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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 XXV.

ALL theories and speculations upon the duplex corporeity of man, *i.e.*, of his possession of an astral, or phantasmal, body as well as a physical body, only lead up to the point where one demands proof before going further. It is so incredible to the materialistic mind as transcending common experience, that it is more likely to be pushed aside as a dream than accepted as even a working hypothesis. This, in fact, has been its handling by the average scientist, and when a braver investigator than the ordinary affirms it as his belief, he risks that reputation for cold caution which is presumed, with laughable inconsistency nevertheless, to be the mark of the true scientific discoverer. Yet many books as precise and suggestive as D'Assier's† have been published at different times, chief among them being the "Phantasms of the Living," by Messrs. Gurney, Myers and Podmore, and present a solid front of facts impossible to deny, however difficult to believe. The case seems now to have been amply proven by the compilation of several thousand observed phenomena of this class; and the time seems to have come when the metaphysician who ignores them has no right to claim to be regarded as a

* 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-one, 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.

† "Posthumous Humanity: a Study of Phantoms."

EXPLANATION.—A, our working and only reception room ; B, bed-room of H. P. B. ; C, my bed-room ; D, a small, dark bed-room ; E, passage ; F, kitchen ; G, dining-room ; H, bath-room ; I, hanging closet ; J, exterior door of the flat giving upon the house staircase : always closed with a spring-latch and locked at night. In my room, *a* is the chair where I sat reading ; *b* the table ; *c* the chair where my visitor seated himself during the interview ; *d* my camp-cot. In our work-room, *e* is where the cuckoo clock hung, and *f* the place of the hanging shelves against which I bruised myself. In B, *g* represents the place of H. P. B.'s bed. The door of my room, it will be seen, was to my right as I sat, and any opening of it would have at once been noticed ; the more so, since it was locked, to the best of my present recollection. That I am not more positive will not seem strange in view of the mental excitement into which the passing events threw me ; events so astonishing as to make me forget various minor details which, under a cooler frame of mind, would perhaps have been retained in my memory.

I was quietly reading, with all my attention centred on my book. Nothing in the evening's incidents had prepared me for seeing an adept in his astral body ; I had not wished for it, tried to conjure it up in my fancy, nor in the least expected it. All at once, as I read with my shoulder a little turned from the door, there came a gleam of something white in the right-hand corner of my right eye ; I turned my head, dropped my book in astonishment, and saw towering above me in his great stature an Oriental clad in white garments, and wearing a head-cloth or turban of amber-striped fabric, hand-embroidered in yellow floss-silk. Long raven hair hung from under his turban to the shoulders ; his black beard, parted vertically on the chin in the Rajput fashion, was twisted up at the ends and carried over the ears ; his eyes were alive with soul-fire, eyes which were at once benignant and piercing in glance, the eyes of a mentor and a judge, but softened by the love of a father who gazes on a son needing counsel and guidance. He was so grand a man, so imbued with the majesty of moral strength, so luminously spiritual, so evidently above average humanity, that I felt abashed in his presence and bowed my head and bent my knee as one does before a god or a god-like personage. A hand was lightly laid on my head, a sweet though strong voice bade me be seated, and when I raised my eyes, the Presence was seated in the other chair beyond the table. He told me he had come at the crisis when I needed him ; that my actions had brought me to this point ; that it lay with me alone whether he and I should meet often in this life as co-workers for the good of mankind ; that a great work was to be done for humanity, and I had the right to share in it if I wished ; that a mysterious tie, not now to be explained to me, had drawn my colleague and myself together, a tie which could not be broken, however strained it might be at times. He told me things about H. P. B. that I may not repeat, as well as things about myself that do not concern third parties. How long he was there I cannot tell : it might have been a half-hour or an hour, it seemed but a minute, so little did I take note of the flight of time. At last he rose, I wondering at his great height and observing the sort of splendour in his countenance—not an external shining but

the gleam, as it were, of an inner light—that of the spirit. Suddenly the thought came into my mind: “What if this be but hallucination; what if H. P. B. has cast a hypnotic glamour over me? I wish I had some tangible object to prove to me that he has really been here, something that I might handle after he is gone!” The Master smiled kindly as if reading my thought, untwisted the *fehta* from his head, benignantly saluted me in farewell and——was gone: his chair was empty, I was alone with my emotions! Not quite alone, though, for on the table lay the embroidered head-cloth, a tangible and enduring proof that I had not been “overlooked,” or psychically befooled, but had been face to face with one of the Elder Brothers of Humanity, one of the Masters of our dull pupil-race. To run and beat at H. P. B.’s door and tell her my experience, was the first natural impulse, and she was as glad to hear my story as I was to tell it. I returned to my room to think, and the gray morning found me still thinking and resolving. Out of those thoughts and those resolves developed all my subsequent theosophical activities, and that loyalty to the Masters behind our movement which the rudest shocks and the cruellest disillusionings have never shaken. I have been blessed with meetings with this Master and others since then, but little profit is to be reaped in repeating tales of experiences of which the foregoing is a sufficient example. However others less fortunate may doubt, I KNOW.

As due to my ideal of candour, I must recall a circumstance which threw a doubt once upon my competency as a witness as to the above incident. While in London in 1884, I was called as a witness before a Special Committee of the Society for Psychological Research, and told the above story among others. A member of the committee in cross-examination, so to say, put to me the question how I could be sure that Madame Blavatsky had not employed some tall Hindu to play this farce on me, and that as to the supposed mysterious details my fancy might not have played me false. I was thereupon seized with such a disgust for their cruel suspicion of H. P. B., and their seemingly dishonourable shirking of palpable spiritual facts under cover of assumed astuteness, that I hastily answered, among other things, that I had never until that moment seen a Hindu in my life. The circumstance of my having actually made in 1870 the voyage across the Atlantic with two Hindu gentlemen, one of whom was later our close friend at Bombay—Mooljee Thackersey—entirely slipped out of mind. This was a clear case of amnesia (loss of memory) for I had not the least intention or interest in concealing so commonplace a circumstance: the meeting of 1870, fourteen years before the examination of me by the S. P. R., had left no such mark in my memory as to be recalled in my moment of anger, and so the force of my testimony was weakened to that extent. A meeting with Hindus five years or so before I knew H. P. B. and, through her, the real India, was not of paramount importance to a man of such multifarious acquaintanceships and adventures as myself. Yes, it was amnesia; but amnesia is not lying, and my story is true, even though some may doubt it. And this

is the fitting place for me to say that, as some of my chapters are written while travelling, away from my books and papers, and especially as much of my book is written from memory only of the long-past events, I beg indulgence for any unintentional mistakes that may be discovered. I try my best to be accurate and certainly shall be truthful.

I now pass on to my personal experiences in projections of the Double. In connection with this phenomenon let me give a word of caution to the less advanced student of practical psychology: the power of withdrawing the astral body from the physical *is no necessary proof of high spiritual development*. The contrary is believed, by perhaps the majority of dabblers in occultism, but they are wrong. A first and sufficient proof is that the emergence of the astral body happens very often with men and women who have given little or no time to occult research, have followed no yogic system, have made no attempts to do the thing, have usually been frightened or much ashamed and vexed when convicted of it, and have not been in the least remarkable above the average of persons for purity of life and thought, spirituality of ideal, or the "gifts of the spirit" of which the Scripture speaks. Then, again, the annals of the Black Art teem with numberless instances of the visible, and invisible (save clairvoyantly), projection of the Double by wicked persons bent on mischief, of bilocations, hauntings of hated victims, lycanthropical masqueradings, and other "damnable witchcrafts." Then, again, there are the three or four or more thousand cases of projections of the Double by all sorts and conditions of men, some no better than they should be, if not a good deal worse occasionally, that have been recorded and winnowed down by the S. P. R., and the yet more thousands not garnered into their cast-iron granary: all combining to prove the truth of my warning, that one must not in the least take the mere fact that a certain person can travel, whether consciously or unconsciously it matters not—in the astral body as evidence that that person is either better, wiser, more spiritually advanced or better qualified to serve as Guru, than any other person not so endowed. It is simply the sign that the subject of the experience has, either congenitally or by subsequent effort, loosened the astral body in its sheath, and so made it easier for it to go out and return again, when the outer body is naturally or hypnotically asleep, hence unobstructive. The reader will recall in this connection the satin picture of M. A. Oxon's experiments in this direction which H. P. B. made for me, and which is now at Adyar. Somehow or other, I have never found the time for self-training in yoga since I took up my line of practical work in our theosophical movement. I never seemed to care whether I acquired any psychical powers or not, never aspired to guruship, nor cared whether I could or could not attain Liberation during this life. To serve mankind always seemed to me the best of yogas, and the ability to do even a little towards spreading knowledge and diminishing ignorance, an ample reward. So it never entered my mind in the early days that I might train myself as a seer or a wonder-worker, a metaphysician or an adopt; but I have been going on all these

years on the hint given me by a Master, that *the best way to seek them was through the Theosophical Society*: a humble sphere, perhaps, yet one well within my limited capabilities, thoroughly congenial and at the same time useful. In telling about my early goings out of the body, I must not be thought, therefore, to be pluming myself upon my supposed high spiritual development, nor intending to boast of special cleverness as a psychic. The fact is, I presume, I was helped to get this, along with many other psychical experiences, as a basis of the special education needed by one who had such work as mine cut out for him.

Here is one of my facts: H. P. B. and I had one evening in 1876, while we were living in West 34th St.,* finished writing a chapter of the original draft of "Isis Unveiled," and on parting for the night, laid away the great pile of 'copy' in a pasteboard carton-box, with the first page on top, the last at the bottom of the heap. She occupied the flat directly under my own, in the second story of the apartment-house, and both of us, of course, locked our outer doors to keep out thieves. While undressing it occurred to me that if I had added certain three words to the final sentence of the last paragraph, the sense of the whole paragraph would have been strengthened. I was afraid I might forget them in the morning, so the whim came to me that I might try to go down to the writing-room below stairs in my Double and try to write them phenomenally. Consciously, I had never travelled thus before, but I knew how it must be attempted, *viz.*, by fixing the intention to do it firmly in the mind when falling asleep, and I did so. I knew nothing more until the next morning when, after dressing and taking my breakfast, I stopped in at H. P. B.'s flat to bid her good-bye on my way to my office. "Well," she said, "pray tell me what the deuce you were doing here last night after you went to bed?" "Doing," I replied, "what do you mean?" "Why," she rejoined, "I had got into bed and was lying there quietly, when lo! I saw my Olcott's astral body oozing through the wall. And stupid and sleepy enough you seemed, too! I spoke to you, but you did not reply. You went to the writing-room and I heard you fumbling with the papers; and that's all. What were you about?" I then told her of my intended experiment: we went together into the other room, emptied out the pile of MS., and on the last page, at the end of the concluding paragraph, found two of the intended three words fully written out in my own handwriting and the third begun, but not finished: the power of concentration seeming to have become exhausted, and the word ending in a scrawl! How I handled the pencil, if I did handle it, or how I wrote the words without handling it, I cannot say: perhaps I was able just that once to precipitate the writing with the help of one of H. P. B.'s benevolent elementals, by utilising molecules of the plumbago from either of the lead pencils lying on the table along with the manuscript. Be it as it may, the experience was useful.

* Not the "Lamasery," but the place we occupied before going there.

The reader should take note of the fact that my writing in the phenomenal way stopped at the point where, from inexperience, I let my will wander away from the work in hand. To fix it immoveably is the one thing indispensable, just as it is the necessary concomitant of good work on the normal intellectual plane. In the *Theosophist* for July 1888 (Art. "Precipitated Pictures at New York"), I explained the connection between the concentration of trained will-power and the permanency of precipitated writings, pictures and other similar proofs of the creative power of the mind. I instanced the very interesting and suggestive details of the projection of the Double and the precipitation of writing, given by Wilkie Collins in his novel, "The Two Destinies"—a book in its way as well worth reading by any student of occultism,* as "Zanoni," "A Strange Story," or "The Coming Race." I cited, further, the case of the Louis portrait precipitated for Mlle. Liebert and myself, which faded out by the next morning, but was caused by H. P. B. to subsequently reappear at Mr. Judge's request, and so 'fixed' as to be still as sharp and fresh after the lapse of many years as when first made. But no amount of reading or experimentation at second hand can compare with even one little original experience, like the one of mine above described, in its power to make one realize the truth of the universal cosmic operation of *thought* creating *form*. The *s'loka Bahúsyam Prajáyeyaiti*, etc." (VIth Anuváka, 2nd Valli, Taittiriya-Upanishad), "He (Brahmá) *wished*, may I be many, may I grow forth. He *brooded* over himself. *After* he had thus brooded, he sent forth all, whatever there is. Having sent forth, he entered it"; is to me profoundly instructive. It has a meaning immeasurably deeper, truer, more suggestive to one who has himself *meditated* and then *created* form, than to him whose eyes have but read the words on the page, without the echoing assent coming from within one's being.

I recall another case of my projecting my Double, which illustrates the law known as "repercussion." The reader may find the amplest materials for forming a correct opinion on this subject in the literature of Witchcraft, Sorcery and Magic. The word 'repercussion' means in this connection, the reacting upon one's physical body of a blow, stab or other injury, inflicted upon the Double while it is projected and moving about as a separate entity: 'bilocation' is the simultaneous appearance of a person in two places; one appearance that of the physical, the other that of the astral body, or Double. M. d'Assier discusses both in his "Posthumous Humanity," and in my English version of that excellent work, I add remarks of my own upon the subject. Speaking of the infliction of injuries upon their victims by sorcerers who could duplicate their bodies and visit them in the Double, the Author says (p. 224): "The sorceress entered into the house of him against whom she had a revenge to gratify, and vexed

* It was this article which caused Mr. Collins to write me that, among the incidents of his life, none had more surprised him than his finding from my notice of his book that he had by the *mere exercise of the imagination*, apparently stumbled on one of the mysterious laws of occult science.

him in a thousand ways. If the latter were resolute, and had a weapon available, it would often happen that he would strike the phantom, and upon recovering from her trance, the sorceress *would find upon her own body* the wound she had received in the phantasmal struggle."

Des Mousseaux, the Catholic writer against Sorcery and other 'black arts,' quotes from the judicial archives of England, the case of Jane Brooks, who persecuted a child named Richard Jones after a very malicious fashion. At one of her visitations, the child screamed out that the phantom of Jane was present and pretended to touch it with the point of his finger. A witness named Gilson, springing to the place indicated, slashed at it with a knife, although the phantom was visible only to the child. The house of Jane Brooks was at once visited by Gilson, with the child's father and a constable, and she was found sitting on her stool holding one of her hands with the other. She denied that anything had happened to her hand, but the other being snatched away, the concealed one was found covered with blood, and bearing just such a wound as the child had said had been inflicted on the hand of the phantom by Gilson's knife. A great number of similar cases are on record, all going to prove that any accident or injury to the projected Double reacts and reproduces itself upon the physical body in the identical spot.* This brings me to my own experience.

In our writing-room at the "Lamasery" there hung upon the wall beside the chimney, a Swiss cuckoo-clock, which it was my methodical custom to wind up nightly before retiring to my own room. One morning, on going to my toilet-glass after my bath, I noticed that my right eye was black and blue, as though I had received a blow from a fist. I could not account for it in the least, and I was the more puzzled on finding that I had no pain in the injured part. In vain I racked my brain for an explanation. In my bedroom there was no post, pillar, projecting corner or other obstruction from which I could have received injury, supposing that I had been walking about in my sleep—a habit I had never acquired, by the way. Then, again, a shock, rude enough to have blackened my eye like this, must, of necessity, have wakened me instantaneously at the time, whereas I had slept the night through as quietly as usual. So my bewilderment continued, until I met H P. B. and a lady friend, who had shared her bed that night, at the breakfast table. The lady friend gave me the clue to the enigma. She said, "Why, Colonel, you must have hit yourself last night when you came in to wind the cuckoo clock!" "Wind the clock," I replied, "what do you mean by that? Did you not lock the door when I went to my room?" "Yes," she said, "I locked it myself; and how ever *could* you have come

*The exact duplexity of the astral and physical bodies in man has been affirmed from the remotest ages. It is the Eastern theory that the astral man is the product of his past Karma, and that it moulds the outer encasement according to its own innate qualities, making it a visible representation of the same. This idea is succinctly embodied in the verse in Spenser's "Faerie Queene":

"For of the soul the body form doth take,
For soul is form, and doth the body make."

in? Yet both Madame and I saw you pass the sliding-doors of our bedroom and heard you pulling the string to wind the clock. I called, but you did not answer, and I saw nothing more." Well, then, I thought, if I did enter the room in my Double and wind the clock, two things are inevitable, (a) the clock must show that it was wound last night and not have run down; (b) there must be some obstacle on my path between the door and the opposite chimney against which I could have hit my eye. We examined the premises and found:

1. That the clock was going and had apparently been wound up at the usual time.

2. Just near the door hung a small hanging book-shelf, the farthest front corner of one of whose shelves was of the exact height to catch my eye if I had run against it. Then there came back to me the dim recollection of myself moving towards the door from the far side of the room, with my right hand outstretched as if to feel for the door, a sudden shock, the "seeing of stars"—as it is commonly expressed—and then oblivion until morning.

That is curious, it seems to me; very curious that a blow which, received upon the physical head, must almost inevitably have at once awakened one, should, when falling upon the projected Double, have left its substantial mark behind it by repercussion upon the physical body, without bringing me to consciousness. And the case is instructive in other aspects, as well. It shows that, provided the conditions are favourable for the slipping of the Double out of the physical body, the "duplication" is likely to occur under the stimulus of a thought-prepossession, for instance, that of a daily habit of doing any certain thing at a fixed hour. Supposing the conditions unfavourable for 'projection' or 'duplication,' the subject would, under another set of conditions, become somnambulist, rise from bed, go and do what was on his or her mind, and return to bed and to deep slumber without remembering anything that had occurred. The editors of the English version of the *Dabistan* say: "It is impossible to fix the epoch at which particular opinions and practices originated...particularly the belief that a man may attain the faculty to quit and to reassume his body, or to consider it as a loose garment, which he may put off at pleasure for ascending to the world of light, and on his return be reunited with the material elements. All these matters are considered very ancient" ("*Dabistan*," Preface, lxxix). One of my most interesting experiences has been to encounter persons in different parts of the world, until then strangers, who have averred that they had seen me in public places, that I had visited them in the astral body, sometimes talked on occult matters with them, sometimes healed them of diseases, sometimes even gone with them on the astral plane to visit our Masters; yet without my keeping any remembrance of the several incidents. Yet, when one comes to think of it, it is not so improbable, after all, that one whose whole life and every waking thought and wish is

bound up in this great movement of ours ; who has no desire save for its success, no ambition save to push it forward to its ultimate goal, should carry his prepossession into the realms of sleep, and float through the currents of the Astral Light towards the kindred beings who are held by the same magnet to the same attractive centre of wish and aspiration. In its truest sense—

“ It is the secret sympathy,
The silver link, the silver tie,
Which heart to heart, and mind to mind,
In body and in soul can bind.”

H. S. OLCOTT.

BHASKARA'NANDA SWAMI.

WHILE at Benares, Annie Besant and party paid their respects to the widely-renowned ascetic, Bhaskarānanda Swami, who for nearly forty years had been devoting himself to meditation and devotions in a garden belonging to the Rajah of Amīti within the precincts of the city of Kās'i. He goes naked, but of late years, when European ladies visit him, his followers throw a cloth about him out of regard for their feelings. His temperament appears to be joyous, and his interest in the national religion is unquestionably deep and sincere, while his erudition is said to be considerable. Upon our party being introduced, as soon as he heard Colonel Olcott's name, he sprang forward, clasped him in his arms, and laid his head upon his breast, and uttered many words of welcome and benediction. The Colonel visited him some years ago on a previous visit to Benares, and the Swami is well aware of what the Theosophical Society has been doing all these many years for the revival of Sanskrit learning and Hindu philosophy. He presented copies of his works to Mrs. Besant and Colonel Olcott, of which a set has been placed in the Adyar Library. As the Swami's history is perfectly typical of that of the average Indian recluse of the higher sort, we take the opportunity to condense some facts from a biographical memoir compiled by Babu Gopaul Chunder Chatterjee, one of his followers.

The proper name of the Swami was, it seems, Matiram Misra. He was born in a place called Maithilapur, in the district of Cawnpoor, seven miles from Bithur, the last seat of the well-known Nana Sahib. His early years were not marked by anything characteristic of the ascetic and spiritual tendencies that he afterwards developed.

Having passed through the *grihasthās'ram*, he, as his biographer informs us, “ could not induce himself to remain at home and enjoy the transient pleasures of the world. The spirit of *Vairāgya* got supreme sway in his mind. Young in age though he was, he realized the unreality of this world and its pleasures. He was fully convinced that the world was full of misery, that the world and its pleasures were mere dreams, that it was very difficult to attain real happiness in following the ways of the world, and that the allurements of the world were

great obstacles in the path of salvation." A pilgrimage to various places of religious interest then followed, and the aspirant eventually became a *Sanyâsi*. He came to Benares when about forty years old, and the following account of his life there, as supplied by his biographer, will doubtless be interesting to readers of the *Theosophist* :—

"After Swamiji had come to Benares, people flocked to see him, and every day thousands came to see the emaciated form sitting in a naked state on earth under the shade of a tree. He had good words for all. His very sight inspired religious feeling in the minds of the visitors. Religious people were much benefitted by the lucid manner in which he explained the subtle points of moral philosophy. He met and removed the doubts of those who sought his help.

