principle of imagination with Blake, corresponds to the "Buddhi" of later Theosophical statements, for the authors have said that "Imagination may be described as that which is sent, bringing Spirit to Nature, entering into Nature, and seemingly losing its Spirit, that Nature, being revealed as symbol, may lose the power to delude." This would correspond very well with Buddhi, viewed as the vehicle of A'tmâ. There are, however, distinctions which only students of the two systems would be able to appreciate.

The first volume of "William Blake" is divided into three parts;—(1) "A Memoir," telling all that is to be known of the life of Blake; (2) the "Literary Period," containing a précis of the poetical and prose works of the mystic. (3). "The Symbolic System," in which the system of nomenclature adopted by Blake is traced, and various correspondences suggested.

This latter section of the first volume is the key to all that follows and is, perhaps, the chief means employed by the authors in their work of interpretation taken up in the second volume.

The second volume is also divided into three parts:—(1) *Interpretation and paraphrased commentary*; (2) *Blake the artist*; (3) *Some references*. In the first of these sections much use is made of the key supplied in Vol. 1 and the interpretations are decidedly more interesting to the mystical reader that the originals, for Blake's verse is decidedly crude, and only by those who have some idea of the involved symbolism, would they be read with any degree of patience, not to speak of pleasure. The authors represent the chief part of their work in this section, and a very carefully prepared table of Correspondences helps very much to guide the uncertain reader in the difficult task of finding a way out of this maze of mysticism, wherein principalities and powers, dominions and thrones, lie hid in names and numbers.

The second part of this volume reveals Blake in the new light of artist, critical and criticized. The authors give a useful interpretation of the many symbolical pictures which adorn the manuscripts of their talented subject. In the third part, the correspondence of the "Four Zoas" or Lives of the Blakian system are traced, and references to the parts played by them in the poems called "Vala," "Jerusalem," "Milton," "The Song of Liberty," "America" and "Europe" are cited. This section of the work establishes beyond all doubt the working value of the chief key supplied by Mr. Ellis and Mr. Yeats in the first volume; while at the same time it affords a useful index to the system of "emanations" and "states of consciousness and life" observed by Blake.

The third volume is wholly occupied by a reproduction of the various works of Blake, some of these being reduced from the original manuscripts, every page of which is a work of art in itself.

Here the work of our authors ceases, and yet, perhaps, only so far as the public is concerned, and but for a while. That something more will

need to be said in the future concerning Blake seems evident from what is now before us, and it is hardly to be supposed that such untiring zeal as is represented in these volumes, or such talent as the authors express in every part of their artistic and literary work, can fail to draw a response from many who now, for the first time, hear Blake in his own language and understand him. William Blake, as artist and poet, is interpreted by William Blake the mystic, and through the influence of a subtle investment of meaning and purpose supplied by the discoverers of his symbolic "Key," his imagery begins to breath and move, under the power of words till now but little understood.

W. R. OLD.

The following have been received and will be noticed in due course:— "The Theosophical Mahâtâmâs" by Alexander Fullerton; "*Jñân o Dharma Unmatî*" by Kshitendra Nath Tagore; "The Ocean of Theosophy" by William Q. Judge.

Correspondence.

THEOSOPHY IN WESTERN LANDS.

(From our London Correspondent.)

LONDON, June, 1893.

Our Brother Judge has already arrived, looking, I am sorry to say, none too well. His voice is still husky, but he seems to have benefitted already—only five days—by the change from New York to the milder atmosphere over here, where the recent rain has made everything so much cooler, and the air more moist.

We have quite a big affair on to-morrow evening—30th instant—at St. James' Hall, in the shape of a public Debate between Mrs. Besant and a Mrs. Frederika Macdonald. The latter was challenged by Mrs. Besant, as she has been attacking us very violently of late, in season and out of season, more particularly in the columns of the *Echo*, on the subject of Buddhism, which she upholds, in contradistinction to Theosophy. Mrs. Macdonald opens the debate, taking as her first postulate "That Theosophy, while professing to serve modern spiritual needs, is working against the modern spirit, and for superstition. 2. That Theosophy is doing this under the mask of Indian Philosophy, and especially under the mask of Buddhism, whereas Theosophy represents correctly no system of Indian philosophy, and has its starting point and goal in aims and principles opposed to Buddhism." The chair is to be taken by Mr. Rhys Davids, and I think we ought to have rather a lively evening! Tickets are selling well, Mrs. Besant giving her half of the proceeds to the H. P. B. Home for Little Children, while Mrs. Macdonald gives hers, I believe, to days in the country for poor girls.

Next week sees another new departure—in more senses than one—in Theosophical propaganda work. Mr. J. T. Campbell, ever-active and indefatigable, starts on a round of visits to popular seaside resorts, in a van—a Theosophical van! The van will be driven by our New Zealand Brother, Mr. R. Hodder, and will contain stacks of pamphlets and elementary Theosophical literature, suitable to the needs of the way-faring man, who will be addressed, from the steps of the van, as often as he cares to stop and listen to the gospel according to Theosophy. Much useful work may thus be accomplished.

At a meeting of the Westminster Debating Society, held last week at St. James' Restaurant, Piccadilly, Mrs. Besant opened the debate with the resolution:—"That states of consciousness, other than that of the waking consciousness functioning normally in the brain, exist, are attainable by man, and are worthy investigation." Says one report: "Mrs. Besant's interpretation of the motion was practically an exposition and vindication of Theosophy", and adds that, in spite of some considerable opposition, she succeeded in carrying her motion, her reply being "particularly brilliant." Thus do our teachings find their way, in one guise or another, into the most unlikely places.

* * * * *

Mr. Stead's new "Quarterly Review and Index," to be called *Borderland*, promises well, and ought to fill a gap which has long existed, but which will now be usefully and appropriately filled. A Quarterly which will contain not only a Character Sketch, and a Chronique—as Mr. Stead calls it—but will also carefully review no less than forty-six periodicals bearing on matters spiritualistic and psychic, ought to have an enormous circulation. Let it be known, moreover, that out of the forty-six journals already named for notice in *Borderland*, sixteen are distinctively "Theosophical," and include all our representative magazines. The "Character Sketch," says Mr. Stead, "will be devoted to persons of rare psychical gifts"; and the "brief chronique" will summarise the "progress which has been made in the preceding four months, calling attention to the more important developments, and giving the reader a bird's-eye view of the progress made in psychical research." The following announcement, too, will please all concerned, and affords hope that the Theosophic explanation of many of the facts to be discussed, may have due consideration and weight. Mr. Stead tells us that he has availed himself of "the advantage accruing" from his "much-prized friendship with Mrs. Besant to secure her promise of co-operation in counsel, in the prosecution of an enterprise with the general principle of which she is heartily in accord."

Mr. Beerbohm Tree, the well-known Actor-Manager, lecturing the other day on "The Imaginative Faculty in its Relation to the Drama," gave quite unconsciously a most powerful tribute to the occult explanation of "the Image-making power of the mind." Says Mr. Tree, speaking of the adroit actor in portraying a character:—

"By the aid of his imagination, he becomes the man, and behaves unconsciously as the man would or should behave.....Even the physical man will appear transformed. If he imagines himself a tall man, he will appear so to the audience... If the actor imagines himself a fat man, he appears fat to the spectator.....It is not the outer covering, which is called the 'make up,' which causes this impression, it is the inner man—who talks fat, walks fat, and thinks fat."

These are only little straws, but they all serve to show which way the wind is blowing.

Professor Thorpe's article on "Synthetic Chemistry" in last month's *Fortnightly Review* is most interesting, more especially as it contains another tribute to the genius of Paracelsus. Prof. Thorpe says that:—

"Even in the therapeutic crudities of Paracelsus, who was sufficiently sincere in his profession as a thaumaturgist to affirm that magic was the culminating point of all human knowledge, what there was of science was summed up in the aphorism, which, in fact, passed as an axiom among his disciples: *Man is a chemical*

compound; his ailments are due to some alteration in his composition, and can only be cured by the influence of other chemical compounds."

And then, wonderful to relate, Prof. Thorpe goes on to say that, after all, "it may be questioned indeed whether modern therapeutics has advanced much beyond this position"!