"The learned Pundits of Benares often came to him for explanation of the difficult points of our *Shâstras*. Those who were bent upon following the path of religion for the benefit of their souls, were much benefitted with the advice and explanations given by Swamiji.

"Thus at great sacrifice Swamiji imparted a religious zeal in the minds of many who flocked around him. People from the remotest part of India came to see him. He was so much engrossed in imparting religious teaching to these people that he had scarcely any time to devote to his own welfare. It became difficult for him to find time for the contemplation of God.

"He found that his mission was fulfilled. He had given people an idea of how to follow the paths of God.

"Once upon a time the pundits and the gentry of Benares implored Swamiji to make use of some clothes to protect his body from the rigours of winter, and Swamiji calmly replied that a man of mature understanding, who, after careful consideration, gives up a thing should not again use the same. No one could induce him to use clothes.

"He is now free from all passions, free even from the very wants of life. The bare ground is his seat and bed, the ten corners of the world are his coverings, the blue sky is his canopy, and the precarious food brought by the people is his daily meal. There is nothing for which he has any cravings.

"Learned and religious people from all parts of the world came to see Swamiji, from such distant places as America, Russia, Kabul and Central Asia. The nobilities of Russia and Germany also paid their respects to this Indian *Jogee*.

"The number of his European visitors is daily increasing. They sit at his feet on the bare ground and discuss questions of moral philosophy with him and always go away satisfied with the explanations given by him. It is a matter of surprise that Hindus and Mahomedans, Jains and Christians, all find ample explanations from him on matters relating to the subtle points of religion. People of atheistic tendencies, who, from their nature, are indifferent in religious matters, visit him and return true believers. He has surely saved many souls and brought round many wicked people to the true path of religion."

It is noteworthy that the Swami's teaching is one of altruism, religious tolerance and universal love. There is nothing narrow and bigoted about him, and his influence is all on the side of our Theosophical ideals. In this respect his teaching is in marked contrast to that of

many other Sádhus and Yogís, and of course in direct opposition to the bigotry of the orthodox Brahmins.

Of the recent years of Swamiji's life we learn that he has written notes and commentaries on Vedánta, or rather has dictated notes which others have taken down. He has also of late allowed all persons to have free access to him at a certain time of the day. Thousands now flock to see him every day in the Anandbag gardens, and all come away satisfied with his kind treatment, for, as his biographer informs us, "he teaches universal love to all who see him."

C. C.

THE DOCTRINE OF MA'YA'.

A REPLY.

(Continued from page 359).

LET me now proceed to the S'ástraic aspect of the question, and see whether the position that our critic assumes is borne out by the Aryan scriptures. He says that the philosophy of S'ankara is the real philosophy of the Upanishads, and that he is supported in his view by "no less a scholar than Dr. Thebaut late of the Benares College." The Doctor is of opinion that the teachings of Rámánuja are more in accordance with the Brahma Sútras, and those of S'ankara with the Upanishads. If our critic take him for a great authority on questions of ancient Aryan philosophy, he should be prepared to accept both his views. If so, he will be forced to grant that the system of Rámánuja represents the real teachings of Vyása, and that S'ankara does not belong to his school, but is an innovator. Then the question remains as to whether the opinion of Vyása, or that of S'ankara is to be taken as an authority in the interpretation of the Upanishads. Which of them is more likely to have understood the real meaning of the Upanishads? Vyása, the reputed founder of the school of Vedánta, who lived centuries before S'ankara; or S'ankara, who called himself a follower of Vyása and misrepresented the views of that great sage? I should, therefore, like to know if our friend would like to set Vyása against S'ankara and accept the natural conclusions; or reject the views of the Doctor, and appeal to Reason, and Reason alone, and not to the authority of any Western Orientalist.

Our learned friend, it seems, grants that the doctrine of Máyá is not explicitly put forth in the Hindu scriptures, but takes it on the authority of S'ankara as the logical outcome of the Absolute Idealism of the Upanishads. Let me, then, examine his quotations from the Upanishads and see whether they put forth the Absolute Monism of S'ankara, or the Monism as explained by Rámánuja. The word *A'tman* in all his quotations is mistaken to mean *Self*. It refers to the Universal Self or Paramátmá, which is the spirit that ensouls the Universe of Prakriti and Purusha. Quotation "4" describes the nature of the

Universal Spirit viewed in itself apart from the visible multiplicity. "6 and 7" postulate the visible multiplicity as "the all" which becomes unified in Paramátmá, but they do not deny the visible multiplicity or declare it illusory. Quotation "8" says that the multiplicity becomes unified in A'tma, and as such, everything in the world is one with the spirit. The tenth quotation does not, as our friend seems to think, deny the existence of anything beyond Self. If interpreted without contradicting many other verses, it means this, "as the spirit pervades everything and has the whole Universe as its embodiment, it exists in the seer and the visual, the hearer and the heard, &c." So that considered from the standpoint of spirit, it is the spirit which sees itself in every act of sight and hears itself in every act of hearing, and so on. "9" is addressed to the Ego, asking it to realize that spirit of infinite bliss. "2" cannot mean, as our critic thinks, that "those who are yet bound by the distinction of the knower and the known are not fit to realize the all." For it will contradict (3) which says that the Spirit can be conceived by the mind alone.

Moreover, if these texts from the Upanishads should be taken to teach absolute oneness and denial of multiplicity, will they not contradict the following passages from the Upanishads?—

- (१) द्वासुपर्णा सयुजा सखायासमानं वृक्षां परिष्वजाते ।
तयोरन्यः पिप्पलंस्वाद्वत्यनश्नन्नन्योऽभिचाकशीति ॥
- (२) समानेवृक्षेपुरुपोनिमग्नोऽनीशयाशोचतिमुत्क्षमानः ।
जुष्टं यदापश्यत्यन्यमीशमस्यमहिमानमिति वीतशोकः ॥
- (३) ज्ञाज्ञौद्वावजा वीशानीशावजाह्येकाभोक्तृभोगार्थयुक्ता ।
- (४) झरं प्रधानं अमृताझरं हरः झरात्मानावीशतेदेवएकः ।
- (५) भोक्ताभोग्यं प्रेरितारञ्चमत्वा सर्व्वं प्रोक्तं त्रिविधं ब्रह्ममेतत् ॥
- (६) नित्यो नित्यानांचेतनश्चेतनानां एकोब्रह्मनां योविदधाति कामान् ।
- (७) अजामेकालोहितशुक्लकृष्णां बह्वीं प्रजां जनयतीसरूपां ।
अजोह्येकोजुषमाणोनुशेते जहात्येनां भुक्त भोगां अजोन्यः ।
- (८) एषहिदृष्टा स्पृष्टा श्रोता घ्राता रसयिता मन्ता बोद्धा कर्त्ता विज्ञातात्मा-
पुरुषः ।
सपरंऽक्षरे आत्मनि सम्प्रतिष्ठते ॥
- (९) प्रधान क्षेत्रज्ञपतिर्गुणेशः ॥

(1). Two birds, always united, and of the same nature, dwell upon one and the same tree. One of them enjoys the sweet fruit of the fig-tree, the other looks round as a witness (Mundaka III. 1).

(2). Dwelling on the same tree (with the Supreme Spirit) the Individual Soul immersed (in Samsára), is grieved by want of power. But when it sees the other, the worshipped Ruler, as different, and also his glory, then its grief ceases (Do. III. 2).

(3). Both the Universal Spirit (Jna) and the Individual Soul (Ajna) are unborn. The one is the ruler, and the other the ruled. There is another unborn (Prakriti) united with the Ego for its enjoyment (S'veta. I. 9).

(4). Pradhána is changeable, the Ego (called Hara, because it enjoys the fruits of Prakriti) is immortal and imperishable; the one Spirit rules the changing nature and the individual souls (Do. I. 10).

(5). Everything is understood, when it is known that Brahm (the totality of existences) is threefold, consisting of the enjoyers, the objects of enjoyment, and the universal ruler (Do. I. 12).

(6). He who grants all desires, He who is the eternal among the eternal, He who is intelligent among those that are intelligent, and He who is the one among the many (Katha V. 13).

(7). The one, unborn (the Ego), for his enjoyment approaches another unborn (Prakriti), which is red, white and black, and producing a manifold offspring. Another unborn abandons her (nature) whose enjoyment he has enjoyed (S'veta. IV. 5).

(8). For he is the beholder, the toucher, the hearer, the smeller, the thinker, the intelligent, the agent, the Purusha whose nature is knowledge. He is supported by Paramátmá, the indestructible spirit. (Pras'na IV. 9).

(9). He is the Ruler of qualities and Lord of Pradhána and the Egos. (S'veta).

It should be noted that these texts declare in most unmistakable terms, that what is called Brahm (the totality of existences) is threefold; and that Prakriti, Purusha and I's'vara are all eternal and different from each other. How can these be reconciled with the monistic view of the illusory Pantheists, that there is only one absolute "truth, knowledge and joy," infinite, eternal, intangible, without parts, without magnitude, etc., unless it be by ignoring these texts altogether, or by the supposition that they argue from the Vyávahárika or illusory standpoint? Is not such a supposition arbitrary? What is there in the Upanishads to show that some texts propound the Paramártha view (the true view), and others are to be interpreted as representing the views of the ignorant? There are in the Upanishads many passages which teach a kind of monism; but it is not the absolute monism of the Illusionists. It is, of course, a qualified Advaita, according to which Brahm, or the totality of existences, is a unity, a harmoniously adjusted whole with mutual interaction of parts, of which, I's'vara, or Paramátmá is the spirit, the universe of Prakriti and Purusha forming, as it were, its eternal embodiment.

The totality being thus unified, any other existence independent of it is denied in the S'ástras, and not at all the outer multiplicity bound together by the unifying power of the spirit. That this interpretation is neither forced nor arbitrary can be seen from the following

texts from the Upanishads, which set forth that I's'vara pervades both Prakriti and Purusha (the whole universe), forming, as it were, its soul and guide :—

- (१) एकोवशीसर्वभूतान्तरात्मा एकं रूपम्बहुधायः करोति ।
तमात्मस्थयेऽनुपश्यति धीरास्तेषां सुखंशाश्वतन्नेतरेषां ॥
- (२) सयएषोऽणिमैतदात्म्यमिदं सर्वं ।
- (३) यः पृथिव्यां तिष्ठन् पृथिव्या अन्तरोयं पृथिवीनवेदयस्य पृथिवीशरीरं यः
पृथिवीमन्तरो यमयत्येष त आत्मान्तर्याम्यमृतः ॥
योविज्ञाने तिष्ठन् विज्ञानादन्तरो यं विज्ञानं नवेदयस्य विज्ञानंशरीरं यो
विज्ञानं अन्तरो यमयत्येष त आत्मान्तर्याम्यमृतः ॥
- (४) तत्सृष्ट्वा तदेवानुप्राविशत् ॥
- (५) य आत्मनि तिष्ठन्नात्मनोऽन्तरोयमात्मानवेद यस्यात्माशरीरं य आत्मान-
मन्तरो यमयति ।
एष सर्वभूतान्तरात्माऽअपहतपाप्मादिव्योदेव एकोनरायणः ॥

(1). He is one, the ruler, the inner spirit that pervades all beings, who renders his form manifold. The wise who behold him in their own selves (A'tmá) obtain eternal bliss and not others (Katha V. 12).

(2). All this (the universe of Prakriti and Purusha) is in this universal spirit (Chánd. 14).

(3). He, who dwelling within the earth, is within the earth, whom the earth does not know, whose body is the earth, who within rules the earth, is the Spirit, the inner ruler, immortal.

* * * * *

He, who dwelling in Vijnána, is within it, whom he does not know, whose body is knowledge, and who from within rules it, is the spirit, the inner ruler, immortal (Brihad., Chap. V. 7).

(4). Having created this universe, he entered into it (Taittiríya II. 6.)

(5). He who dwelling in A'tmá (the Ego) is within it, whom it does not know, whose body is A'tmá and who from within rules it. He is the spirit, the one divine Náráyana, who ensouls all beings (Subála Upanishad). Thousands of others may be quoted from the religious books of the Hindus in support of this view. This is the only view that can reconcile all the apparent contradictions in the several scriptures. The fact is that there are three kinds of S'rutis : (1) The Abhedha S'rutis—those that advocate Monism ; (2) Bhádha S'rutis—those that postulate difference between the three principles in nature, namely, I's'vara, the Egos and Prakritis ; (3) Ghataka S'rutis—which unify the preceding two by the statement that the totality of Prakriti and Purusha together, forms, as it were, the eternal outward embodiment of Paramátmá, which is omnipresent, intangible and one. I do not understand why the Illusionists get rid of the two latter and declare the first only to represent

the ultimate truth. Perhaps in their anxiety to thrust the Mâyá Váda into the scriptures, they forget all rules of interpretation and all kinds of reasoning generally adopted for the sake of arriving at truth. The learned critic thinks that the three principles of the Vis'ishtádvaita are not put forth in the Upanishads, and that they torture the sense of words. Whether they do so, or whether it is the Advaitís who misinterpret the passages and mystify everything, I leave the reader to judge.

Coming to the Bhagavad Gítá, my learned critic threatens me with 14 quotations, not one of which, if correctly interpreted, justifies his conclusions. Quotations 1 and 2 describe the general nature of A'tmá, of the egos as a class, and cannot in the least, support his position; (3) cannot mean duality in his sense, but must refer to the natural opposites of heat and cold, pleasure and pain, etc., as set forth plainly in the 2nd chapter of the Gítá. In (4), the word A'tmá cannot refer to self, but to the universal spirit, for it will contradict 5, where S'ri Krishna says that he is the Lord of all things, and that he is in *all*. (6) is wrongly interpreted to mean that the knower is Krishna's self, but it means that "a wise man is as dear to me as myself." For he says there:—

“ उदारः सर्व एवैतेज्ञानीत्वात्मैवमेतं ” ।

“ All these people are of a nature, but of these the wise are as dear to me as myself.”

If, as the gentleman thinks, the knower (Jnáni) is Krishna's self, what is to become of the others, the Ajnánís? What are they then? The 7th quotation is a gross misinterpretation. It is translated, “ the fools disrespect me by *investing me with a human body*.” *A's'ritam* is an active participle adjective, and the prose order of the line is:—

“ मानुषीं तनुं आशृतं ”

“me who has taken a human shape.”

Here S'ri Krishna refers to his human avatár and says that fools not knowing his higher nature take him for a man, in which form he appeared in the world, and thereby disrespect him. S'ankara himself does not give this interpretation in his commentaries, and I do not see how the gentleman got this meaning out of it, and leave it to those who have studied Sanskrit Grammar, for decision. In (10) अनादिमत् (Anádimat) cannot mean “ without beginning”, for, in that case, the particle “ Mat' (मत्) will be unnecessary. It must be translated, “ the container of the eternal things,” *i. e.*, Prakriti and Purusha. This meaning is in accordance with the statement in another stanza, in which Prakriti and Purusha are declared eternal. “ प्रकृतिपुरुषचैवविद्व्यनादी उभावपि ॥” “ Know that both Prakriti and Purusha are eternal.” The words Sat and Asat in the same stanza do not mean existence and non-existence. They are technical words in the Vedánta denoting Purusha and Prakriti, like Kshara and Akshara.

In (14) the word Dharman is translated "conditions." If conditions be got rid of, the essence, or Dharmi, only remains.

If they be one, who is to take refuge and in whom? And who is to absolve him of all sins? Dharma (S'ankara himself does not deny) here refers to the expiatory ceremonies of Karma Kânda. S'ri Krishna advises Arjuna to leave off all such rites, and take to devotion to S'ri Krishna alone for the expiation of his sins. Such interpretations as the above come with a bad grace from a reputed Sanskrit scholar, who in spite of such distortions and erroneous interpretations, laments the decline of Sanskrit learning and its baneful result on the right understanding of the Hindu scriptures. Thus it may be seen that there is not one line in the Gítá which sets forth the theory of illusion or of absolute monism. Even the unity predicated of nature is the unity in multiplicity as Rámánuja teaches. S'ri Krishna distinctly says that the universe consists of forms of Prakriti and Purusha, interacting and forming a united whole, of which he, the spirit, is the ruler. Let the readers note the following stanzas from the Gítá and see for themselves whether the unity set forth in some stanzas of the Gítá is an absolute one, as the Illusionists hold, or a qualified one as the Vis'ishtádvaitis declare.

- (१) प्रकृतिपुरुषंचैव विद्ध्यनादी उभावपि ।
 (२) यस्मात्ज्ञरं अतीतोहं अज्ञरादपिचोत्तमः ।
 अतोस्मिलोकेवेदेच प्रतिथः पुरुषोत्तमः ॥
 (३) भूमिरापोनलोवायुः खंमनोबुद्धिरेवच ।
 अहंकारइतीयमेभिन्नाप्रकृति रष्टधा ॥
 (४) अपरेयं इतस्वन्यां प्रकृतिं विधिमेपरां ।
 जीवभूतांमहाभाहोययेदं धार्यतेजगत् ॥
 (५) मत्स्थानिसर्वभूतानिनचाहंतेष्ववास्थितः ॥

(1). Note that Prakriti and Purusha are both eternal (Gítá, chap. xiii. 20).

(2). As I am far superior to both Kshara and Akshara (matter and soul), I am called in the Vedas and by the world, Purushottama (Gítá, chap. xv. 18).

(3). My Prakriti, different from me, is divided into eight distinctions, earth, water, fire, air, Akasa, mind, understanding and Ahankára (Gítá, chap. vii. 4).

(4). My other Prakriti, different from this, is of a higher nature, consisting of the Jívas, by whom the world is enjoyed (Gítá, chap. vii. 5).

(5). All beings are dependent on me, but I am not dependent on them (Gítá, chap. ix. 4).

Lastly come the Brahma Sútras—the Aphorisms of Vyása. They form the foundation of the system of Vedánta, and put forth in a

succinct form and logical order the philosophy of Upanishads as understood by Vyása, the founder of the school. It is here, if nowhere else, that one should find the doctrine of Máyá if it forms part of the Vedánta philosophy. But our learned critic has not been able to quote one aphorism in which is set forth his Máyá Váda. He says that S'ankara never uses the word Máyá in his commentaries, but Avidyá or Adhyása. Is there any Sútra to the effect that Adhyása, "the taking of a thing for what it is not" is at the root of nature or experience? I have already proved that the Upanishads teach neither the absolute Monism nor the Máyá Váda of the Advaitís; and it is no wonder therefore, that the gentleman could not find one Sútra in the Brahma Mímámsá setting forth his doctrine of illusion. Even Manu, whom the gentleman quotes approvingly as supporting the Advaita view, holds the theory of evolution and not of illusion. He says—

आसीदिदंतमोभूतं अप्रज्ञातं अलक्षणं ।

सोभिध्यायशरीरात्स्वासिसृष्टुर्वि विधाः प्रजाः ।

आपएवससजादौतासुर्वीर्यमपासृजत् ।

"The universe first existed in Tamas, imperceptible, undefinable, as if immersed in sleep. Then the Self-existent having willed to produce various beings out of his body (Sarírát) शरीरात्, first with a thought created the waters and placed in them a productive seed."

The critic also says that unless the Upanishads meant to teach the Advaita, they would have made the distinction between Vidyá and Avidyá to no purpose. I don't understand the logic of this statement. Does he mean that Avidyá and Vidyá (ignorance and knowledge) are terms that can be used only by the upholders of the theory of illusion? The word Avidyá is used in two senses in the Upanishads. Sometimes it is used to denote the knowledge or information contained in the Karma-Kánda, in contradistinction to that of the Upanishads, which is called Vidyá. In other places it means ignorance, which is the root of Samsára or the miseries of life and death. Avidyá, which the Advaitís regard as an entity or a non-entity forming (nobody knows how) the basic principle of creation, is thus defined by Parás'ara in Vishnu Purána.

श्रूयतां चाप्यविद्यायाः स्वरूपं कुलनन्दन ॥

अनात्मन्यात्मबुद्धिर्या अन्येस्वमितियामतिः ॥

अविद्यातरुसंभूतेर्बिजमेतद् द्विधास्थितं ॥२॥

"Pride of your race! now listen to the real nature of ignorance. The (erroneous) notion that self consists in what is not Self, and the idea that property consists in what is not one's own, constitute the double seed of the tree of ignorance."

It is in fact ignorance or erroneous knowledge, and pertains to the Egos and not to the Spirit or Nature, and must be removed by right

knowledge if one wants to attain emancipation. I perfectly agree with my critic in supposing that there are only three possible theories to explain the possibility of experience. The A'rambha Vâda or the theory of creation, the first of the three belongs to the logical schools of Gautama and Kanâda, and is criticised by Vyâsa in several aphorisms. The 2nd is Vivarta Vâda or the Mâyâ Vâda of the Buddhists. The Vivarta theory of Advaita is nothing but another form of the Mâyâ theory of a section of the Buddhistic philosophers; the Vyâvahârîka Satya of the one is the same as the Samvritti Satya of the other. This has been criticised by Vyâsa in a host of aphorisms and declared illogical and against the S'âstras. The last, Parinâma Vâda, or the theory of evolution, is of two kinds, (1) Svarûpa Parinâma Vâda—that which holds the universe to be the direct evolution of the first principle or Brahm. (2) S'arîra Parinâma Vâda—that which predicates evolution to S'arîra or the eternal embodiment of Brahm, the spirit within remaining always unchanged and unchangable. The former is rejected by Vyâsa in the Sûtra quoted by our learned critic, and it is the latter—the theory that postulates evolution to Prakriti and Purusha with the spirit ensouling the two remaining unchanged—which Vyâsa plainly puts forth in the Sûtra *Parinâmât*; (परिणामात्) and hence, also the name *S'arîraka Mîmâmsâ* given to the Brahma Sûtras.

Mr. Dvivedi says that S'ankara puts forth his Vivarta theory under the Sûtra (2-1-14) :—

तदनन्यत्वमारंभणशब्दादिभ्यः।,—which, if interpreted, means that the universe is not different from it (Brahm). This is taken to mean that “Brahm sees itself as an imaginary second till the moment of self-realisation.” How this interpretation is to be thrust into the text passes beyond my comprehension. There is not even one syllable in the text at least hinting at this strange interpretation. If Brahm is capable of producing an imaginary second for its self-realisation, the imaginary second must be illusory and the first alone the truth. How, then, can the two be identified as one? What word in the Sûtra declares this universe to be an illusion or a reflection of Brahm? Or is the universe Brahm itself? If the universe itself be Brahm, and also an illusion, then Brahm becomes an illusion; if so, why so much preaching about the getting rid of illusions? Perhaps, S'ankara finding no better place to thrust his favourite Mâyâ Vâda into the Sûtras, thought it safe to do so here, and thereby made matters worse. The aphorism as it stands means this: as there is nothing in the effect which is not contained in the cause, so Brahm (the totality of existences) in the state of effect, with all its diversity of names and forms, is the same as Brahm in the causal state. Evolution and involution represent only changes of state, neither addition nor subtraction of matter or force. Even the famous text from Chhândogya, if looked at carefully, does not support the Vivarta theory. It says that as the earth alone is the truth, and the names of the vessels made of it denote only the several forms

into which it has moulded itself, even so, Brahm is the truth, and the others are true so far as they exist in Brahm. This fact Vis'ishtádvaita teaches by saying that Prakriti and Purusha are dependent realities, *i.e.*, they are realities, because of Brahm, as existing eternally in Paramátmá.

Nor does the Advaitic doctrine of the absolute identity of the Ego with Brahm find any support in the Brahma Sûtras.

- (१) "भेदव्यपदेशाच्च" I. 1.-19th Sûtra.
 (२) "विशेषणभेदव्यपदेशाभ्यांचनेतरै." I. 2.-23rd.
 (३) "अधिकन्तुभेदनिर्देशात्." II.1.-22nd.

1. As difference is postulated (between the Egos and Brahm).
2. It is not the other two (Prakriti and Purusha) as different attributes are given.
3. (The Lord) is additional (to the Egos) as difference is postulated.

These and a host of others declare that the Jívas are different from Brahm, and the relation between the two is stated in the Aphorism "अंशोनानाव्यपदेशात्" (II. 3—42). Here the Jíva is said to be an *Ams'a* or a part of Brahm. If it be Brahm itself, how can it be said that it is a part of it? Is there anything in the text to shew that it means an illusory part? What is referred to in this Sûtra as *Ams'a* is explained in a succeeding Sûtra, where no reference is made to the theory of Illusion or Reflection.

"प्रकाशादिवत्तुनैवंपरः" (II. 3—45). Jíva is a part of I's'vara as light is of a luminous body; but the Jíva is not the spirit (as the light from a luminous body is not the luminous body itself). Does this not plainly shew that Vyása was no upholder of the theory of illusion, and that by *Ams'a* he meant only an indivisible part (अपृथक् सिद्धविशेषणं) as Guna is of Dravya, and light, of a luminous body.

Thus we see that the Advaita with its Mâyá doctrine does not represent the real philosophy of the Upanishads, nor is it taught in the Brahma Sûtras, on which all the three Vedántic systems are said to be based. It is illogical and un-Shástraic and must be accepted with great reservation as representing the real Vedánta or even a phase of it, with which it has, by a strange irony of fate, come to be identified by the Westerns.

Let me now briefly refer to some of the criticisms of the learned writer under notice on Vis'ishtádvaita and close my defence. He says that "the Upanishads speak of Brahm in the neuter gender, whereas the Rámánujas speak of I's'vara in the masculine." What of that? Does gender strictly follow sex in Sanskrit? If a word in the masculine gender cannot be used to denote Brahm, I do not see how a word in the neuter gender can be used in its place to denote that which is beyond all sex. But let me tell the gentleman that Brahm, I's'var,

Paramátmâ, I'sa, etc., are synonymous, and the Vedântins declare that any word may be used to denote Brahm. If the word I's'vara does not occur in the Sûtras, Para, Parátma, Parajna and a host of other names are found therein to denote the same.

There is also another charge against it, that the system of Pancharátra which the Rámánujas have espoused, is criticised and dismissed by S'ankara in the 2nd chap. of the 2nd book. Yes; it is by S'ankara and not by Vyása that it has been criticized. The aphorisms on Pancharátra, if properly interpreted, support that system, and every one who has read the Brahma Sûtras, knows that S'ankara's interpretations of these aphorisms are unnatural and forced. This view is corroborated by the fact that Vyása in the Mahábhárata devotes several chapters to the elucidation of the doctrines of the Pancharátra school, and makes the following significant statement about it—

इदंमहोपनिषदं चतुर्वेदसमन्वितम् ।

.....

भविष्यतिप्रमाणं वः एतदेवानूशासनं । (Mahábhárata).

“This holy Upanishad (Pancharátra) founded on the four Vedas, shall be in future a great authority for us in religious matters. This is my command.” Is it possible that Vyása, who has thus given it his unreserved support in the Mahábhárata should call it absurd in the Brahma Sûtras ?

The learned gentleman seems to think that the Rámánujas are a new sect. If they belong to the School of Pancharátra, of which mention is made in the Mahábhárata and the Sûtras, how is he justified in calling it new? It should, properly speaking, be far older than the Advaita sect, and must have existed long before the age of the Sûtras. The fact is that it is as old as Hinduism and the Vedas. The doctrines of this school are exactly those of Bodháyana, a great sage who has written a large commentary (वृत्ति) on the Vyása Sûtras. It is, moreover, supported by Dramidáchárya and other commentators on the Sûtras, who lived long before S'ankara. S'ándilya, the author of Baktimímámsá, fully endorses it; so that it is undeniable that Vis'ishtádvaita is far older than the Advaita of S'ankara, and represents faithfully the traditional system of Vedanta; but the Advaita as propounded by S'ankara, was considered heretical even during his lifetime, and his Mâyâ Vâda—a loan from Buddhism. This is what Padmapurâna says of S'ankarâ's philosophy, where the God S'iva is represented as telling Pârvatî :—

मायावादं असत् शास्त्रप्रच्छन्नं बौद्धमेव च ।

मयैवकथितं देविकलौ ब्राह्मणरूपिणा ॥

“It is I who have taught to the world that absurd doctrine of Mâyâ, and concealed a system of Buddhism in the form of a Brâhmana in Kali Yuga.”

My defence has already become too long: one word more on the philosophy of Vis'ishtādvaita, and I have done. It teaches that the universe consisting of forms of Prakriti and Purusha is an harmoniously articulated whole, a huge organism with due adjustment of parts, ensouled and vivified by the spirit of God within. All the principles that exist in nature also exist in man; and on this supposition, the universe may be considered a macranthropos and man a microcosmos. The goal of evolution for every ego is the realisation of the Universal Spirit as working in itself and everywhere in nature—the Spirit which is the principal of omniscience and perennial fountain of eternal bliss. The Spirit which vivifies the universe is not attributeless as the Advaitis think, but is supposed to possess all imaginable auspicious qualities. The following verses from the Vishnu Purāna will explain far better than any words of mine, the nature of the Supreme Spirit that ought to be realised:—

तेजैर्ब्रह्मैश्वर्यमहावबोधः

स्ववीर्यशक्यादिगुणैकराशिः ।

परः पराणां सकला नयत्र

क्लेशादयः सन्तिपरापरेषे ॥

सईश्वरो व्यष्टिसमष्टिरूपो

व्यक्तस्वरूपोऽप्रकटस्वरूपः ।

सर्वेश्वरः सर्वग सर्ववेत्ता

समस्तशक्तिः परमेश्वराख्यः ॥

संज्ञायतेयेनतदस्तदोषं

शुद्धं परं निर्मलमेकरूपम् ।

संदृश्यते वाप्याधिगम्यमतेवा

तज्ज्ञानमज्ञानमतोन्यदुक्तम् ॥ (Vishnu Ams'a VI. ch. 5).

“Glory, might, dominion, wisdom, energy, power, and other attributes, are collected in him. Supreme of the supreme, in whom no imperfections abide, lord over finite and infinite, God in individuals and universals, visible and invisible, omnipotent, omnipresent, omniscient, almighty. The wisdom, perfect, pure, supreme, undefiled, and one only, by which he is conceived, contemplated, and known, that is wisdom; all else is ignorance.”

N. RAMANUJA CHARI, B. A.

THE HINDU REVIVAL.

EVIDENCES multiply that the lectures of Annie Besant are crowning the work that has been carried on in India by our Society since 1879, and producing a powerful reaction from materialism to the ancient spirituality which was at once the strength and very life of the Aryan civilisation. In short, that the Society is doing the very same thing for Hinduism that it is doing for Buddhism in Buddhist countries and Parsiism at Bombay, viz., giving it renewed vitality. By looking at the matter from a broad and non-sectarian point of view, one must see that every such religious revival does more than merely galvanize that one religion; it augments the strength of our movement as a whole, by stimulating the interest of the followers of all other religions in their respective cults, and promoting the study of their sacred literature. In this way men discover the uniform basis of the world's many faiths, viz., Theosophy. One can easily see what results where the Eastern religions are studied by unsympathetic Western scholars—the true meaning of the religious books is ignored or positively denied, and the devotional thoughts and aspirations expressed in the text are declared to be the “babble of race infancy,” the proofs of low primitive concepts of the Divine Mystery. By the labors of such erudite and incompetent interpreters, the piously inclined, English-educated Hindu can never be brought to respect and appreciate the splendid context of his *S'ástras*; he, or one of his class, must with the help of enlightened pandits and really holy ascetics, study the books for himself and, having grasped their meaning, help others. The world's spiritual wisdom is laid away in ancient caskets, whose ingenious locks only Asiatic gurus and Theosophist pupils can open. Hence the great importance of our reviving Sanskrit literature, explaining its symbology, founding Sanskrit schools, making and circulating translations, and condensing the spirit of whole books into pamphlets, essays and other popular and elementary publications. Nothing is plainer than that, while expounding Theosophy so diligently as we have during the past fourteen years, on the lines of Aryan scriptures, we have simultaneously given the Parsis the clue to their sacred writings and begin a movement among their community which may result in the complete rehabilitation of this grand old religion. So, too, by the light of Theosophy the Buddhists of Ceylon and Burma have been caused to see the value of their Arya Dharma and the Northern and Southern churches been tied together with the golden threads of a common family interest in the common religious teaching.

We rejoice, then, over the opening of each new Buddhist school, each Mussulman library and school, each Sanskrit *Pathasála*, each Parsi press; for each and all are harbingers of that brighter time when the basic unity of religions will be understood, and benevolent tolerance succeed to the present ignorant prejudices which engender religious riots and intensify sectarian hatred.

The foregoing remarks are introductory to the notice we are about to make of the founding at the recent Magh Mela at Prayag, of a new association of Hindu ascetics and laymen, under the title of "Nigamâgama Dharma Sabha." Our theosophical colleagues, Rai B. K. Lahiri and Pandit Jagneshwar Mukhapadhaya, are among the promoters and most active managers of this important movement, and are thus forging one more link in the chain of sympathy which ought to bind every well-wisher of the Aryan religion to the cause of Theosophy. Our last named brother has kindly translated for us from the original Hindi, the Rules and Objects of the Society (Sabha) and they are as follows :

1. The name of the Sabha shall be "*Nigamâgama Dharma Sabha of India.*"

2. The Head-quarters of the Sabha shall be established at Haridwar, but the work of the Sabha shall be carried on throughout India.

3. The object of the Institution shall be to revive our *Sanâtana Dharma*, and to re-establish, encourage and protect *Varna* and *A's'rama Dharma*.

4. Members of this Institution shall be of three degrees, *viz.*:

(a) The Pradhân members shall be elected from among Sâdhus, Brahmachâryas and Brahmins.

(b) The Pradhân members who will agree to actively serve the Association, shall be elected "Kâryakâri" members; and able men of the Grihastâs'rama who wish to work for the National Cause, shall be likewise enlisted as "Kâryakâri" members.

(c) Any native or foreigner whom the Association may deem useful to the National movement, may be elected as "Atirikta" members.

5. Every member of the Sabha shall have power to form a centre to work under the rules of the Sabha.

6. In every third year, alternately at the great gatherings of Tribeni, Godavari, Ujjain, and Haridwar, the Mahâ Sabha shall be held. An extraordinary meeting for special purposes may be called at the request of half the members.

7. The Sabha shall not have any regular President, but such office shall be filled at the meetings of the Sabha by an election from among the Sâdhus present on such occasions.

8. A travelling commissioner shall be deputed to carry out the following works :—

(a) To establish Sanskrit institutions in all the principal places of India, and to help Sanskrit education in any way possible.

(b) To preach "*Sanâtana Dharma*" and to use all possible efforts to revive and establish "*Varna*" and "*A's'ram*" *Dharma* in India.

(c) To collect unpublished Sanskrit literature.

(d) To raise funds from the nobility of India.

(e) To arrange for the repair and custody of the old temples and mathams.

9. The work of the Head-quarters of the Sabha shall be managed by a committee of 5 Naistitika Brahmacháryas. The election of these officers shall take place every 12th year. But if in the meantime any of these officers be considered unfit for the work, then by the vote of one-third of the members his services shall be dispensed with.

10. One of the Hindú nobility shall be appointed the Treasurer of the Sabha.

11. Additions and alterations to the existing rules of the Sabha, shall be under the control of the Mahâ Sabha.

Since the adoption of the above rules nearly 500 Sadhus, Brahmacháryas and Pandits have signed for membership. Until the establishment of the Head-quarters of the Sabha has been effected, enquiries may be addressed to Rai B. K. Lahiri of Ludhiana, and Pandit Jagneshwara Mukerji of Meerut.

H. S. O.

BHUTA S'UDDHI OR THE PURIFICATION OF THE 'BHUTAS.'

BHUTA S'UDDHI has been understood ordinarily to mean the purification of a place, of the body, and of the surroundings before one sits for *Samádhi*. But this meaning is of secondary importance to the meaning attached to the word in the great work on *Mantra S'ástra*, known as *Tantrasára*, by Krishnánanda. The present translation of this work is therefore undertaken to give the right idea of Bhúta S'uddhi and to explain the popular use of the term. Though every author of *Mantra S'ástras* has dwelt on this subject, this particular work was chosen by me for translation; because it is a very complete work on the subject and one of the earliest on record.

"A man should sit; having his hands extended, touching his knees, with palms turned upwards; thinking *Soham* (*i.e.*, I am he); and uniting with *Paramátma* who resides in the bud of 'a thousand-petalled' lotus (*Sahasrára*) hanging downwards in the head, *Jivátma* who resides in the heart like the cone of a candle flame, together with the *Kundalini* which resides in the *Múládhára*, breaking through the *Shatchakras* (such as, *Múládhára*, *Srádhishtána*, *Manipúra*, *Anáhata*, *Vis'uddhi* and *A'gña*). Then he should feel that the 24 *Tatrams*, *viz.*, the 5 *Bhútas*, *i.e.*, earth, water, fire, air and ether: 5 *Tannátrás*, *i.e.*, smell, taste, sight, touch and sound: 5 *Jnánendriyás*, *i.e.*, nose, tongue, eyes, skin and ears: 5 *Karmendriyás*, *i.e.*, mouth, hands, legs, arms and genital organs: and lastly, *Prakriti*, *Manas*, *Buddhi* and *Ahankáru*, have been dissolved in the *Sahasrára*. Then he should think of the smoke-colored letter 'yam,' significant of *Váyu*, in the left nostril, and fill his body by inhaling sixteen times, each time with the repetition of 'yam.' Afterwards he should stop the breath (*i.e.*, make 'kumbhaka') by continually repeating the 'yam' sixty-four times. Then he should purify the body along with the *Pápapurusha*, which is black and resides in the left side of the abdomen. Then he should repeat the 'yam' thirty-two times, and exhale the breath through the right nostril.

After this, he should think of the red-colored letter 'Ram,' significant of 'fire,' in the right nostril, and draw in breath sixteen times, each time with the repetition of the 'Ram.' He should, as before, stop the breath by continually repeating the 'Ram' sixty-four times. Then he should burn his body along with the 'Pápapurusha' by the fire rising from the *Múládhára* and repeating the 'Ram' thirty-two times, exhale the breath together with the ashes (i. e., the result of burning the *Pápapurusha*) through the left nostril.

Then he should think of the white colored letter 'Tham' (ठम्), significant of the 'moon,' in the left nostril, and bring the moon to the forehead by repeating the 'Tham' sixteen times. He should then stop the breath. He should afterwards repeat sixty-four times the 'Vam,' significant of 'Varuna'. He should then bathe the body in the nectar, the *matrikávarna* (the fourteen vowels, the *anusvára* and *visarga*, called after the sixteen divine mothers), flowing from the moon on the forehead. Then he should repeat the 'Lam,' significant of *Prithvi* (earth), thirty-two times, and exhale the breath through the right nostril, recognising that the body is now purified (by the above processes).

The Gautama Tantra has:—

1. The practiser should unite (the *Jíva*) with *Paramátmá* who is in *Sahasrára*, the dwelling of the Lord, through the *Sushumna* by the sacred mantra 'Soham'.

2. He should inhale breath through the *Idá* by repeating sixteen times the smoke-colored letter (*yam*), significant of *Váyu* (the wind) and marked by the six *Bindus*.

3. He should stop the breath in the *sushumna* by repeating the same (*yam*) sixty-four times. Then, by repetition of the same (*yam*) thirty-two times, he should exhale the breath through the *Pingalá*.

4 & 5. Through this same *Pingalá*, he should again inhale the breath by repeating sixteen times the red-coloured letter (*Ram*), significant of *Agni* (fire), and having a triangular shape together with the *Svastiká*. By repetition of the same (*Ram*) sixty-four times, he should stop the breath ;

6. And burn the black-colored *Pápapurusha* residing in the left side, whose head is *brahmahatyá*, the sin of killing a Brahman ; whose arms are ' theft of gold ' ;

7. Whose heart is the sin of drinking (intoxicating liquors), whose hips are the sin of intercourse with the *Guru's* wife, whose legs are the companions of the above sins ;

8. Whose hair is the minor sins (*Úpapátakás*), whose eyes and moustaches are red-colored, who wears hides and swords, who is easily provoked.

9. The practiser must first contemplate upon this figure (*Pápapurusha*) in the abdomen, and then burn him in the fire roused and

kindled from the *Múládhára*. He should then repeat thirty-two times the same (*Ram*) ;

10. And thus exhale the breath together with the ashes (of the burnt *Pápapurusha*) through the *Idá*.

11. He should then inhale the breath through the *Idá* by repeating sixteen times the letter (*Tham*) having the white colour of the Kunda flower or of the moon, and significant of the moon. Then he should unite it with the moon on the forehead.

12. He should afterwards repeat sixty-four times the letter (*Vam*), significant of Varuna (water), and thus stop the breath in the *Sushumna*. He should then feel a shower of nectar marked by fifty letters. (The fourteen vowels, 1 *anusvara*, 1 *visarga*, 25 consonants, 4 semi-vowels, 3 sibilants, 1 aspirate and the conjunct consonant *Ksha*).

13. He should feel his body washed by the same shower and exhale the breath through the *Pingalá* by the repetition of *Lam* thirty-two times.

14. By the above process, he should bring the *Jíva* and the *Tatvá* (the twenty-five *Tatvas*) to his (the *Jíva's*) proper place (*Sahasrára*) by the mantra called *Hamsa* and then send them to their places.

After doing all this he should begin the *Mátriká Nyása*.