In the same number of the *Fortnightly*, the position taken up by Mrs. Besant and Mr. Burrows, with regard to the "Society of Jesus," receives unexpected support in the shape of a very powerful article, from the pen of the late J. Addington Symonds, who writes on "The Jesuit Doctrine of Obedience." Mr. Symonds gives quotations from various statutes to which he has had access. He remarks that "Casuistry supplies an element of doubt regarding the majority of moral acts. An inferior, who is bound to contemplate Christ in the person of his superior, who has yielded himself up as a dead corpse or a walking stick, whose duty it is to conform his judgment by an act of will to the judgment of the superior, cannot but feel that it is meritorious to remove from his conscience by the aid of casuistical determinations personal scruples regarding the sinfulness of conduct which has been commanded." He also confesses to his profound amazement on examining some of the documents of the Society:—"In the language of Ranke, he writes, "I 'could scarcely trust my eyes' when I read the chapter and noted down its substance."

Since writing last month on the newspaper report I saw of Prof. Huxley's Romanes Lecture, I have been able to get the lecture itself in pamphlet form; and find it full of the most suggestive lines of thought. In addition to the paragraphs mentioned by Mrs. Besant in the "Watch Tower," in this month's *Lucifer*, I find among the Notes appended to the Lecture one on Cyclical Evolution which—unintentionally on the part of Prof. Huxley—gives one of the strongest proofs, from analogy, for re-incarnation that I have ever met with. I am constrained to give it you in full, and in the Professor's own words:—

".....On critical examination, it will be found that the course of vegetable and of animal life is not exactly represented by the figure of a cycle which returns into itself. What actually happens, in all but the lowest organisms, is that one part of the growing germ (A) gives rise to tissues and organs; while another part (B) remains in its primitive condition, or is but slightly modified. The moiety A becomes the body of the adult and, sooner or later, perishes, while portions of the moiety B are detached and, as offspring, continue the life of the species. Thus, if we trace back an organism along the direct line of descent from its remotest ancestor, B, as a whole, has never suffered death; portions of it, only, have been cut off and died in each individual offspring.

"Everybody is familiar with the way in which the 'suckers' of a strawberry plant behave. A thin cylinder of living tissue keeps on growing at its free end, until it attains a considerable length. At successive intervals, it develops buds which grow into strawberry plants; and these become independent by the death of the parts of the sucker which connect them.....The living substance B, in a manner, answers to the sucker. If we could restore the continuity which was once possessed by the portions of B, contained in all the individuals of a direct line of descent, they would form a sucker, or stolon, on which these individuals would be strung, and which would never have wholly died. A species remains unchanged so long as the potentiality of development resident in B remains unaltered.....In the case of the progressive evolution of a species, the developmental potentiality of B becomes of a higher and higher order".

Since putting the above letter into type, we have received the London newspaper reports of the debate between Mrs. Besant and Mrs. Macdonald. An audience of over 3,000 persons, more than half of them ladies, attended and listened with the closest attention to both speakers. The majority of the papers say that the debate could not be considered decisive either way; but that each lady-debater acquitted herself admirably. One of them remarks that Mrs. Macdonald excelled in logic, and Mrs. Besant in eloquence. Some witticisms are indulged in by the reporters, of course, among them the following in the *Pall Mall Gazette*:—

“And when the finish came the audience were probably as they had been. All that Mrs. Macdonald had said had been easy to understand. Mrs. Besant was at all times eloquent, and it might be said at all times mystical. And the women said it had all been “so lovely,” and that they had “enjoyed themselves so much.” The men with the “nice” faces doubtless said the same.”—*Ed.*

AMERICAN LETTER.

NEW YORK, June 13th 1893.