Purascharana Chandriká, a work on Mantra S'ástra, has the following short treatise on the process for *Bhúta S'uddhi* :—

1 & 2. After describing one process for *Bhúta S'uddhi*, another process is described. The practiser should contemplate upon the lotus of *Hridaya* (the heart) which has sprung from the root of *Dharma* (virtue), which stands on the stalk of *Jnána* (knowledge), whose petals are the *Ais'varyás* (the eight *siddhis*), and whose pericarp is the pure *Vairágya* (renunciation).

3 & 4. He should then think that this same lotus blossoms by the influence of the *Pránava* (*Om*). He should then contemplate upon the *Jívátmá* in the pericarp of the lotus of the *Hridaya*, which is like the cone of a candle-flame. He should then contemplate upon the *Kundalini* in the *Múládhára* and unite *Jívátmá* with *Paramátmá* through the *Sushumna*.

The Devî Bhágavata XI.—viii. This is one of the well-known eighteen Puránas, a book chiefly devoted to the Mantra S'ástra.

1 & 2. Náráyana says—' O great sage, I shall now describe to you the process of *Bhúta S'uddhi*. Raising the *Kundalini*, the Paradevatá, from the *Múládhára*, and sending it to the *Brahmarandhra* (*i.e.*, *Sahasrára*) through the *Sushumna*, the practiser should afterwards unite the *Jíva* with the *Paramátmá* by the *Hamsa Mantra*.

3. He should then contemplate upon the gold-coloured, quadrangular letter *Lam* (with *Vajra*) significant of the earth on the leg (*i.e.*, from the knee to the ankle

4. Then he should contemplate upon the white-coloured, semi-circular (like half-moon), *Vam* (with two Padyas) significant of water, on the thigh (*i.e.*, from the knee to the navel).

5. Then he should contemplate upon the red-coloured, triangular *Ram* (with Svastika) significant of fire, on the trunk of the body (*i.e.*, from the navel to the heart).

6. Then he should contemplate upon the smoke-coloured, circular *Yam* (with the *Shadbindu*) significant of *Váyu* (the wind), on the part from the heart to the middle of the eyebrows.

7. Then he should lastly contemplate upon the transparent, attractive, circular *Ham* significant of *A'kás'a*, on the part from the middle of the eyebrows to the *Brahmarandhra*.

8. After having contemplated on these five *Bhútas*, each in its place, he should dissolve each *Bhúta* in its own origin, *i.e.*, earth in water, water in fire, that in *Váyu*, and *Váyu* in *A'kás'a*.

9. He should then dissolve *A'kás'a* in *Ahamkára* and that again in *Mahat Tatva*, and that again in *Prakriti*, and lastly, that *Prakriti* in *A'tma*.

10. Having become thus the pure one, he should think upon the black *Pápapurusha* who resides in the left side of the abdomen and who is of the size of the thumb.

11. (The *Pápapurusha*) whose head is Brahminicide, whose arms are the theft of gold, whose heart is the sin of drinking intoxicating liquors, whose hips are the sin of adultery with one's Guru's wife ;

12. Whose legs are the companion of the above heinous crimes, whose skull is the *Upapátakás*, who wears hides and sword, who is a bad fellow, whose face is looking downwards and who is unbearable.

13. He (the practiser) should inhale breath by the repetition of *Yam* significant of *Váyu* and dry the *Pápapurusha*. He should then burn him by repeating the *Ram* significant of fire.

14. Then, having burnt him thus in *Kumbhaka*, he should exhale breath with the ashes of the burnt *Pápapurusha* by the repetition of *Yam*.

15. He should then wet the ashes by the repetition of the letter significant of nectar and then make it hard by the *Lam* significant of earth.

16. He should then smear the body with the ashes by the repetition of the *Ham*, transparent like a mirror.

17. Having thus smeared his body, he should call into existence all the *Bhútas* dissolved before in their origins. Then by repeating the Mantra '*S'oham*,' he should bring the *Jiva* to the lotus-like *Hridaya*.

18. After having placed in his own place the *Jiva*, which was smeared with nectar by the union of *Paramátmá* in *Sahasrára*, the *Kundalini* should be sent back to the *Múládhára*.

19. May that Kundalini, the essence of life, make me happy; that Kundalini who sits on a red lotus standing on a tender stalk in a red sea; who has in her hands the five weapons—viz., *S'úla* (the trident), *Kodanda* (the bow), *Ali* (beetle), *Guna* (rope) and *Ankus'a* (hook); and a garland and a skull; who shines with three eyes; who has a fat breast; and who has the colour of the morning sun.*

20. Having thus contemplated upon the Kundalini, the life-essence which is the *Paramátmasvarúpa*.....(The text then goes to a different subject).

R. ANANTHA KRISHNA SHASTRY.

THE ETHICS OF BUDDHISM.

(Extracted from the French of Léon de Rosny.)

THE worth of a religion can be estimated according to the practical ethics that it teaches. But this is not entirely the case with a philosophy, which is tenable in a greater or less degree according as its theories are founded on arguments more or less in accord with the modern discoveries—necessarily variable—of human investigation and the unfoldings of the inner consciousness. For religion it is emotion that must be our guide, for philosophy—reason. A religion, it is true, can often be sheathed in a philosophy; but it is very difficult for it to be the two without danger, did the danger only exist from the point of view of its preservation. From the moment, in fact, when a religion becomes also a philosophy, it is no longer able to preserve the privilege of absolute and immutable dogmas: it is then subject to the law of progress and all its consequences. Condemned to follow, almost step by step, the evolutionary march of the human mind and rarely to turn aside, it shares in its moments of greatness as in its times of destitution; it undergoes the uncertainties of scientific investigation; scepticism has a right of audience at its councils and sessions.

Unfortunately for religions the uncultured mob, who, by reason of mere numbers carries weight, is not contented with merely learning from them how to live rightly and to perform one's duty; but forces them to promise protection against the miseries of life here below, and a compensation when earthly existence is finished. In our day it is still more exacting: it expects to receive categorical answers to its most indiscreet questions, and does not allow to the ministers of the cult the faculty of taking advantage of the unknown in order to escape from it.

It is thus that the ignorant mass has nearly always forced religious governments to take refuge in vague formulas, and to have

* This S'loka is important as containing all the symbology necessary for the understanding of the Kundalini. This S'loka is repeated by all the yogi-worshippers of the Kundalini. The symbology is well explained by the great Bháskara-récharya, the commentator of the *Lalitá Sahasranáma*, the compendium, as it were, of all the Mantra S'ástras; but as it is too much for this short article, I shall translate it in my next.

recourse in a more or less acknowledged way to esoteric sources, in order to satisfy at the same time the faith requirements of simple minds and the impatient curiosity of restless souls.

The weakness of Buddhism lies certainly in its being, at least in some degree, a religion sheathed in a philosophy. If it had been able to maintain itself by the voices of love, charity and compassion, it would, without doubt, have escaped the dangers of numerous dissensions. Philosophical speculations which were not slow to arise in its breast, soon gave access to heterodox sects, and the result is manifold doctrines, by which one is liable to be carried away if one has not sufficiently fathomed the principles to be able to see the most incredible digressions in the manner of understanding the great problems of life and fate. A superficial examination of these doctrines enables one to establish the culture of deism at the same time as that of atheism, a belief in the continued existence of the soul along with a belief in its complete annihilation.

But such contradictions are in truth more apparent than real, and a minute analysis of the different Buddhistic theories allows of the discovery of a fundamental unity of teaching which one cannot fail to understand, unless one voluntarily lends oneself to all kinds of errors.

But it is not of the philosophy of Buddhism that I now propose to speak. This philosophy is too complex to be expounded elsewhere than in a work of time.

My aim is a modest one: I only intend to pick out some particular aspects of the ethic of a religion which belongs essentially to the race of our first civilised ancestors. The study of this ethic will furnish, I think, a new evidence of the intellectual metal of our Asiatic progenitors, and the proof that the Aryans, our fathers, more than 2,000 years ago, knew how to make use of those powerful apperceptions which allow men to anticipate the march of centuries and to decipher from afar the most profound enigmas of the future.

In short, there are not two ethics, a good and a bad, unless one prefers mere verbal disputes to underlying ideas. To admit two ethics would amount to arguing that there exists a *good* which is good, and a *good* which is bad. Rather could one imagine a relative morality, an unfinished morality, a local morality, a worldly morality, parallel with an ascetic morality, but that would to a certainty beg the question. Whatever else it may be, a religious ethic ought to claim to be something more than conventional morality: it ought to affirm its excellence or be nothing at all. If one finds in it feeble aspects, it is because he is preoccupied with considerations which are not for him absolutely adequate; that he takes into consideration spurious and heterogeneous corollaries.

The true ethic ought, moreover, to be everywhere the same, without taking account of conditions of time or climate. Thus, nowhere has it been epitomised in a word more simple and easy of comprehension than

that, of the Evangelist, "Love ye one another." Everywhere has it moved the same springs, everywhere has it had the same object-glass. In practice only it has been possible to apply it in a fashion more or less happy, more or less in conformation with its own exigencies, its own claimings. At bottom it is always the same. God's children have all inherited from their heavenly Father the same brotherly instinct. And if that instinct does not function without ceasing, as it ought, it is rather by the fact of ignorance than by that of reason. If a man allows himself to be led away by the harmful counsels of competitive existence, he never waits to listen to the echoes of the reaction of conscience. An ethic, one and absolute in its essence, can only then vary fortuitously in its applications; and as it can only vary then by the insufficiency of knowledge and thought in those who put it in practice, it is in making an appeal to study and reflection that one can arrive at an estimate of its true foundation.

Ethic, in a word, teaches us that it is necessary to do good, and never has it been otherwise understood either on the banks of the Ganges or on those of the Jordan. It remains, it is true, for it to be known what is the good. Instinct gives us the beginning of the answer to the question, but it does not suffice to give us in its entirety. It is to instinct that we owe that generous and compassionate tendency which makes us seek a being outside us and predisposes us to love him. However the instinct is not by nature exclusively altruistic; it allows itself to be carried away frequently, with sufficiently feeble resistance, by the calculations of egoism. A controller is necessarily for it: that controller we must construct with all the means at our disposal and erect on the twin basis of our conscience and our reason. It is for the accomplishment of this inward work that man ought to learn and ought to reflect. A religious teaching which has for its end the furnishing him with the means of learning and thinking, is the highest teaching it is possible to imagine; this is in all respects the teaching of Buddhism.

But does this imply that this teaching is only met with in Buddhism and does not appear also in Christianity? Assuredly not. The Christian philosophers had good reason for upholding that the great truths, those of Buddhism like the others, ought to be referred to the same source as Christianity. Their only mistake lies in attempting to demonstrate this by historical arguments. There are truths which carry in themselves their demonstration and which, in every case, are not within the province of history. It is to take exceedingly useless pains to seek to establish that the good, the true, perfect beauty, are derived from eternal perfection, if the end in view is but to insinuate that the eternal perfection is the ideal of one particular doctrine and not the ideal of others. Arguments of this sort are not only wretched from a philosophical point of view, but they are criminal in practice, since they can have no other result than to split up humanity and make them forget the sacred books: *In terrâ pax hominibus bona voluntatis!*

Ethic, be it Christian or Buddhistic, is nothing else than the law of love established in view of Nature's eternal work. Nature's eternal work is the evolution of beings in view of their return into the Great All, from which they have only emerged, because their emergence was a necessity to resolve the problem of perfection, a problem which would have been for ever insoluble if the corollary of liberty and consequently of action and selection had not been solved by them. Such, at least, in the light in which the modern schools of the Maháyána regard the moral machinery of the universe; and it would not be impossible to establish that this point of view was that of Buddha S'ákya Muni himself, or of his first adepts.

Before their return into the Great All and during their existence in the world of form, humanity has to work without intermission for the accomplishment of its temporal mission. It can obtain salvation by knowledge, says an Upanishad; it can gain it by means of love, says a Purána. Knowledge and love are, in Buddhism, the two essential factors of the universe.

Although love and knowledge are the two essential coefficients in the Buddhistic dogma, they are only so on the condition of completing the one the other, of blending themselves to a certain extent, of becoming one and the same thing. Until their complete unification, love is only a vehicle, by the aid of which a being can obtain knowledge, but love is not knowledge itself. If the being does not possess this vehicle, and until he has acquired it, he is condemned to follow the chain of re-birth, from which he can only obtain freedom after having struck off not only all the fetters resulting from his physical condition, but even the recollection, the remembrances of those shackles.

"It is necessary," says the Buddhist law, "in order to attain Nirvána, to lose consciousness of the individual, afterwards to forget that one has lost this consciousness, and finally not to know that one has forgotten that such individual consciousness is lost."

Under the dominion of such an ethic it is evident that the personal instinct sees incessantly the position which it has arrogated to itself in the inner nature shrinking away; while at the same time that of the feeling of self-sacrifice increases. But the feeling of altruism itself only represents a transition stage in the work of the pilgrim. The final expression of his evolution ought to lead him to loving only the eternal principle from which emanates all love and to which all love ought necessarily to return.

The enunciation of this cardinal principle on which Buddhism rests, has provoked much misunderstanding and opened the door to many an error. I do not propose to discuss here a gratuitous statement often repeated, and according to which *Nirvána* would amount to nothing else but an absolute loss of individuality, the merging of souls in nothingness. As well might one say that a wheel of a watch ceases to exist from the moment that it is put into its place, from the moment

when it becomes an integral part of the watch. The being is a wheel of the great machine : he will occupy his definite place, without, for that, ceasing to exist, when he shall have become sufficiently perfect to answer to all the demands of the eternal motion.

As for the reproach of selfishness which has been brought against the Buddhistic ethic, it can only result in showing once more how much word-making disfigures not only facts and ideas, but draws us away, when we wish to appreciate them, to the outermost confines of the absurd. It has been affirmed, for instance, that Buddhism is selfish, because it urges man to withdraw himself from worldly matters, to confine himself to his own personal salvation. Selfish! this Buddhism whose chief fault is perhaps that it does not sufficiently safeguard the interests of the individual, thinking too much of the mass. Selfish! a teaching which has struck right to the bottom of love for all creatures and complete abnegation of self.

To do good here below in the hope of a recompense beyond the tomb—such is the injunction of nearly every religion. This precept which rests on a weak spot in our nature, leaves room for improvement in that it depreciates the dignity of man.

The ideal is evidently to do good for good's sake, without lessening the value of the action by a mercenary expectation. The required corrective is formulated in Buddhism. We learn from it that it is necessary to practise good, because good is necessary for the accomplishment of Nature's great work ; that which conforms to the demands of the great work, is the sole and true satisfaction which, being freed from the fetters of form and all desires, we can taste.

Knowledge! Such is the supreme end and aspiration of the Buddhist. Progress ought to be continued, the world must without ceasing perfect itself, but the sole and real progress is moral progress. What one must realise in this world, is the gradual but constant increase of this moral progress. The means of arriving at it consists in multiplying incessantly the number of collaborators of the idea, which amounts to saying,—the number of pioneers of supreme emancipation. As a practical consequence, Buddhism demands for all the right of bodily quiet in order to give to each the means of putting in movement the wheel of meditation. To assure to each the calm necessary to collect himself, such is the best, the highest application of Love.

But it is not only the compassion of man for man which Buddhism extols ; its wide gaze embraces the whole of nature. Beings, whatever they may be, are all destined for Nirvāna ; and by "beings" we must understand animals, vegetables and even inorganic bodies. Christianity has not absolutely denied to animals the possession of a rudimentary soul, and St. Augustin deals out to them, a certain shadow of mind (*Quedam scientiæ similitudo*). He goes further ; he admits not only among plants, but even among minerals something which resembles love (*velut amores corporum moment*

ta sunt ponderum). Buddhists have had no hesitation; inorganic substances, they also evolve, integrate, disintegrate, following the general law of evolution and transformation. Nowhere is life absent in the universe. To suppose a place where life does not exist, would be nonsense, an absurdity. Death is only an illusion, the formula of a mistaken notion; it only exists in appearance by the same necessities of life which demand movement without ceasing, and for ever new combinations.

From the moment when life is everywhere, love ought to expand and include all beings without exception; and from the moment when all beings have to fight against suffering before reaching liberation, all have the right to love.

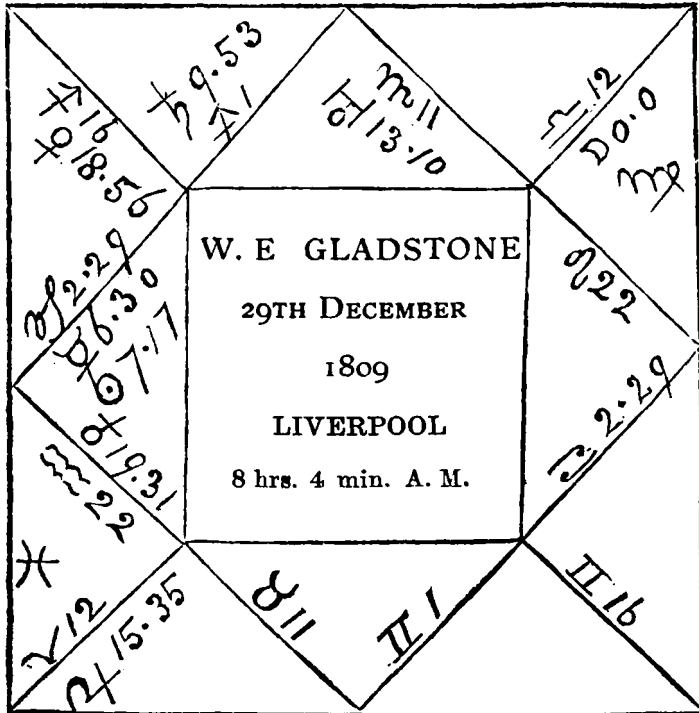
Buddhism is thus essentially a religion of love. All beings possess in its eyes, without distinction, the potential qualities necessary for the attainment of knowledge. At a given moment, they do not all occupy, it is true, the same place on the ladder of evolution: it is just that they should undergo in each life the consequences of the liberty of action with which they have been invested, and which has left them free to perform, of their own free-will, good or bad deeds during previous existences. It depends on their own will, whether they obtain after death an organism more or less happy, more or less favourable to the working out of their destiny. All are answerable the one for the other; all are called; all are chosen; no one will be condemned to a perpetual hell. Hell, moreover, in Buddhist thought, at least in that of the most advanced votaries of the *Maháyána*, is nothing else than remorse and absence of love, as in the ideas of St. Thérèse. There exists only one purgatory, and the Buddhist does not hesitate in regard to its locality; purgatory is everywhere, where form is met with and matter evolves. It is on our globe; and equally in the innumerable regions of the starry firmament. The gods themselves, infinitely more perfect than men, but nevertheless still prone to passion, undergo, in a measure, the temptations, the bitternesses, the sufferings inherent in life, *tota pœna, quia tota vita est tentatio* (St. Augustin; "Called of God", XXI. 14). As regards men, they will only emerge definitely from the *tourbillon* of desires, after having freed themselves from the last clings of self, from the final bondage of personality and selfishness.

They will depart thence, both gods and men, to enter into *Nirvána*—a term which, in Europe, has been altogether perverted, because they have not understood in what way the Hindu terms, that we translate by *space* and *nothingness*, are to be understood. If the ancients said that nature abhors a vacuum, it is because they conceived a vacuum in a manner absolutely different from the Buddhistic idea. The vacuum (or space) for the disciples of the Tathágata is the absence of all that chains us down to the servitude inherent in form; "nothingness" is deliverance actual and absolute from all that tends to re-attach us to this bondage.

If Nirvána had been the annihilation, as they would have us understand it, love without bounds, without restriction, without intermission, such as Buddhism taught, would have had no other end but complete, eternal destruction of the very object of love. From the moment when life was without continuance and sanction, the practice of austerities would be a farce, their teaching an error!

HOROSCOPE OF MR. GLADSTONE.

THE Right Honourable W. E. Gladstone was born, according to his own statement to a correspondent, "about breakfast time," which, with the eminently industrious and methodical household of his father, would probably be close upon the hour of 8 A. M. at Liverpool. I have therefore drawn the figure of birth for 5 minutes past the hour, as follows:—



We here find the 3rd degree of Capricornus rising, the joint rulers of the horoscope being Saturn and Jupiter; for Saturn rules Capricornus and is in Sagittarius, the sign of Jupiter. This agrees very well with the personal appearance of the statesman.

The general description of one born under Capricornus is as follows:—

The subject will be the cause of his own well-being. He will bring his affairs to their issue by force of his own will-power and resolution. The sign gives an executive nature, active life, much energy and bodily vigour, force of character, hardy constitution (especially in a nocturnal horoscope such as this; the Sun not having yet risen).

Furthermore, accidents will happen to the native, causing, in some cases, bodily defects. The native will court responsibility, and in the

executions of great works will show himself to advantage. He is apt and business-like, argumentative, aggressive and militant, enthusiastic in any cause he may espouse, forceful, vehement, but oftentimes the victim of a profound melancholy. Fluent and ready in speech, the native is sometimes regarded as eloquent, though usually there is some mannerism in the utterance. The subject of Capricorn is known to be careful in his affairs and often miserly or parsimonious. The mind is subtle, just, watchful, careful in the affairs of life, and capable in many diverse occupations. The will is strong and pointed, but apt to change its object; but withal decisive in its operations. The native of this sign is fond of a certain degree of rusticity in the mode of living, brusque and demonstrative in action, destructive, slow to anger as to appease, mindful of injuries but not revengeful, cautious, deliberate, provident, undertaking things only after mature reflection, capable of great undertakings, and gifted with much foresight.

The native is usually one of a large family and the foremost member of it.

The fortunes of the native are precarious, but what success there may be in the getting of wealth will be entirely due to his own industry and thrift. The native's father will be enterprising and prominent in his vocation. Children born to the native will be successful in life. But in respect to progeny Capricorn is not a fruitful sign and gives to the native but few children. The diseases peculiar to the sign are rheumatism, either gouty or articulate, and affecting chiefly the arms and hands; stomach complaints are also likely to affect the native. The marital state is usually fortunate. The subject of this sign will be liable to accidents caused by falls, hurts from animals and others by human agency. The arms, hands and collar-bones are likely to suffer injury thereby. The native will usually live to a good old age and die in his own country. Voyages are not profitable nor healthful and should be avoided by the native of Capricornus. In his occupation he will experience much trouble, opposition and open enmity; but his ponderable planet, Saturn, overcomes everything by reason of the patience and perseverance with which he endows the subject. Friends are firm and faithful, but among them there are those to be feared who will betray the confidence reposed in them; traitors, unfaithful to their honour. The native will have enemies both in high and low life; and in the former, churchmen, statesmen and nobles are to be feared.

Such are the general effects of Capricorn on the life when rising at the time of birth.

The 3rd degree of the sign Capricorn is variously described by several ancient authors. Johannes Angelus says:—

“The 3rd degree of Capricornus ascends with a great serpent. It denotes a wise and subtle person.”

The first decanate (10°) in which this degree falls, is represented by "a man travelling on foot," and denotes one who will make progress by means of his own endeavours, and will owe whatever fortune befalls him to his own patient labour.

Elsewhere the 3rd degree of Capricorn is described as "a serpent coiled round a spreading oak tree. It denotes a wise person, with much force of character, strength of purpose added to subtlety of action, prudence and circumspection. Even as the bird coming home to its nest in the tree falls a victim to the charms of the snake, so will the native use the natural instincts of others to his own advantage." Not very complimentary in reference to our subject certainly, but the question is not one of what is agreeable or the reverse, but of what is true or false; and in this matter the reader must use his own judgment.

A modern author gives the third degree of Capricornus as symbolised by "a gigantic 'Dragon-tree' (*Dracœna Draco*). This denotes one who is possessed of almost boundless resources of vitality, &c."

But to leave generalities and come to the special points of this particular horoscope, we may first of all take the planets in the signs of the zodiac and mark their influence on the character and fortunes of Mr. Gladstone.

In Capricornus, the rising sign, we find Mercury and Sun in good aspect to Saturn, but evil aspect to the Moon and Jupiter. Mercury in Capricorn denotes circumspection, secretiveness, self-restraint, ability to be one's own monitor and councillor. It gives a slow and incisive speech with some peculiarity, or rather a good deal of *individuality* in it. Being in the first house, it renders its subject active, nimble, executive, full of business, always afoot and in haste; yet careful in his actions; sometimes loquacious and anon very taciturn; a man of letters, a greedy reader of books, a clever student and "a writer of books."

The Sun in Capricornus makes him thrifty and careful in the things of this world; renders the affections steadfast and the judgment cold and impartial. It gives steadiness to the whole nature, increases apprehension and forethought, making the subject very deliberate, of strong convictions and tenacious motive.

Mars in Aquarius gives a peculiar twist to the temperament, so that at times the native will be very fiery and petulant and as often cool, reserved and self-possessed. It makes the temper somewhat volcanic, and gives control of the bodily appetites and passions. Being on the cusp of the 2nd House, this planet forbids wealth, inasmuch as the native can never lay up much money; but at the same time it gives exceptional earning capacities. It likewise conduces to oratory, strengthens the memory, and gives fiery force to the speech.

Jupiter in Aries gives richness to the nature, enlarges the sympathies, makes the native generous, just, enthusiastic, religious, and democratic in his views. In the third House Jupiter produces academic success, favours correspondence, journeys, &c., and makes the

native to be highly regarded by his neighbours and those among whom he lives. It is well known that Mr. Gladstone passed with a "Double First" at Oxford in his 22nd year; likewise that his correspondence (especially his post-cards) are world-famed; while as a neighbour he is much beloved by the people of Hawarden.

The Moon in Libra confers upon the subject a peculiarly delicate mental organization, so exquisitely adjusted in itself as to be subject to all kind of influences, in such manner that the opinions will appear to undergo rapid changes and to lean first to one side and then to another in any matter; but withal there is a certain pivotal stability which is vested in the individual sense of *justice*, which indeed is the origin of this seeming vasillation. The attitude changes frequently; the motive and principle remain fixed. Generally such persons require the weight of outside opinion before coming to any decision. This position gives much poesy of temperament, a full appreciation of the fine arts, the classics, mythology and the like; it likewise gives a love of the beautiful in nature and some taste for architecture. Being posited in the 8th House, it confers upon the native an easy and natural death and a peaceful termination to the life. Uranus in the sign Scorpio and in the mid-heaven of this figure, is the cause of Mr. Gladstone's singular reverses in political life. Wherever Uranus is found in the meridian of a horoscope, it produces instability in public favour as regards the native, and very sudden and unexpected reverses will occur in connection with the avocation, whatever it may be. It is the most capricious of all the planets in its action upon the affairs of life. Hence it has ever been that Mr. Gladstone could never be sure of that continued prosperity which has marked the career of some of his predecessors in the government of the country; while during his tenure of office the most unexpected and complicated succession of events has invariably arisen. At the present time Uranus is transiting the degree of the zodiac held by it in the nativity of Mr. Gladstone, and his sudden resignation, is quite in accord with the operations of that erratic planet.

In this connection it has been observed that the position of Jupiter (the great Benefic) in Aries, in the horoscope before us, has been attended with good fortune to Mr. Gladstone whenever repeated by transit. Thus in 1868 Mr. Gladstone came into power when Jupiter was in Aries; also in 1880 when Jupiter came round to the same sign of the zodiac, Mr. Gladstone scored a success at the General Election against Lord Beaconsfield; and in 1892, when Jupiter was again in Aries, he succeeded Lord Salisbury upon the General Election in July.

On the contrary, whenever Jupiter has been in Libra, the opposite sign, Mr. Gladstone's fortunes have suffered badly. In 1874 Mr. Gladstone was beaten at the poll, and resigned office in consequence, and in 1886 he dissolved Parliament and gave up office. But to continue the delineation.

Saturn in Sagittarius gives probity, rigid honesty in action and in motive, a religious spirit, love of religious ritual, and usually the native is a great upholder of his ancestral faith. In the 11th House, Saturn denotes false friends, disappointed hopes, steadfastness in attachments, love of one's cause, partisanship. It is singularly fateful to Mr. Gladstone so far as his adherents are concerned, from whom some of the greatest troubles of his life have come. Venus in Sagittarius denotes buoyancy of spirits, hopefulness, candour, generosity and humane feelings. In the 12th House it warns off enemies and makes the barbs of secret enmity to miss the mark whenever directed against the native.

In review of the influences of the planets upon the life of Mr. Gladstone from year to year throughout his life, the first notable period we come to is the successful one from the age of 22 to 25, during which time the Sun was directed to a trine aspect of the Moon and sextile of Mars in the zodiac. Mr. Gladstone then scored a "Double First" at Oxford as already stated, and in his 23rd year became M. P. for Newark, which office he retained till his 38th year. He also became Lord of the Treasury, under Sir Robert Peel, in his 25th year. The next office he held was that of Secretary for Colonial Affairs, which he undertook in his 26th year, but under the evil influence of Sun semi-square Venus and Sun semi-square Mercury, which were in force from the 26th to 28th years of his life, he only retained the office for two months. Under the good direction of the Sun to Saturn Mr. Gladstone married in his 30th year, and became Member of the Privy Council, Vice-President of the Board of Trade, and Master of the Mint. In his 36th year, under the evil influence of Sun square Uranus, he resigned in consequence of the Maynooth Grant. In his 43rd year he accepted office under the Earl of Aberdeen as Chancellor of the Exchequer, which office he continued to hold when Lord Palmerston succeeded to the Government.

The Sun was then directed by evil aspect to Mercury and the Ascendant of the Horoscope, and this is the reason why he soon afterwards resigned the office, for nothing permanently good could come of it. At 49 years of age he became Lord High Commissioner Extraordinary of the Ionian Isles under the direction, Sun to the conjunction of Mercury. But the most brilliant period of his life was when, at the age of 60 years, he came into power as Premier of the State. The Sun was then in good aspect to Mercury, Venus and the Ascendant, and also to its own place at birth. But he dissolved Parliament under the evil aspect of Saturn to the Sun by direction.

Since his 80th year Mr. Gladstone has been under a succession of evil directions, which will continue to have sway over his life until the end, which is not far distant. The directions are as follows:—

1889, Sun sesqui-quadrate aspect to Uranus.

1891, Sun opposition Moon.

1894, Sun square Ascendant.

1894, Sun sextile Mercury.

1895, Sun semi-square Mars.

1896, Sun square Venus.

1897, Sun square Mercury.

1898, Sun square Sun R.

The resignation of Mr. Gladstone took place under the influence of Sun opposition Moon, and square Ascendant; the secondary Directions being—

Jan. 1894—Moon opposition Jupiter P. in the 3rd House. Evil.

Feb. 1894—Moon semi-square Saturn P. in the 11th House. do

April, 1894—Moon semi-square Venus R. in the 12th House. do

A very favourable period is in process during the summer, June to September, of this year. But by his retirement we do not consider that Mr. Gladstone has got free from ministerial troubles altogether, for there are indications that, in December 1894, and the following month, new anxieties in connection with the office he has just relinquished will enter into his life. With improving health it would not be at all surprising if, in the summer of this year, Mr. Gladstone should resume his ministry; and should he do so, there are inevitable troubles in store for him with the close of the year. His health, too, will be in great danger during the spring of 1895. At the end of 1896, the Moon will be in conjunction with Saturn in the horoscope, and from that time to April 1897, will be dangerous to the statesman's health and fortunes. It is not possible that he can reach his 90th birthday, for in the winter of 1898, the Moon forms a conjunction with the place of Mercury and the Sun at birth, and a square aspect of the progressive place of Venus and the Sun, the influence of these evil aspects being strongest in November and December of that year.

Mr. Gladstone's exceptionally brilliant career may astrologically be referred to the fact that all the planets, save one, are *rising* at the time of birth, which ever gives eminence in one's sphere of life; and the rising of the Sun and Mercury in the eastern horizon, with the sextile (good) aspect of Uranus from the Midheaven, likewise tends to elevation, though the position of Uranus produces an element of instability in the fortunes, as already remarked. Further it will be seen that the majority of the planets are in cardinal and moveable signs, which, besides conferring upon the native considerable prominence in whatever work he may engage to do, gives a degree of executive ability, courage, determination, aptitude and business capacity, which is only to be found in those persons whose horoscopes show many planets in cardinal signs. It is to this position of the planets that Mr. Gladstone owes his progressive liberal tendencies, for the children of the cardinal signs are ever great reformers or destroyers.

SEPHARIAL.

ANNIE BESANT'S INDIAN TOUR.

THE departure of Annie Besant for England, on the 20th ultimo, closed the record of one of the most remarkable lecturing tours in history. It is a record of 15,000 miles of travel by sea, and 6,500 by land in Ceylon and India; of 121 public addresses, to at least an aggregate of 100,000 people; of the winning of the hearts of several nations; of the awakening of popular enthusiasm for the ancient faiths of Hinduism and Buddhism among their much dejected adherents; and of such a display of ability as an orator, philosopher and public teacher, as to put her in the very highest place in the minds of the Eastern people. From the Southern Province of Ceylon to Lahore, the capital of the Punjáb, and from Calcutta, the metropolis of the Indian Empire, to Surat, the ancient gateway on the Western sea of the commerce of India with Western nations, comes but one verdict as to her pre-eminence in all those qualities that mark the civic leader of men. Before November last her name was scarcely known in the East, save among a few readers of Western Freethought literature: it is now known and spoken with benedictions, in tens of thousands of homes, of every class of people in the countries through which she has passed triumphantly during the tour just completed. Instead of my exaggerating in what is above said, our friends in every town visited will, upon reading these lines, rather accuse me of understating the facts; for everywhere there were the same crowds hanging upon her eloquent lips, the same rain of tears when she pathetically described the fallen state of the old religions and spiritual degradation of the peoples, the same wild applause when she sat down, almost exhausted, after her fervid perorations. To shut one's eyes and but listen to the murmurs and the applause that broke the profound silence in the hughest assemblies, one might fancy she was nightly addressing but the same first audience, without change of locality; but on looking over the seas of heads a glance was enough to show that, while one soul moved in all their breasts and throbbed responsive to the speaker's loving appeals, we were confronting in turn all the chief nations of Ceylon and India; who differed from each other more widely in dress, features, complexions, and expressions of countenance, than would the nations whom she might have addressed in a tour of equal length throughout European countries.

My duties as manager of the journey and chairman at all Annabai's lectures, together with the constant demands on my attention of the current local business of the Theosophical Society, prevented my writing for my Magazine even the briefest narrative of events. My willing coadjutors, Messrs. Edge and Old, were thus compelled to gather what facts they could from current Indian papers, and it is not to be wondered at that they got in this way some very incorrect and misleading ideas as to what Annabai said and did—ideas such as, to my

great regret, found their way into last month's *Theosophist*.* In justice to them I must say that the papers that we happened to see on our travels were full of most palpable errors, and nobody could have gleaned, save, to some extent, through the *Indian Mirror* (our ever faithful and loyal ally and advocate) a true idea of what her lectures really contained, or to what extent the constitutional landmarks of our Society were kept in view. As for the former, it almost invariably happened that the European or Eurasian short-hand reporters would faithfully follow her so long as she dealt in generalities, but the moment she reached the constructive stage of her argument, and began quoting from Vedas, Upanishads and Puránas, verse after verse, and chapter after chapter (to the astonishment of the most learned Sanskrit scholars), these journalistic gentlemen would just lay down their pencils and scarcely write a word until her peroration was reached. If any did venture among what an uneducated Calcutta reporter described to me as "those *Hindustáni* words," he usually made such a mess of it, that A. B. on being asked to revise the copy for the press, found it was simply useless, as she would have had to re-write the whole lecture. So she had to refuse, even such a good friend, for example, as Narendronath Sen, Editor of the *Mirror*. The only thing saved out of the wreck of this five months' intellectual feast, this banquet of rhetoric and wisdom, are the four lectures (not five, as she had to reject one report) she gave on successive mornings at our annual Convention at Adyar. These she has edited, and they will shortly issue from the press, with a special Preface from her own pen. Alas! that so much should be lost, has been the universal expression of opinion at each station on our leaving; yet so it is, and our only hope of recovering the substance, if not the very words of her lectures, is that she may embody them in a book, of which each subject would form a separate chapter—if she ever finds the time for it, which is more than doubtful. It is not my present purpose to trench upon this ground at all, but only to give a bird's eye view, as it were, of the striking incidents of this most interesting and instructive tour of 1893-94.

As regards the question of her keeping within the constitutional limits of our Society's policy, I do not see how there can be two opinions. True, she has declared herself virtually a Hindu in religion almost from the beginning of the Indian part of her tour. What of that? If she had chosen to declare herself a Mussalman, a Jew, a Christian, nobody could have ventured to call her to account. What could be more clear than our printed declaration that "no person's religious opinions are asked upon his joining, nor is interference with them permitted"?

* In the story as to Mrs. Besant's bathing in the Ganges there was not a word of truth; it was a pure invention of hostile Anglo-Indian newspapers. Nor has Mrs. Besant appeared anywhere in Hindu dress. Nor has she been converted to Hinduism since she came to India, nor changed her position towards it. The story of the festival over her conversion is also a myth. Dinners were given to us as in many other places, and as in every Hindu house *Prasad*—sandalwood paste, rose-water and betel leaves—was invariably offered to the guests after the repast: an improvement, I should say, on the Western spirits and tobacco!

And should Annie Besant be denied the liberty which is enjoyed as an acknowledged right by the humblest member? In all my fifteen years of public speaking and writing, and all of H. P. B.'s writing and private conversation, did we even try to conceal the fact of our being Buddhists; and yet have we ever failed to do all we could to help people of all other religions to find their hidden ideals and to live up to them? Neither charge can be laid against us, and I, who have listened to A. B.'s discourses from first to last, with the sole exceptions of those at Nagpur, when I was temporarily absent from her on special business, declared that she said nothing about, or in defence of, her religious views that was not perfectly proper and perfectly constitutional. Her theme was ever Theosophy, and she ever declared herself a thorough-going Theosophist. While she showed that Theosophy was more fully and clearly taught, as she believed and as H. P. B. proved, in the Aryan scriptures than elsewhere, she also said that it was equally the indwelling soul of every religion the world had ever known. Those who heard her splendid lectures on "Theosophy and Religion," "Pantheism," "Theosophy and Modern Science," "The Evidences of Theosophy," "The Evolution of Man," and "Man, His Nature and Powers," will bear me out in saying that she did ample justice to all the chief religions. She took no brief from us to conceal her private views on religion, and if anything of the kind had been compulsorily accepted by her, I should not have accompanied her on the journey; I do not enjoy the company of muzzled slaves. Dr. Salzer and other esteemed colleagues in the Society have publicly protested against the T. S. having been made responsible for Mrs. Besant's Hinduism. But the fact is that, in introducing her to her audiences, it was almost my invariable custom to warn the public that, under our constitution, the Society represents no one religion, and is not in the least degree responsible for the utterances of any of its officers or members upon questions of religion, politics, social reform, or any others about which people take sides. Unfortunately, the reporters had come there only to report what A. B. might say, and with few exceptions made no mention at all of my prefatory word of caution. But the audiences heard me, and that suffices.*

As regards the southern half of the tour, something was said in my annual address to the Convention, and I need not enlarge. In fact, as regards the entire tour it may be said that there was a monotony of exciting arrivals at and departures from stations; of generous, even lavish, hospitalities; of smotherings under flowers and sprinklings with rosewater; of loving addresses presented in tasteful caskets by Recep-

* After sending the above to the printers, I received a copy of the *Indian Mirror* for March, in which A. B.'s last lecture in Calcutta is reported. The subject was "Theosophy and Modern Progress," and by good luck my introductory remarks are published. I quote what follows: "I wish again to impress upon your minds the fact that the Theosophical Society is a neutral body as regards religious opinion, that it has no creed to enforce, and that it is not responsible for the opinions of its members. What each person—he or she—is, it does not concern itself about, nor is the Society bound to accept their opinions, etc. etc."

tion Committees; of chaunted Sanskrit slokas, full of Eastern compliment and hyperbole, from both orthodox and heterodox pandits; of organisations by me of Hindu religious and ethical societies among school-boys and undergraduates; of visits to sacred shrines and holy ascetics; of morning *conversazioni* when, for two hours, or even three sometimes, at a stretch, Annie Besant would answer offhand the most difficult and abstruse questions in science, philosophy, symbolism and metaphysics; of grand orations daily to overpacked and sweltering audiences, which found no halls big enough to hold them, and so overflowed into the surrounding compounds or streets, sometimes by hundreds and thousands, and had to be driven away by the police; of processions in palankeens, by night with torches, by day and night sometimes, with bands of Hindu musicians, choirs of female singers and groups of bayaderes, making national music and dance, as though ours were a religious progress; of presents of Kashmir shawls by hosts and magnates who could afford to comply with the ancient custom of thus honouring scholars, that has come down from remotest antiquity; of rides on elephants through crowds of pilgrims; of floatings in quaint boats down sacred rivers, past holy cities like Benares, Prayâg and Muttra, to see the bathing multitudes and the waterside temples, houses, mosques, and tombs of dead potentates, sages and ascetics; of formal meetings with pandits for discussions; of receptions at private houses, where we were made acquainted with the most educated and most influential personages of the great cities: this for five months on end; a rushing up and down and across the Great Indian Peninsula, a conscientious filling of engagements and strict keeping to the advertised programme, a series of meetings and partings with beloved old colleagues and new acquaintanceships formed with the later comers. Over all, through all, and lingering with me like the strain of a sweet symphony dying in the distance, the recollection of the most splendid series of discourses I ever listened to in my life, and of intimate companionship during these sunny months with one of the purest, most high-minded, most intellectual and spiritually elevated women of our generation, or of any previous age, of whom I have read in history.