Here, in New York, Theosophy has been well to the fore in the last few days, on account of the dismissal of Miss Chapin, one of our members, because she is a Theosophist, from a position in a non-sectarian school, which she had held ten years. As this incident is attracting wide-spread attention it is worth while going over the points carefully. About two years since, Miss Chapin first met some members of our Society under auspices which inclined her very favorably towards us. One day her attention was attracted to the following words of Madame Blavatsky:—

Behold the Truth before you; a clean life, an open mind, a pure heart, an eager intellect, an unveiled spiritual perception, a brotherliness for one's co-disciple, a readiness to give and receive advice and instruction, a loyal sense of duty to the teacher, a willing obedience to the behests of Truth, once we have placed our confidence in and believe that teacher to be in possession of it: a courageous endurance of personal injustice, a brave declaration of principles, a valiant defence of those who are unjustly attacked; and a constant eye to the ideal of human progression and perfection which the Secret Science (Guptavidyá) depicts—these are the golden stairs, up the steps of which the learner may climb to the temple of Divine Wisdom.

The beauty of the ethics made so great an impression upon her that she shortly after joined the Society. Since then she has been an ardent and zealous worker in it.

Recently the attention of the Board of Managers of the Wilson Industrial School, the institution where Miss Chapin taught, was called to the fact that she affiliated with Theosophists, and though no other complaint was made against her, and though she is still a Christian, the Board insisted upon her severance of all her Theosophical ties under penalty of dismissal. She most properly refused to accede to the demand. The result was the receipt of a letter running thus:—

“We understand from Mrs. Stone that you desire to resign your position in the school rather than give up your connection with the Theosophists. While we appreciate your years of service, we cannot but feel that as Christian women, responsible for the moral and spiritual welfare of our children, it is our duty not to retain any one who holds such views.”

She responded:—

“In reply to your letter of Friday, I will say that I did not formally resign my position as teacher in the Industrial School. I simply said to Mrs. Stone, in reply to her question if I called myself a Theosophist and would be willing to sever my connection with the Theosophists, that rather than lose my freedom of thought, I would prefer to resign; and, further, as your letter implies that the Board understands the matter as I state, I take your letter as a dismissal, and therefore demand that my salary be paid up to Dec. 1, as I was not engaged by the month. Although a member of the Theosophical Society, I wish you to distinctly understand that I am a Christian, and it is for you to prove the contrary. This is an age when one's life should be judged by something other than an ignorant and professed belief in dogma instituted by man, and not by God.”

In the meantime it had been found that two other teachers in the mission had become contaminated (?) with Theosophy. Consequently one of them, Miss Kirkwood—why not both is hard to say—after being catechised as to her views, had this note sent to her:—

“DEAR MISS KIRKWOOD: We reported our interview with you to the Board, and the ladies accept the conditions which you state, viz., that as long as you remain with us you will abandon all connection with Theosophy and neither do or say anything to influence others to adopt any of the beliefs of that system.

MARY B. SHARPLESS.”

Miss Kirkwood, although the maintenance of herself and an invalid sister was dependent on her salary, responded:—

“DEAR MRS. SHARPLESS: In reply to your communication I wish to say now that you did not quite understand me. I said I was willing to suspend my relations with the Theosophical Society while I am in connection with the Mission. I did not promise that I would abandon all connection with the Society, for I would not do that any more than abandon my belief in Christianity. But, considering the fact that Miss Chapin has been dismissed from the school, and the injustice of that dismissal, I do not think that I have the right, either from a Christian standpoint or from that of the spirit of the age, to permit myself to take any stand which may seem to indicate an upholding on my part of such intolerance. You must understand that I am no less a Theosophist now than I was when I professed to be one in our first interview on this matter, and I say now that I do not propose to suspend my relations with the Theosophical Society. I maintain my right to seek for truth from any source. Yours truly,

LOUISE J. KIRKWOOD.”

Then Mrs. Armstrong, the matron of the Mission, wrote:—

“To the Members of the Board.