Unlike as H. P. B. and I were in many respects we were akin in more ways than Annabai and myself can ever be. My praise of her is not tinged with blind partiality. She is religious fervour and devotion personified, the ideal female devotee who in time evolves into the saint and martyr. With the modern Hindu practising his corrupted form of faith, she compares as Madame Guyon with her "Spiritual Torrents," with the ignorant Christian peasant of Russia or Bulgaria. Her "Hinduism" is the lofty spiritual concept of the Bhagavadgîtâ; a splendid, perhaps unattainable, ideal. This may seem incredible to her old Secularist friends, yet one needs but read her Autobiography to see how true it must be. She passed out of Christianity with bleeding heart and agony of regret; she stayed Secularist because that was the normal reaction to be expected in a mind so great as hers.

Yet all those years she was but in a state, one might say, of spiritual suspended animation, existing as a flower may under the stone which presses it into the ground. Like the flower burgeoning out when the pressure is removed and sunlight can be drunk in, so she burst out of the iron cage of Materialistic Atheism the moment her Karma brought her within the sphere of the Eastern Wisdom and of its transcriber, H. P. B. As the lark sings in soaring, so Annabai's heart is filled with the overwhelming joy of finding in the *Secret Doctrine* of Aryan philosophy all her intellect had ever craved, and in the Aryan religion even a greater field for devotion than she ever yearned for in the days of her youth. H. P. B. and I had no spark of this love of worship in our constitutions, though, I believe that, as regards the actual sentiment of religion, we were not more deficient than others. Of the two paths which S'rî Krishna says must be followed in the seeking after *Mukti*, that of knowledge and that of devotion, H. P. B. and I, in this incarnation at least, have trodden the former; Annabai has trodden the one, but is now by preference treading the other; and, but for her controlling impulse of self-effacement and her sense of the duty she owes to the sin-burdened and ignorant masses, she would, I think, retire to some quiet spot where she might commune with the soul and more speedily gain liberation. A more consistently religious woman I never met, nor one whose life is a more joyful self-sacrifice. My blessings attend her wherever she goes!

If there was monotony in other things throughout the tour, there certainly was not as regards our lodging-places. At one station we would be quartered by the local committee in a palace, borrowed for the occasion from the local agent of some absentee rajah, at the next in a bug-haunted, uncleanly, mud-floored and mud-walled travellers' bungalow; perhaps one where the wood of the doors had been eaten out by white ants or become so warped as to defy the tight shutting of them. The charpoys (bed-cots) were sometimes so soiled and full of animal life that we all preferred sleeping on the floor on mats: no hardship for either A. B. or myself, or, for that matter, for our dear companion, the self-forgetting, loyal and humble-minded, hard-worker for Theosophy, Countess Wachtmeister, although she usually resorted to her deck-chair, which she carried with her against such emergencies. Several times we put up at railway stations where the journey had to be broken to take another railway line; but in India that is no great hardship. To people of our simple tastes, it was pleasanter than to have to sleep in palaces full of costliest furniture, for one could not help grieving over the human misery with which the latter contrasted, and over the *post-mortem* fate of the owner, who was slaking his soul-thirst with the salt water of such empty splendour. Yet, let me say that, whatever the temporary habitation in which our friends lodged our party, it was given up to us in love, and the sense of that made us as happy in the most gorgeous *koti* as in the most humble bungalow. Our every wish was anticipated, our every imaginary want provided for; and if the

memory of Annie, her lectures, talks, and sisterliness, is sweet to the members of the local Branches who entertained us, so, likewise, does she carry away a heart full of fraternal affection for the Hindu, Parsi and Mussalman brothers she has left behind—but not forever.

She and the Countess Wachtmeister landed at Colombo on the 10th November 1893, from the P. and O. steamer, *Kaiser-i-Hind*, and was welcomed at our Head-quarters with a triumphal arch; a hall charmingly decorated with flowers; addresses, and a gathering of Sinhalese Buddhists, including our own local members and their families. The next move was to the Sanghamitta School, where Mrs. Higgins gave us warmest welcome and unstinted hospitality during our stay. Public lectures were given at Kandy, Colombo, Galle and Panadure.* We crossed to India on November 15th, visited thirteen stations before reaching Madras, and stopped at Adyar until January 7th 1894, when we sailed for Calcutta. Up to this time Annabai had given forty-eight lectures and addresses, including those with which she favoured the Convention.

At Calcutta she scored the greatest triumph, we were told, that any public speaker had had in the Metropolis. The Town Hall was packed to suffocation with a sitting and standing audience of 5,000, yet so complete was her command over their feelings that when she sank her voice to a half-tone of pathetic recitative, they listened in absolute silence to catch every word, until at the fitting moment their suppressed feeling found vent in torrents of applause. The description applies to each of her Calcutta addresses, and the comments of the local press and that of the whole Presidency prove the depth and permanency of the impression she made on the people; the high and the low, the educated and the uneducated. Her progress through Bengal and Behar was almost a royal one in its exhibitions of popular fervour. She could not drive through the streets or enter a lecturing hall without having to pass through crowds who had gathered just to gaze at the champion of their hoary faith, the declared student of the old Aryan wisdom, and to salute her reverentially with joined palms held in front of their foreheads, as they have taught to salute the Brahman and the true ascetic, from the earliest times to the present day. At Berhampur there was a great gathering of Nuddea and other pandits to greet her, and in their joint address to her in Sanskrit, they ingeniously paraphrased her married name into the honorific title of "Annasanti," which means "the Giver of Nourishment to the whole world." In this connection it may mean "the Dispenser of spiritual food"; and nothing could be more appropriate. Anna Purna is a name of Durga, the wife of S'iva, and she is most fervently worshipped at Benares.

She accepted visits for discussions or special addresses to the heterodox Brahma Samajists of Calcutta, and the heterodox Arya Samajists

* The impression they made on the Buddhist public is shown in the exclamation I heard on leaving the lecture-hall one evening: "If we can hear such *Bana*-preaching as that, we need not trouble ourselves to listen to our priests."

and orthodox Sanathan Dharma Sabha of Lahore, and by the eclecticism of her sentiments abated much of their baseless prejudice against our Society, and sowed in their hearts the seeds of kindlier interest. If I had had the time I should have prepared a special lecture on Islam to deliver at Lucknow or some other great centre of that religion, but that had to be postponed until my return to Head-quarters. I had conditionally accepted Annie's kind offer to take the chair on the occasion, and express her interest as a Theosophist in the spiritual welfare of the fifty million Indian followers of that faith.

Various attempts were made to "draw" her on the burning social questions of the day in India, but she wisely, and with my entire concurrence, refused to give out the crude opinions she would alone be able to express before becoming familiar with men and parties, and the nature of their disputes. At the Arya Samaj meeting at Lahore, however, she distributed the prizes to the girls of the Samaj school, and very strongly expressed her sympathy with every attempt to restore the standard of female education which prevailed in ancient Aryavarta. This same sentiment she gave utterance to in a number of her public discourses, in fact always in her lectures on "India, Past and Present." Her idea was, however, that in all matters of reform the lead should be taken by the Brahmans, and naturally would be if the caste could by any means be purified and brought back to its former status as the true spiritual and moral exemplars as well as teachers of the nation. Her hope for the revival of the Aryan standards of morals and religious ideal lay in the beginning of the work of self-redemption in individual Brahman families, here and there, and the consequent creation of new family foci into which might be drawn some of the souls of ancient sages and moral heroes who might now be seeking proper bodies in which to reincarnate themselves. This process, she admitted, must take long, very long, yet the result could never be hoped for unless a beginning was made, and the present was as auspicious an hour for that as any other in the future could be.

One striking feature of A. B.'s tour was the daily *conversazioni* above referred to, and memorable for the number of 'assistants,' the wide scope and profundity of their questions, and the manner of holding the meetings. Annabai almost always sat on a mat or rug on the floor in Hindu fashion, and the visitors did likewise. It was, in fact, the only practicable way, for since often an hundred or two hundred persons were present, and no such number of seats were available, the choice was between all standing huddled together during the time of the meetings, or just sitting down in the national fashion, as the custom is in all gatherings of Indians unspoilt by Western influence.

The Countess remained with us until February 23rd, when she left us at Kapoorthala, to go to San Francisco as a delegate from the Indian Section to our American Section's Annual Convention. At Amritsar, Punjáb, we were entertained by Miss F. Henrietta Müller, F.T.S.,

and heard of the good work she is doing in a practical missionary spirit, among educated Hindus, towards inciting them to work as well as talk for the spiritual regeneration of India.

The triumph of Calcutta was repeated at Lahore. A. B.'s discourses burned into the popular heart with the same magical power, and the same throbs heaved the Hindu bosom. Fortunately the huge circular pavilion erected for the sessions of the National Congress in December last had not yet been dismantled, and seating accommodation was available for some 4,000 people. Warned by the reports of crowds at our other halting places, the Lahore T. S. and Citizens' Committee of Reception, issued tickets of admission, and so, while the capacities of the structure were utilised to the utmost, and audiences of at least 5,000 persons were admitted daily to hear A. B., there was no such uncomfortable overcrowding as we had had elsewhere. The entire arrangements reflected much credit upon the excellent committee, including our enthusiastic and energetic brother, Pandit Gopinath. A. B.'s voice, which did not fail her throughout the tour, was found equal to the occasion at Lahore, and could be heard with ease throughout the vast auditorium. Among the local accessions to our membership were the three most distinguished Bengali gentlemen of the city, and the President of the Lahore Arya Samaj.

Having now reached our highest point of travel, we turned southward by Bareilly, Lucknow, Cawnpore, Nagpur and Poona to Bombay; thence onward to Surat, in the west, and to Baroda, half-way between the two; thence back to Bombay, where the 18th and 19th of March were devoted to public addresses and private meetings, receptions and *conversazioni*, and the last event of all was the embarkation of our dear apostle of Theosophy on the P. & O. steamer "Peninsular" for Europe.

H. S. OLCOTT.

KRISHNA'S JOURNEY TO MOUNT KAILAS.

(Continued from page 306).

THE thing that will surprise our readers most in the account of Krishna's journey construed as an account of Samâdhi, is that there should be such disturbing forces in such a high plane of life. Krishna has gone high and crossed the Fohatic stream of the Ganges in his ascent to the abode of Lord S'iva. He is, in fact, in the hermitage of Vâmana or the starting point of lower manifested Nature, and there joins on his Manas to the Samâdhic state. There at least it may be expected that disturbing factors are nil and that the elements of disharmony are only lower down in the scale. But our text proves that it is not so. The disturbing causes are as rife above as below, and so we find Krishna surrounded by them as by an impregnable fortress. The explanation is to be found in the ancient concept of disharmony reaching up to the very highest lokas in the scale of manifestation. As there is physical disharmony, so there is disharmony in psychical nature

and higher above in spiritual nature. Just as man can be diseased in body, in aspiration, and in thought, so Nature can be polluted by the emanations of the evolutionary life being made to run in all manner of ways out of the law. In fact the Mount Kailas towards which S'ri Krishna is journeying, is an abode of both harmony and disharmony, as it will be seen later on. It is the abode of Lord Rudra. He is the Brahmic knot—the primordial germ of the universe. He is the emanation of the Fire unmanifested. That emanating fire acting on the matrix of matter produces smoke, and that smoke forms an envelope about it. The Veda hence speaks of Mahes'vara as the Great Purusha and yet dual in nature. He is on one side most beautiful—a beauty that belongs to the plane of Nirvâna. On the other side He is most terrific, peopled by Nature's spiritual cheats and monsters. Mahes'vara is the presiding genius of duality, and He is the guardian of the truth called One, whose name is Om and whose life is Sat. As we go on, the text clearly explains the relation of the two to the One and of the One to the two. So we need not anticipate.

It is now necessary to consider the correlation between the beautiful and terrific aspects of Rudra, since that is important to the proper understanding of the text. As must be well known to our readers, S'iva and Vishnu are the two highest devas that occur in ancient Sanskrit literature. Endless are the transactions between the two. In some S'iva is the gainer and in others Vishnu is so. These transactions have reference to the circulation of life between two aspects into which nature is divisible. S'iva is the presiding genius of the spiritual and passive aspect, and Vishnu is the genius of the opposite psychical and evolving aspect. As a result of this idea, Vishnu is ever busy ruling the world, making avatârs ; but S'iva is the deva of A'nanda, as it stretches from Nirvâna to the sleep of the embodied man. These two in fact rule the world and support it by interaction as said in the first chapter. Now what is Nirvâna ? As distinguished from the state of the unattainable one—a state that yogîs work towards, though it is not describable in terms of word and thought—*vide* S'ruti “यतोवाचो न वृत्ति अप्राप्य मनसा सह.” Nirvâna is the beautiful aspect of Lord Mahes'vara, the spiritual manifested germ of the Universe. It is the state in which the terms of the knower, known and knowledge lose their distinction. It is a state of supreme bliss that is consciousness, a state of the longest period of bliss that is attainable by a yogî. Has then this state an end ?

It has, is the answer of the ancient Vedic philosophers. Every period of sleep must have an end in a waking state, and similarly the sleep in the highest spiritual matrix of the universe ends in a waking state. What then is the waking state like ? The answer to this question must give the key to the phenomenon of the ghost in the text attaining once to the abode of Lord Mahes'vara, and subsequently being hurled down as a ghost to the lowest planes of spiritual

life. Now the rest of Nirvána is unlike the sleep of an embodied man in one essential respect, and that is this. The sleep is a necessity. Without that the body will get into disorder. It will get crazed. It is a law which a man obeys when he goes to sleep after a day of tiring work. It is not so with Nirvána. Prior to the plunge of a man into the Nirvánic bliss, he is allowed a retrospect of all that has been achieved and all that remain to be achieved for him and all. The yogî is well up in understanding the law operating in the case of men who seek selfish bliss, leaving others to themselves, and the law that operates in the case of men who sacrifice that bliss for wakeful and vigilant work in behalf of others. On one side is the appeal of duty to fellows, and on the other side is the appeal of *selfishness* to enjoy a rest, the like of which is difficult to attain. Under such circumstances is the yogî placed before he prefers rest to work, self to the all. Rightly the choice is made. The yogî gets dissolved. There is no more an upádhi in which the Ray from, and in the Absolute One can work. That ray recedes. There is no more any Yagna that that Ray can perform for the man (though no more such) who has chosen to repudiate him, dismissing the appeal of duty made.

What then awakes? Certainly that which was dissolved. How does it awake? As a ghost. Why so? Because prior to sleep the ghost had to repel the Lord who would keep it awake. What kind of ghost is it? It is a spiritual ghost. All right. Does it then obsess living persons in the flesh and suck up their blood. No, it is too high for that. It is not the ghost that appears in séance rooms. It wants not anything that flesh can give. Does the ghost then remaining in the psychic world induce persons to do all sorts of crimes, to indulge in all sorts of pleasures? No, it does not. It is too noble for that. It is too high in the scale of wisdom and aspiration to do this mischief. It wants nothing that such sensual people can give. Why then does it disturb Krishna's Samádhi? Because Krishna has something that the ghost wants. It is a light that it has lost. It is a light which, though unable to destroy the ghost's ghostly nature, can nevertheless do him good, just as a man of health can do good by visiting the sick. This is the fate of those who attain to the *lower* aspect of Rudraic beauty. The higher will be spoken of later on.

CHAPTER VII.

1. In rear of the host of the wilderness were seen two Pisáchas terrific to behold, with ugly faces, projecting tongues, very big jaws and erect, rufous beards.

2. The hair of the head was hanging low and the eyes were deformed. They were exclaiming "ha! ha! ha! ha!", eating bulls of flesh and drinking large quantities of blood.

3. They were covered over by entrails; were tall in stature and very lean in the belly. They carried tridents strung up to the necks which rose above drooping and extensive shoulders.

4. They were dragging to and fro with their arms a train of corpses. They were also laughing in many ways that befitted their nature.

5. They were saying various kinds of vulgar words and shaking big trees by the action of their thighs as they rushed along.

6. They were licking the sides of their mouths and grinding their teeth. Adorned with bones and ligaments, they were belted with ropes of veins.

7. They were ever saying, "Krishna, Krishna, Madhava ; where can Vishnu be seen ? Where is He now ?

8. "Which is the abode of the Lord, and where shall we seek him ? The Lord of devas is somewhere not known and where is he to be sought ?

9. "Where is the Lord Hari of lotus eye, the brother of Indra, whom the knowers of the Veda call Brahman ?

10. "That unborn Purusha Vishnu, in whom enter the three worlds during Pralaya ; that Lord of the universe we seek.

11. "That unborn architect of the world, whose expanse is all this loka of breathing life, where shall we see him ?

12. "We try now to see the ruling Lord Hari, we are overtaken by a fate most terrific and hated by all beings of the world.

13. "How and by what force are we overtaken by the Paisâchic state, dreaded by all beings and polluted by human bone and flesh,

14. "O ! what wonderful and bad Karma generated in times past, makes us delight ever in this Paisâchic state.

15. "As long as the bad Karma lasts, so long must last this state. cruel to living beings and hated by them.

16. "Our bad Karma must be an aggregate of several lives, and hence the terrific effect of it does not end yet.

17. "As we now must pursue animals with our dogs, so likewise in the world do creatures since infancy.

18. "Overtaken by ignorance, these creatures know not right from wrong. When young they are driven by passions in a manifold manner and see not.

19. "Established in sensual pleasure, they work not towards the good. They cannot understand, their minds being sensually bound.

20. "In old age they are overtaken by various diseases, beginning with fever, terrific in nature and productive of sorrow.

21. "Their senses blunted, these old men work not towards the good. They die only to live again in the womb.

22. "Wrought with many sorrows, they live in the womb polluted by the smell of urine and excrement. From that terrific abode, they fall into Samsâra.

23. "Living in this horrible Samsâric ground of woe, they pain each other and accumulate Karma.

24. "They are fruitful in sin because of their ignorance. This is the grandeur of Samsâra extending unto all beings.

25. "This Samsâra cannot be driven away by blows or cut away by swords and similar means. Hence low-minded mortals cannot recede from it.

26. "I shall kill this leading man and take this from him. I shall take this wealth stealthily and carry it away.

27. "This man is weak and I am strong, and so I shall threaten him and possess his money. In these ways do ignorant men strive to pain their fellows.

28. "The only remedy to remove this root of pain is Hari. This Lord of the conch, the disc and the mace, is the only medicine for this disease.

29. "He is the ancient born Deva and the A'tmâ of the Vedic knowers. We shall by all effort and at any cost see this Lord Hari."

Thus talking the Pisâchas came to where Krishna sate and stood before Him.

CHAPTER VIII.—(Part)

Vais'ampâyana :

1. Then did Lord Krishna see the terrific Pisâchas eating flesh and bearing lamps.

2. The two Pisâchas also saw the Lord of the lords of the universe born as son to Devakî and now seated in a posture of ease.

3. They went near the place where He sat and standing on either side of him, spoke :

4. "Who art thou and whose, O mortal ? Where dost thou come from ? For what purpose art thou here in this terrible wilderness overrun by beasts ?

5. "The wilderness is void of men but full of tigers, hosts of Pisâchas, and crowded with dogs and leopards.

6. "You look another Vishnu with your beautiful faultless body. Its 'dark complexion and lotus-like eye resemble S'rî Vishnu with his wife the Lotus.

7. "You look like another Vishnu come specially to please us ; a Deva, a Yaksha, a Gandarva, or a Kumâra.

8. "Indra, or Kubera, Yama or Varuna : tell us who you are, sitting alone in this terrific jungle, apparently with mind set on contemplation.

9. "Tell us the truth, O mortal, for we are anxious to know it." Thus asked by the Pisâchas, the Lord spoke :

10. "The men of the Prakritic lokas say that I am a Kshatriya born in the family of Yadus and doing administrative duty.

11. "I am hence a protector of lokas and punisher of evil doers. I am anxious to go to Kailas to see the Lord S'iva, the consort of Uma.

12. "This is my story. Now do you tell me who you are and for what purpose you are come to this hermitage of Brahmins.

13. "This is a most holy place, the abode of many a twice-born. This is the celebrated Badiri, and it is never the resort of the low natured.

14. "This is inhabited by men engaged in Tapas, and Siddhas. Dogs and flesh-eating Pisâchas are never seen here.

15. "No animal is to be killed here, for, this is not a place for hunting. It is not to be entered by the mean, by the faithless and by the ungrateful.

16. "I am the protector of this place, and this is not to be doubted. I will hence make efforts to punish the transgressors.

17. "Who are you two and wherefrom? Whose is this mighty host? Go not further hence since there are the Rishis.

18. "Hinderances may arise to the tapas of the holy men, and so, stopping here, tell me quietly about yourselves.

19. "If you act otherwise, I shall have to prevent you by force and word."

Vais'ampâyana :

20. Thus questioned the Pisâchas began to speak. The more terrific of the two, possessed of lengthened arms, spoke out what was in his heart.

21. Pisâcha :—"I shall speak now with a salute to the ruler and enjoyer of the universe Lord Krishna. Listen with attention.

22. "Saluting the holy, unblemished and unborn Lord Vishnu, I speak the truth, and do you listen if you want to hear.