LADIES: I have seen the articles in this morning's papers, and, as my name is mentioned as a possible convert to Theosophy through Miss Chapin, I wish to state that I was a member of the Theosophical Society before I became matron of this institution, and am so still. If I had been asked last week I should have said so plainly. But I told Mrs. Stone that I would not remain here and feel that I was bound in my interests, that my own church does not prescribe what books I should read, what lectures I should hear, or through what means I should seek truth, and I will not allow any other denomination or institution to do so, either. I write this now that there may be no misunderstanding in regard to my position. Yours, very truly,

E. G. ARMSTRONG.”

The first of the letters quoted above was received on a Friday afternoon. On the following Monday long articles were in eight—about all—of the leading morning papers, and in two of those of the afternoon. The feeling against the outrageous persecution was strong, no one speaking in favor of the persecutors. The whole thing started from an attack upon the character of Madame Blavatsky by the Rev. Mr. Redmon, the minister of the Mission. He made the attack in the presence of Miss Chapin and the other two ladies, and it was particularly ungenerous because he knew how they felt towards her, whose character he so wantonly assailed.

The amount of public attention attracted by this disagreeable episode is surprising. It has led many, who otherwise would have left it alone, to investigate Theosophy.

Miss Stabler, an enthusiast in the cause, has recently visited St. Louis, Cincinnati, Columbia, and Pittsburgh. Her visits have been of great utility.

The trial by the Presbyterian Church of the Rev. Dr. Briggs for heresy has resulted in his suspension. It proves nothing and has only aroused bitter and active internal dissensions. It already begins to look as though the result would be the death of Presbyterianism—the fatalism of Christianity.

H. T. PATTERSON, F. T. S.

We have received a copy of the *Press* of New York giving cartoons of Miss Chapin and Dr. Briggs, the Presbyterian Minister. They are represented as standing in the pillory. The latter bears a label with the words "Heretic: A Presbyterian Minister suspended and forbidden to preach for declaring that the Bible while it contains the word of God, is not without errors introduced by man." Miss Chapin's pillory bears the following:—"Theosophist: A teacher for ten years in a New York non-sectarian School is discharged for being a Theosophist." We offer Miss Chapin our sincere and fraternal sympathy.—*Ed.*

EDITORIAL NOTICE.

It is my intention to revive, in the next volume of the *Theosophist*, the feature of editorial comments on passing events of interest to us, which was started by H. P. B., in our earliest volumes under the headings "Nocturnal Thoughts on Newspaper Clippings" and "Paragraph Flashes from the Four Quarters," and which is now enlivening the pages of *Lucifer*, the *Path*, and other Theosophical Magazines. Sprightly and thoughtful paragraphs will be welcomed from every source and will bear the writers' initials. They should rarely exceed ten lines each.

H. S. O.

ओं THE THEOSOPHIST.

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सत्यात् नास्ति परो धर्मः।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

OLD DIARY LEAVES.*

CHAPTER XVIII.

AMONG the public events which contributed to give notoriety to our Society in its early days, was the rescue of a party of pauper Arabs from threatened starvation, and their shipment to Tunis. It was theosophical only in the limited sense of being humanitarian, hence an act of altruism; and all altruistic endeavours are essentially theosophical. Moreover, in this case, the element of religion was a factor. The story, in brief, is as follows:—

One Sunday morning, in July 1876, H. P. B. and I, being alone in the "Lamasery," read in the morning papers that a party of nine shipwrecked Mussalman Arabs had been landed from the schooner "Kate Foster," just arrived from Trinidad. They were penniless and friendless, could not speak a word of English, and had wandered about the streets for two days without food, until the secretary of the Turkish Consul gave them some loaves of bread and, by order of His Honor the Mayor of New York, temporary shelter had been given them at Bellevue Hospital. Unfortunately for them, certain New

* I shall be under great obligations to any friend who wishes well to this historical sketch, if he (or she) will give or lend me for reference any interesting documents, or any letters written them during the years 1875, 6, 7 and 8, by either H. P. B. or myself, about phenomena, the occult laws which produce them, or events in the history of the T. S., or any newspapers or cuttings from the same relating to the same subjects. Loans of this kind will be carefully returned, and I shall be glad to refund, if desired, any expense for postage incurred by the senders. Reminiscences of occult things shown by H. P. B., if described to me by the eye-witnesses, will be specially valued. I may not live to get out a second Edition of my book, and wish to make the first as interesting and trustworthy as possible. One ought not, at the age of sixty, to trust too much to one's own memory, although mine seems not to fail me as yet. Friendly Editors will oblige very much by giving currency to this request.

H. S. O.

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