23. "I am known as Ghantakarna by name, possessed of a dreadful and deformed appearance, a flesh-eating Pisâcha, looking like another Yama.

24. "I am a follower of Kubera, the friend of Rudra, and am a killer of even Yama. That is my brother (pointing to him).

25. "This hunt is for purposes of a pûja to Lord Vishnu. All this army and host of dogs are mine.

26. "I am come from the great Mount Kailas, the resort of all Bhûtas. Being a sinner I have become a Pisâcha.

27. "I was once ever abusing Vishnu; with a bell tied to the ears (that is the meaning of the name Ghantakarna), the name of Vishnu shall not enter me, so I thought.

28. "I attained unto the Lord of the Kailas abode, the Lord of the Bull flag. Him I ever serve, the great Lord S'iva.

29. "The Lord was well pleased with my service and said, 'Choose a boon.' I chose the boon and prayed for liberation in the presence of the devas.

30. "The three-eyed Lord said in response to my prayer, 'Vishnu is the giver of liberation unto all.'

31. 'Go thou to Badiri and do service unto Vishnu. Get liberation from Him in the hermitage of Nara-nârâyana.'

32. "Thus informed by the Deva of devas, the Lord of the trident, I came to know that Govinda of the Eagle flag is supreme."

A. NILAKANTA SHASTRI.

Reviews.

OUR MAGAZINES.

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30. "The three-eyed Lord said in response to my prayer, 'Vishnu is the giver of liberation unto all.'

31. 'Go thou to Badiri and do service unto Vishnu. Get liberation from Him in the hermitage of Nara-nârâyana.'

32. "Thus informed by the Deva of devas, the Lord of the trident, I came to know that Govinda of the Eagle flag is supreme."

A. NILAKANTA SHASTRI.

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"Faces of Friends" introduces a portrait of Mr. Claude Falls Wright, with a short biography.

"Re-incarnation in Judaism and the Bible" puts forward some well-known passages to good purpose, and those who would pursue the lines of enquiry opened by the article, should study the voluminous work of Maimonides called "A Guide to the Perplexed."

Theosophical Siftings.—No. 16 of Vol. VI contains "Man and his Creators," by Charlotte E. Woods, F. T. S., and "Epidemics from a Theosophical standpoint," by P. M. Johns (reprinted from the *Theosophist* of January 1893).

The first of these papers is a digest of the teachings of the "Secret Doctrine" upon the subject, and gives evidence of careful research and study. Miss Woods divides her subject under three heads; 1st.—The position occupied by man in the Universal Scheme; 2nd.—Of what he is composed; and 3rd.—Who made him. The writer is careful to keep the discussion of the subject to the question of *how* to the entire exclusion of *why*, which latter, as rightly remarked, "will ever remain for us, on this plane, at all events, an unsolved question." The conclusions under the above three heads are concisely stated as follows:—

"Man, in his totality, is the One principle, the Divine Manas. The Universe is Divine Man in various stages of differentiation and advancement."

"The (seven) divisions of the One are, in reality, but three,—Spirit, Soul and Body."

"The Lunar Pitris...clothe it (the Monad) with their own astral bodies, thus forming the basis of the physical line of evolution. The Dhyâni of the earth or elemental forces, build around these astral forms a physical body."

"Then come the Agnishvatta Pitris, the highest group of the creative hierarchy, who endow the form with mind...So man becomes a divine self-conscious entity, &c."

The Theosophic Thinker.—Vol. II, No. 7, contains a good article on "The Yogic Life;" an abstract of Mrs. Besant's work at Bankipur; and an informing letter on "Sanyâsam according to the Gîtâ."

Lotüs blüthen.—No. 17 contains "Mohammedan Wisdom," an abstract from the *Masnavî* of Sheik Abû Ali Qualander; a continuation from "Magic, White and Black," of Dr. Franz Hartmann, on the subject of "the True and False." "The Ghostly Death" essays to answer the question, "What shall be said of me when my body falls to dust and ashes?" "Scraps" (*kleinigkeiten*) contains some useful notes on Theosophical items. The number concludes with a translation of Gyanendra Chakravarti's paper read before the Chicago Theosophical Congress.

Sophia.—No. 2 of the 2nd year continues the translation of "Death— and After?" followed by a good article on "The Symbolism of the Cross," by M. Trevino. Six pages are devoted to news and notes relative to the Theosophical movement, not the least important being the publication of the *Antahkârana*, by the Barcelona Branch of the T. S. Our Spanish brothers are determined that Theosophy shall have a hearing in their country.

Luz.—No. 8 increases upon the volume of its predecessors, the present number containing 34 pages. There is moreover a good deal of worthy material in it; chief in this respect being the article on "Proofs of Re-incarnation," by Florencio Pol, the subject being treated in seven sections, with an introductory sketch.

The Vāhan.—No. 7 of Vol. III, deals with the question as to whether Consciousness is a Universal Spirit-Substance similar to Electric ether and productive of consciousness in us by acting on the brain substance. The question is a mere invitation to a little mental gymnastics, and while "P." answers in really eloquent language, he deals more with *post-mortem* states of consciousness than with the question. "J. C. S." rightly points out the confusion of thought in the question which practically means 'Does Consciousness cause itself?' The "use to others" of "remembering one's past lives" is next put to the question, and while all agree that, as an experience personal to the subject it cannot advantage others, some go so far as to question the utility of such an experience to the man himself! To put it another way, we might say in criticism of this position, 'Of what use is memory?', for clearly between the experience of successive days and lives there is only a difference in the time interval. The cognising Ego is the same in both cases. And then, again, what of the doctrine itself, if no one had ever been able to certify to the truth of reincarnation? Man sketches his theory with mere carbon-dust, but Nature graves it with the diamond. The same means in different forms; but "of what use the record?" asks the *Vāhan*. A question as to the "alleged mysterious potency of sound" calls forth a lot of very useful and interesting facts relative to destruction of bodies by rhythmic vibration, which should be read with attention. The Editor's information is particularly to the point.

Another question of less interest is put as to the reasonableness of the expression "Nature's failures."

The Forum.—No. 55 takes up the question of the necessity for the "dualistic" theory; and the answers betray an extreme amount of sophistry if nothing else, the Editor remarking that "it is not a fact that a quality or an object has meaning only by contrast with its antithesis. Contrast heightens the meaning, gives it a stronger background, but does not create it." Well, at the back of Good and Evil there is being; at the back of the good man and the bad man there is feeling and thought; properties common to both; but contrasting in expression, and hence giving rise to "qualities." So nothing exists for us save in our consciousness, which underlies all experience; and neither good nor evil nor any of the "pairs of opposites" are independent of it, *i. e.*, self-existent. There is no such thing as goodness, beauty, truth, &c., apart from the man, *manas*, in whom these properties originally are, together with their opposites. The mind first produces and then cognizes. If you argue away the "pairs of opposites," you will find their germs still in yourself.

K. H. gives an exceedingly lucid and thoughtful answer to the question as to the "loss of the soul." Memory as a purely physical faculty in relation to Devachanic experience is well spoken to by the Editor, who, by the way, points some wise distinctions between "extra-physical" and "purely spiritual states." The old question relating to the succession of *Manvantara* and *Pralaya ad infinitum*, 'what is the use of it all?', again appears. "If the past does not suffice to end the 'descent into matter,' can we expect the future to do so?", is the plaintive query. The question is dismissed as speculative.

OCCULT SCIENCE IN MEDICINE.*

Dr. Franz Hartmann's name is so well known in connection with occult literature that the publication of the present work is sure to meet with a wide welcome among Theosophists and others. The grasp of the work is indicated in the concluding paragraph of the Preface:—

“The present work is an attempt to call the attention of those who follow the profession of medicine to this higher aspect of science, and to certain forgotten treasures of the past, of which an abundance may be found in the works of Theophrastus Paracelsus. Many of the ideas advanced therein, old as they are, will appear new and strange; for everyone is familiar only with that which is within his own mental horizon and which he is capable of grasping. The subject treated is so grand, unlimited and sublime, as to render it impossible in a limited work of this kind to deal with it in an exhaustive manner; but we hope that what little has been collected in the following pages, will be sufficient to indicate the way to the acquisition of that higher mystic science, and to a better understanding of the true constitution of man.”

The author divides his work into 5 chapters; (1.) *The Constitution of Man*; (2.) *The Four Pillars of Medicine*; (3.) *The Five Causes of Disease*; (4.) *The Five Classes of Physicians*; and (5.) *The Medicine of the Future*.

In the first chapter a notable feature is the planetary symbolism of the sevenfold constitution of man. The second chapter deals with the qualifications necessary to the true physician, which, according to Paracelsus, include a knowledge of Philosophy, Astronomy, Alchemy, together with the virtue (power) necessary to apply these. The wisdom of Paracelsus is shown in an apt quotation, a part of which we feel constrained to reproduce:—

“He who can cure disease is a physician. Neither emperors nor popes, neither colleges nor high schools, can create physicians. They can confer privileges and cause a person who is not a physician to appear as if he were one; they can give him permission to kill, but they cannot give him power to cure; they cannot make him a real physician if he has not already been ordained by God... To know the experience of others is useful to a physician; but all the learning of books cannot make a man a physician, unless he is one by nature. Medical wisdom is only given by God.”

In Ch. III we have the five causes of diseases recognized by Paracelsus stated in a clear and philosophical manner. Similarly in the following chapter the different orders of true physicians are set forth, and their methods explained and compared. The concluding chapter is written in a spirit which accords entirely with the convictions raised in the reader's mind by perusal of the preceding pages, and much of it is truly eloquent; as on pages 94 and 98, where the author speaks with an enthusiasm befitting the ardour of his belief in the sacred Art; and the hope of its ultimate reconstruction upon a true and catholic basis in the world is reasonably and conditionally presented. Those who are not in possession of the now rare Latin edition of the works of Paracelsus, will find in Dr. Hartmann's book a valuable if inadequate substitute.

* By Dr. Franz Hartmann, M. D., London: Theosophical Publishing Society, 7, Duke St., Adelphi, W. C.

SOUL AND BODY.*

This is a small brochure in English explaining the existence of soul and body, and their functions. It refutes the theory of the Atheists that there is no soul other than the body, and that of the Christians, who assert that each soul is created and for only one earth life, either to be damned and saved by God. The arguments are very logical, and the author's erudition in the Sanskrit language and its literature has enabled him to prove his statements by apt quotations and sound reasoning. A study of the book is worth the attention of all intelligent and intellectual men who take interest in scientific and philosophical discussions and researches.

BA'L MITRA.†

The "Young Man's Friend" in Hindí, a copy of which has been sent for our inspection, seems to be a useful magazine devoted to an account of the lives of some of the great people who, in one or another department of teaching, have done much to help young India to build up an ideal of Manhood. Among them, Mme. H. P. Blavatsky holds a prominent place. Woodcut portraits embellish the short biographies contained in the magazine, which greatly adds to its attractiveness.

Theosophy in all Lands.

EUROPE.

LONDON, *February* 1894.

We have started a "Secret Doctrine" Correspondence Class at Headquarters since I last wrote, at least our General Secretary has, but I fancy that Mrs. Cooper-Oakley will do a good deal of the actual work, as our brother Mead's time is already well filled. The idea is that of setting definite subjects for study, with full references given; and then, if the plan works well, an examination paper about every three months. I should say the plan ought to work very well, for real students, who can give the necessary time to the matter, which so many unfortunately are unable to do.

Mr. Kingsland has been working up the Llandudno Centre, and gave a capital lecture there a short while ago, on "Scientific Aspects of Modern Theosophy," under the auspices of the Llandudno Literary, Scientific, and Debating Society, of which our brother is a Vice-President. The papers give a very good report, in which I observe that one parson moved a vote of thanks to the lecturer, while another seconded the motion!

Mrs. Oakley has been lecturing at the Ramsgate and Margate Centre, and reports most favourably of the real and intelligent interest shown in Theosophy by her audience. The Centre seems in a fair way to develop into a Lodge; they hope to arrange for a lecture by Mrs. Besant on her return from India in April.

The Bow Club gave a grand Xmas-tree treat to about 180 poor children last month, when each child left with an armful of treasures, after a "sumptuous repast" of cake, coffee, bread and butter, and sausage rolls. Friends

* By Pandit C. R. Srinivasa Sastriar, Editor of the "Brahma Vidyá." Brahma Vidyá Press, Chidambaram. Price one anna.

† Poona : Ananta Vámana Varave.

were most kind in sending clothing and toys ; and I believe about 900 Xmas cards came in—and went out again—in response to Mrs. Lloyd's appeal.

I have just received an advance copy of the Dublin Lodge Syllabus of Discussions for March, April, and May. The list is a very interesting one, opening with the fascinating title of "The Founding of Utopia," selected by Miss Lawrence, who, by the way, has been most successful with the Dublin Press in getting several papers to insert accounts (which she writes) of the Lodge meetings and discussions. I believe this was accomplished by personal visits on Miss Lawrence's part to the Editors of the daily and weekly papers.

The North of England Federation T. S. held their third Conference at the Memorial Hall, Manchester ; over 40 members were present, and our General Secretary, who opened the proceedings with a short address. I see that the original Secretary, N. E. F. T. S., has resigned, Miss Shaw, of Harrogate, having been unanimously elected in his place. The next Conference, by the way, is to be held at Harrogate.

Holland and Sweden both send good reports. In Sweden a Theosophical Pub. Co. (Ld.) has been established in Gothenburg, three members having taken upon themselves the responsibility of the business, *viz.*, Messrs. Sjöstedt, Hansen, and Hedlund ; and their first issue is to be "Reminiscences of H. P. B. and the Secret Doctrine." In Holland, lectures from Bro. Fricker and Mme. Meuleman have been *asked for*, the former having been invited to address Socialists, at the Hague, where the Chairman was a devoted Theosophist.

* * * * *

Some one sent in the other day a curiously suggestive cutting from the *Author*, a journal edited by that highly respectable philistine, Walter Besant. The cutting is just a few lines of verse headed "Life," and signed Ruth Ward Kahn.

" As the chemist burns a dainty flower,
And then from its dead ashes raises
A spectrum of it, as it was in life,
So restless spirits, when their cloak is old
And hath decayed, and scattered to the winds,
Take once again the shape they loved so well,
And this is immortality ;
For lo, we never die, but pass
From body into body, form to form,
Until, at last, cleansed of each sin
And fault, and defect dire,
We pass from earth up to a region higher,
And go to dwell for ever with our God."

The thoughts, as you will observe, are not cast in a specially elegant or beautiful mould ; still, there they are, and I can but suppose Mr. Besant doesn't know what it all means, or that it spells reincarnation !

" Buddhism in Paris," and " Theosophy in France" are the headings of two paragraphs which I saw in recent copies of the *Echo*. In the former Horion-Toki, the Buddhist priest who attended the Chicago Congress, and who is now in Paris, is alluded to, which takes the paragraphist on to citing well-known names, men who "favour" Buddhism, foremost among which is, of course, that of M. De Rosny. "He is a firm believer in reincarnation," we are told, of which he is reported to say that "it is but a hypothesis, but what is certain is that our being continues. Unless it is so, there seems to

me to be no logic in the universe. I do not seek to impose my doctrines. I think it wrong to convert. I do not pretend to teach truth, only to show the way. *Everyone ought to find his own doctrine within himself*—to be his own priest." So far so good; and the *Echo* has an enormous circulation. "Theosophy in France," tells us that the T. S. "counts some three hundred members in Paris, presided over by M. Jean Matheus, who is really M. Arthur Arnold, known to letters as A. Mathey." Then follows the gist of an interview with him published in the *Figaro*, in the course of which he delivers himself of a good many interesting facts, all of which are more or less familiar to us, and need not therefore be repeated here.

In an old (Dec. 29, 1893) copy of the *Church Times* which I came across the other day, I found a most extraordinary letter purposing to have been written by a Maori, and which the correspondent who sent it to the *Church Times* considers to be "one of the most painful and terrible indictments against our modern 'civilised heathenism'" which he has ever read. The Maori sets out plainly enough the history of the establishment of Christianity—so called—among his people, and their immense surprise and perplexity on finding such a flagrant contradiction between precept and practice on the part of those who sought to introduce an alien religion. Above all were their minds confused by the teachings of the various sects of Christianity which followed each other in New Zealand, and who each proclaimed that they alone held the right interpretation of the scriptures, all the rest being in error, and in danger of "eternal damnation." Finally the poor Maori concludes his letter as follows:—

"Can ignorant Maories be blamed for luke-warmness in the service of God, whose existence one of his ordained ministers tells them no man in Christendom can prove? I sometimes think, Sir, that my children would have had a better chance of developing into honourable men and women, and would have had a better prospect of happiness when the time comes for them to enter the unseen world and meet their Maker if, like the first Maori King (Potatu), I had refused to make an open profession of your Pakeha* religion till, as he said, '*you had settled among yourselves what your religion really is*'. Better, I think, the real belief in the unseen spiritual world which restrained my forefathers than the make-believe which the Pakeha people have asked us to substitute for it."

The whole question is, I think, admirably summed up in the sentence I have italicised, and may well make Christian nations "pause, and think," in their ignorant and misguided efforts at "converting the heathen." That they are, some of them, beginning to do so is exemplified in an article on "Zoroaster and the Bible" in last month's *Nineteenth Century*, by the Rev. Dr. L. H. Mills, who points out the uselessness of Christian apologists endeavouring to prove that the Jews learned nothing from other nations—nothing, that is, of a religious nature. Dr. Mills then proceeds to prove that the Zoroastrian doctrines must have had a very decided effect in moulding Jewish notions on Immortality. "Surely no one," he says, "will look askance at the happy fact that not only a small nation to the west of the Jordan held to those great truths on which rest our hopes beyond the grave, but that the teeming millions of Persia also held to them in successive generations. These considerations entitle this ancient lore to our veneration and investigation." And as Dr. Mills points out that the doctrine of Immortality only appeared as a Jewish tenet *after* the captivity, the inference is obvious.

* *i. e.*, European.

Professor Lombroso has been experimenting hypnotically on criminals, and recounts some of the results he has obtained, in an interview with Herr Otto Eisenhitz, which interview is duly recorded in a recent issue of *The Sun*. I mention it, not so much on account of the experiments and their results, as because the Professor admits that there *are* certain things which he has seen in the course of them, and which he confesses himself absolutely unable to explain, as he says :—

“Among the manifestations which are utterly beyond my comprehension, and which baffle the most advanced scientists, are the fourth dimension and the undeniable fact that after the death of a person the body, for a time at least, continue its functions. There is a hidden force of which we know absolutely *nothing*.”

Quite so, Professor, but it does not by any means follow that because you and your kind do not, therefore nobody else does! That reminds me of a rather amusing article on “Superstition and Fact,” by Andrew Lang, in a recent number of the *Contemporary*. He blandly lays down the law upon matters which he can only have very imperfectly investigated; but concludes by saying that the chief reason for believing that an accepted extension of human faculties may be imminent is this :—“A certain set of phenomena, long laughed at, but always alleged to exist, has been accepted. Consequently the still stranger phenomena—uniformly said to accompany those now welcomed within the scientific fold—may also have a measure of fact as a basis for the consentient reports.” Which is vastly entertaining, but as much as could be expected from Andrew Lang, I suppose.

A. L. C.

INDIA.

Having been assured of the unreliability of all newspaper reports concerning Mrs. Besant's tour, and particularly of her own words and actions, we have decided to rely for our monthly budget of news upon the official reports of our Branches only, and such information as comes to us from uniformly reliable sources. Our news therefore will be considerably curtailed, but as we understand Col. Olcott intends to contribute something to these pages about the tour, the omission in this place will not be a serious matter.

In one of our late communications we notified the change of address of our Bombay Branch from the old rooms in Church Gate Street, to the more commodious premises at 37, Hornby Road, Fort; but at the time we were unable to say anything as to the conditions under which this change had been made. From official information received, it appears that Miss Henrietta Müller has placed at the disposal of the Lodge, rent-free, one large hall and a room on the fourth floor of the premises, to be used for any legitimate Theosophical purposes.

The situation of the new premises is more commanding than that of the old ones, and in every way better adapted to the ever-increasing needs of an active Branch like that at Bombay; and for this reason we have to thank Miss Müller for her generous action.

At Meerut, and also at Muttra, an Aryan Boys' Association was instituted under the auspices of the President-Founder of the T. S.

The Lahore Branch has been much benefitted by the visit of Mrs. Besant and party, five new members from the cultured classes having joined, of whom one is an Editor of a journal and the others holding honourable public positions as College Professors and Pleaders.

Babu P. N. Sinha has begun his tour of inspection, and as a result, the sometime inactive Branch at Arrah has been re-organised. He has received an invitation from the Darbhanga Branch, who have kindly undertaken all expenses in connection with the visit; so that in Behar, at least, the Theosophical prospects are good.

Bro. Raghunandan Prasad Sharma of Mozufferpore is engaged in writing a pamphlet in Hindî for the use of the vernacular public, and has sent out circular notices to all Branches in Behar offering to supply copies for distribution.

So here a little and there a little, by the active coöperation of our devoted members, the work of spiritual revival in India goes slowly on like bread in the making, Theosophy being that "little yeast which leaveneth the whole lump"!

Judge Srinivasa Row's admirable commentary on "Light on the Path" is now out of the Press; and subscribers will be supplied forthwith. The work of publication was originally undertaken by the Indian Section of the T. S. and edited by its officers, but it has now been taken over by the *Theosophist* office, which will hereafter execute all orders for the work.

Last year it was decided to supply the members of the Section from time to time with publications of matter which might be of use to them in their studies. The first work undertaken in this direction was the issue of a somewhat bulky pamphlet entitled "Gleanings from the Secret Doctrine," which was reprinted from the pages of *Lucifer*. Our second publication in this Department will be in the hands of the members of the Section almost as soon as this notice appears in print. It consists of an Edition of the *Tao-teh-King*, or the "Book of the Path of Virtue," of Lao-tze, the Chinese mystic and philosopher who was a contemporary of Buddha, and the version is from the busy pen of Mr. Old, who has written an Introduction and an Essay upon the doctrine of the Tao to supplement the text. Mr. Old is of opinion that only two works in existence come near to this one in philosophical depth and subtlety of wit, viz., the *Bhagavad Gîtâ*, and the *Dhammapâda*, so that its free publication to the Section will, we hope, be of much use.

AUSTRALASIA.

Dunedin Lodge.—The first annual meeting of this Lodge was held on the 15th January, when the following officers were elected for the current year:—President, Mr. G. Richardson; Secretary, Mr. A. W. Maurais; Treasurer and Librarian, Miss L. M. Stone.

Sydney T. S.—Since we moved into our new quarters at the commencement of the year, the meetings have, as we anticipated, been very much better attended.

At the lectures there is an average attendance of about forty, at the Sunday readings we have about thirty-five. The lectures are fortnightly and the Sunday meetings weekly.

The last lecture was given by our President, Bro. Geo. Peell, and of which the following is a report from the *Sydney Sunday Morning Herald*, of the 15th February:—

THE ANTEDILUVIAN WORLD.—In the hall of the Theosophical Society, Margaret-street, last night Mr. Geo. Peell, F.T.S., delivered a lecture on "The Antediluvian World." There was a fairly large attendance. Mr. T. H. Martyn, F.T.S., presided. The lecturer, in the course of his address, gave an account, drawn from Plato, of

the lost continent Atlantis, and then examined briefly the other evidence pointing to the existence in times long past of this continent. He touched lightly on the existence of Lemuria, the third of the seven continents in the Theosophic series—Atlantis being the fourth—and then concluded by describing at some length the personal appearance and customs of the Atlanteans and the Lemurians. A discussion followed the reading of the paper.

The Branch Membership has not greatly increased of late, the Membership standing at 51.

It may be well to point out that in the Annual Report of the T. S. for 1894 the address of the Sydney T. S. is given as at 16, Bond Street; whereas at the beginning of the year, as above stated, we moved to our present quarters, the address of which is 42, Margaret Street, Wynyard Square. The Hon. Sec. of the Branch for the present is Mr. Chas. D. Carver, who succeeded Mr. E. W. Minchen.

CUTTINGS AND COMMENTS.

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

Prof. Karl Pearson, the well known author of the *Science and Monte Carlo*. “Grammar of Science,” contributes an able and exceedingly interesting article to the February number of the *Fortnightly Review* on the so-called laws of chance, in connection with that form of gambling known as roulette, so extensively practised at Monte Carlo. Strange though it may appear, the Professor concludes, after a careful consideration of recorded statistics, that Monte Carlo roulette, “if judged by returns which are published apparently with the sanction of the *Société*, is, if the laws of chance rule, from the standpoint of exact science, the most prodigious miracle of the XIXth century.” From which we gather that the result of Mr. Pearson’s observations, putting on one side the supernatural, is the alternative that “the random spinning of a roulette manufactured and daily readjusted with extraordinary care is not obedient to the laws of chance, but is chaotic in its manifestations.” Truly, as Mr. Pearson says, “It is not an exaggeration to say that such a conclusion is of the very highest moment for science,” for if it can be again proved by independent testimony that the colour runs of roulette do not obey the scientific theory of chance, “then science must reconstruct its theories to suit these inconvenient facts.” Our scientists therefore in regard to this particular question will have to decide that the roulette wheels of Monte Carlo are not accurately enough, or are perhaps *too accurately* adjusted, or, on the other hand, call in the aid of the Supernatural to furnish them with causes in explanation of the eccentricities of the laws of chance.

A discussion is being carried on now among Egyptologists as to the lid of the coffin of King Men-
The builder of the Third Pyramid and his coffin. Kau-Ra of the fourth dynasty, B. C. 3633. Herr Sethe contends that the coffin lid in question is not the original, but a substituted one, probably dating from

about B. C. 700. This position Mr. J. H. Mitchener, F. R. A. S., who is also, we believe, a member of the Theosophical Society, vigorously combats on philological grounds in the February issue of *Knowledge*. Mr. Mitchiner observes that :—

“Philological study of all ancient languages reveals that among primitive peoples, however much divided by racial and climatic conditions, the representation of ideas invariably follows one common course of development. First, objects are depicted, then sounds are depicted, and ultimately an alphabetical system is evolved.”

Now the German Egyptologist's argument was that the lid on the coffin being ideographic, it must necessarily be of later date, for he asserts that the early texts are very deficient in ideographs. This Mr. Mitchener controverts, and the general question arises, “At what date in the distant past are we to ascribe to the Egyptians a system of pure picture-writing, of writing such as the primitive symbols of the Mexicans?” This date Mr. Mitchener concludes, we shall never be able to estimate, for, “of the four thousand years during which we are able to study the Egyptian records, we find that literature, like art, was constantly fluctuating; it was of decadence being followed by intervals of revival. At some periods the Scribes attempted to discard the use of ideographs, yet there appears to have been a constant, almost persistent, tendency to revert to the principles of the old system.” Ideographs too, we learn, were sometimes omitted or inserted in an apparently arbitrary manner, and for the sake of harmony of appearance vertical forms were substituted for horizontal. Mr. Mitchener ultimately argues that Herr Sethe's attempt to erect “an important hypothesis on the bare retention or omission of ideographs in a solitary inscription, or even from a host of inscriptions of any particular period of Egyptian history, seems to be rash to the last degree.”

Though not able quite to appreciate the merits of the arguments on either side, we once more draw attention to the needs for both Egyptologists and Orientalists to exhaust all possible explanations before coming to these conclusions. The history of both Egypt and India will require much re-reading before it is understood.

An interesting find. We extract the following from *Chambers' Journal* :—

“In the year 1890, Professor Flinders Petrie examined in South Palestine a remarkable mound called Fel-el-Hesy, and he stated his belief that this place would prove to be one of the most important finds in the history of exploration. This surmise proves to be correct, and Mr. Bliss, at a recent meeting of the Palestine Exploration Fund Committee, described its most interesting feature. This is an iron furnace with air passages so arranged as to give the advantages of a hot blast. If this theory be correct, we have before us the strange spectacle of a process which was credited to Neilson and patented in 1878, being known and worked fourteen-hundred years B. C.”

A recent issue of the *Madras Mail* contains a lead-*H. P. B. on* erette on a forthcoming translation of another of *the Nilgiris*. Madame Blavatsky's Russian writings. The work in question, we are informed, "deals entirely with Madras, centering round strange tribes of the Nilgiris with the Todas at their head." The following word-painting of the well-known Cairn Hill near Ooty exhibits Madame Blavatsky's descriptive ability in a strong light :—

"Try to imagine the picture I am going to describe. Let us ascend the hill, nine thousand feet above the level of the sea,—which can be seen far, far away, like a thin blue thread of silk on the Malabar Coast; before us spreads a panorama at least two hundred miles in diameter, a shoreless ocean of green, pinkish, and blue hills; of smooth or rugged rocks; mountains of the most whimsical and fantastic outlines. A blue-green ocean, sparkling under the brilliant rays of the tropical sun, restless and covered with the masts of ships already sunk or sinking. The ocean we sometimes see in the shadowy land of our dreams. Turn to the north. The Nilgiri chain, growing out of pyramidal Telamali in the western ghauts, looks at first like a gigantic bridge, fifty miles long, and then rushes headlong onward, jutting out in huge projections and stairs, deftly avoiding gaping precipices on both sides, and at last reaching the rounded forms of the Mysore Hills, wrapped in velvety greyish mists. Here the monster bridge breaks to pieces against the sharp rocks of Paikar, dwindling down to mere boulders, and at last transformed into a mad mountain-stream of stone, frenzied with the impotent desire to overtake a swift, bright river that hurries away from the bosom of the mother-mountain."

The following summarises Madame Blavatsky's opinion of the Nilgiris :—

"No! it is not easy to forget the Nilgiris. Here mother Nature, gathering together her scattered powers, playfully exhibits in turn all the products of the zones; sometimes rising to strong energetic activity, sometimes sinking into weariness and forgetfulness. I have seen her somnolent in all the glory of her bright ardent southern beauty; called to sleep by the accordant melody of all her kingdoms. I have met her also in her other mood, when, as if moved by fierce pride, she reminded us of her unfathomed powers by the colossal plants of her tropical forests and the deafening roar of her giant animals. One more step and she sinks down again, as if exhausted by her supreme effort, and falls to sleep on the soft carpet of northern violets, forget-me-nots, and lillies of the valley. There she lies, our mighty mother, mute and motionless, fanned by the sweet breeze, and the tender wings of magically beautiful butterflies."

The commercial spirit of the American nation does
Business not stop at the piracy of every work of original
on the thought copyrighted in England, but even extends
Borderland. its operations into fields which, by any but an American Spiritualist, would be regarded with some feelings akin to reverence, if only out of respect for the devout aspirations of all sincere truth-seekers.

The following cutting from an advertisement column in our American paper will suffice by way of example :—

BLUE BIRD.—Engineer of “night express” running between darkness and dawn, will show illuminated faces in headlight of freedom, ring the bell at each crossing, place signal lights along the tangled trails of business and pleasure, give her photograph to all on her train, with magnetic poems from *souls' mate*, naming each Indian guide, with notes of the “Wild Bird” heard in every heart of progress. Inclose one dollar, name, age, complexion and address.

OBSESSION :—Persons, and places of any description, freed from obsessing spirits and influences through the occult powers of—.

The Colour Cure. The following report of an alleged discovery is new only in its application to the cure of that virulent disease, small-pox. Anyone who has carefully studied the works of Dr. Babbitt and others, will have been prepared for even a wider and more varied use of the “Colour-cure” than is shown by the present record. Yet the report is of interest as showing that the road is opening up for a more systematic series of researches in this direction than has hitherto been accorded by the medical faculty in the West, if we except Dr. Babbitt in America, Major Pleasonton, and Dott. Albertini, whose work in the direction of establishing the curative properties of coloured lights has been far more extensive than is generally known to the work-a-day world.

A very interesting and highly important experiment is being made these days in the Riverside Hospital on North Brother Island under direction of the Board of Health.

It is nothing more nor less than an attempt to cure small-pox by redlight.

The thing has just been done, and most successfully, in the city of Bergen, Norway. New York is to have the honor of being the second city that makes a practical application of a scientific principle long known, but not understood, but which, when fully proved, will make a distinct epoch in medical practice.

Hundreds of years ago, along in the dark Middle Ages, doctors knew from accidental observation that small-pox, then a plague which devastated whole countries, killing half their infant life, season after season, ran a comparatively harmless course when treated in absolute darkness. However, such treatment was most difficult, and when scientific methods began to obtain it was entirely discarded as an old superstition. The reason was not then understood. It has only come to be understood very recently, through some experiments made at the City Hospital in Bergen by Dr. Lindholm, guided by the precepts and studies of Dr. Finsen, a Norwegian expert in skin diseases of great repute.

Dr. Finsen demonstrated that the chemical rays in the sunlight had a damaging influence upon the skin, and that, in fact, sunburn was simply an effort of nature to protect the cuticle against them.

He showed that the ill influence of these chemical rays was felt particularly in skin diseases, and that, this being so, it would only be necessary to exclude them, not to shut out the light entirely, to give relief to the patient.

His conclusions were put to the test by Dr. Lindholm, who fitted up the small-pox ward in his hospital with red curtains.

The result was reported in a recent issue of the *New York Medical Journal*. The ultra-violet rays of light were shut out, the report says, of a room in which twenty small-pox patients were treated, ten of them being non-vaccinated children. Complete success attended the experiment.

All the patients recovered, though they were all severely attacked. The eruption dried up shortly after its appearance: there was no fever of maturation and the patients recovered soon with few scars.

The dreaded pitting was avoided.

Dr. Cyrus Edson, the Medical Health Commissioner, had read of and followed the experiment with great interest. As soon as the results at Bergen were reported, he decided to try the experiment here.

There is at present a daily average of twenty cases of small-pox in the Riverside Hospital. The present census shows nearer thirty.

The leper's cottage, so called from the fact that it was built for and occupied by the solitary leper on North Brother Island for a long time, was fitted up at first for the experiment. Window panes of rich red glass were put in, and the lamps in the room was furnished with a chimney of the same ruddy hue, making it look like the dark room of a photographer developing his plates. The principle that underlies the experiment is, in fact, exactly the same as the one the photograph applies. The leper's cottage proved too small, however. It had room only for a single patient. Before the glazier was quite through he got another and bigger job.

Dr. Edson gave orders to have one of the new pavilions on the southwest side of the Island made lurid, too, and the work was begun at once. It will be finished in a very few days.

There will be room in the pavilion for ten or a dozen patients, and as many as it will hold will be promptly transferred thither from the older wards.

As in Bergen, the severest cases will be chosen for the test and a most minute record will be made of the results as they are obtained.

Dr. Edson went to North Brother Island last Sunday to discuss the matter thoroughly with Dr. Hubbard, the resident physician of the Riverside Hospital, and interested him greatly in his experiment. The doctor of the new medical visiting Board which was appointed seven months ago from among the experts at the colleges to give their students an opportunity of attending a real small-pox clinic, are likewise thoroughly interested.

It was from this Board that suggestions like the one now to be tested were expected. That it came from the Health Department instead, proves it again to be fully abreast of, if not ahead of, the profession at its best.

It was the Bureau of Bacteriology, scarce four months old, under Dr. Herman Biggs, which settled the old dispute about membranous croup by proving it to be diphtheria.

It remains for the Riverside Hospital service to demonstrate that small-pox can not only be successfully treated, but fairly cured by the simple expedient of putting red glass in the hospital windows.

"It is a most interesting experiment," said Dr. Edson, speaking of it to-day, "and we are looking forward to the results with impatience. No harm can possibly come of it, and great good may, and probably will, be gained."

SUPPLEMENT TO THE THEOSOPHIST.

APRIL 1894.

T. S. FINANCIAL STATEMENT.

I beg to acknowledge with thanks the receipt of the following donations and subscriptions since the 20th February :—

SUSPENSE ACCOUNT.		RS.	A.	P.
Madura Branch T. S., per Mr. P. Narain Iyer	...	37	0	0
Madras Branch T. S., per Mr. C. Sambiah (part payment of Rs. 30, subscribed)	... ..	10	0	0
Mr. C. Sambiah (<i>Mylapur</i>)	... ..	5	0	0
American Section T. S., per Mr. Wm. Q. Judge \$ 289-80 for £ 59-10-2	... ..	1,001	13	10
Mr. Nagendranath Gupta (<i>Cuttack</i>)	... ..	10	0	0
Excess on totals of T. S. Account Balances to date, transferred to Suspense Account	... ..	0	14	0
		<hr/>		
		1,064	11	0
Amount already acknowledged...		5,697	5	4
		<hr/>		
Total ..		6,762	0	4

ANNIVERSARY FUND.		RS.	A.	P.
Mrs. Willans (<i>Sydney</i>), Annual Dues of 1 unattached Member...	...	4	0	0
Rev. S. J. Neill (<i>Auckland</i>), Annual Dues of 2 Members	... ..	3	2	3
Mr. Elise Pickett (<i>Adelaide</i>), Annual Dues of 1 Member	... ..	1	11	5
Rev. S. J. Neill (<i>Auckland</i>), Annual Dues of 2 Members	... ..	3	6	10
Transferred from Head-quarters account to meet deficiency up to date of audit	... ..	30	4	6

HEAD-QUARTERS' FUND.		RS.	A.	P.
Mr. C. Sambiah (<i>Mylapur</i>), Donation	... ..	2	8	0
Mrs. Willans (<i>Sydney</i>), Entrance Fee of unattached Member	... ..	4	0	0
Rev. S. J. Neill (<i>Auckland</i>), Entrance Fees of 2 Members	... ..	7	13	9
Mrs. Elise Pickett (<i>Adelaide</i>), Entrance Fee of 1 Member	... ..	4	4	7
Rev. S. J. Neill (<i>Auckland</i>), Entrance Fees of 2 Members	... ..	8	9	2
Berhampore Branch T. S., Donation per Col. H. S. Olcott	... ..	100	0	0
Private gifts to Annie Besant, donated by her to Head-quarters*	... ..	316	0	0

ADYAR LIBRARY.		RS.	A.	P.
Mr. C. Sambiah (<i>Mylapur</i>), Donation	... ..	6	0	0

* Mrs. Besant, in addition to the Rs. 316 already acknowledged, received a gift of Rs. 500 from the Kumar Maharajah of Balarampur, making in all Rs. 816. She has divided this as follows :—

Head-quarters' Fund, Adyar	... ..	Rs. 316
Vernacular Fund	... ..	" 250
Towards forming N. W. P. Centre at Allahabad...	... ..	" 250
		<hr/>
		Rs. 816

The money given to the two last-named objects has been left in the hands of Mr. E. T. Sturdy.

WALTER R. OLD,
Actg. Treasr., T. S.

21st March 1894.

AUDIT

In compliance with the resolution of the Convention held in December 1893, we certify for the period from 26th December 1893 to 20th March 1894, and found them parties who received the payments and by accounts signed by Col. Olcott, the latter

We annex an Account Current of receipts and outlay for the period above

We suggest that ledgers for receipts and outlay under different funds be kept hold servants be supported by acquittance rolls signed by the parties concerned.

Account Current of the Theosophical Society for the

Particulars of Receipts.	By Cash.		By Transfers, &c.		Total.		Grand Total.	
	Rs.	A. P.	Rs.	A. P.	Rs.	A. P.	Rs.	A. P.
<i>Balance on the 26th December 1894.</i>								
Permanent Fund	21,016	4 3		
Anniversary Fund	81	9 3		
Library Fund	359	15 10		
Head Quarters Fund	598	2 9		
T. Subba Row Medal Fund	38	10 0		
Suspense Account	4,722	12 9		
							26,817	6 10
<i>Receipts from the 26th December 1893, up to 20th March 1894.</i>								
Permanent Fund	...	50 0 0	...	...	50	0 0		
Anniversary Fund	...	131 5 10	69 14 2	...	201	4 0		
Library Fund	...	1,503 13 0	...	...	1,503	13 0		
Head Quarters Fund	...	652 5 0	1,272 4 1	...	1,924	9 1		
T. Subba Row Medal Fund		
Suspense Account	...	2,039* 4 5	118 4 0	...	2,157	8 5		
H. P. B. Memorial Fund	1,400 0 0	...	1,400	0 0		
		4,376 12 3	2,860 6 3	...	7,237	2 6	7,237	2 6
Total...							34,054	9 4

* This sum includes annas fourteen found in cash in excess of cash account balance on the 20th March, 1894.

REPORT.

beg to report that we have carefully examined the accounts of the Theosophical Society. The several items of expenditure are supported by vouchers from the being only for bazaar purchases and for payments to officials and household servants. indicated.

up as was done till December 1892; and that the payments to officials and house-

period from the 26th December 1893, up to 20th March 1894.

Particulars of Outlay.	By Cash.		By Transfers, &c.		Total.		Grand Total.	
	Rs.	A. P.	Rs.	A. P.	Rs.	A. P.	Rs.	A. P.
Permanent Fund	...	...	...	...	...	...	...	...
Anniversary Fund	282	13 3	...	...	282	13 3	...	...
Library Fund	439	0 5	...	...	439	0 5	...	...
Head Quarters Fund	1,840	2 1	69	14 2	1,910	0 3	...	...
T. Subba Row Medal Fund	...	...	...	...	...	...	...	...
Suspense Account	118	4 0	2,790	8 1	2,908	12 1	...	...
H. P. B. Memorial Fund	52	12 0	...	...	52	12 0	...	...
	2,732	15 9	2,860	6 3	5,593	6 0	5,593	6 0
<i>Balance on the 20th March, 1894.</i>								
Permanent Fund 4% Government Paper deposited for safe custody with the Bank of Madras, in the names of Col. Olcott and V. Cooposawmy Iyer	...	...	...	...	21,000	0 0	...	...
In Current Account with Bank of Madras	...	...	...	...	5,973	4 5	...	...
<i>Post Office Savings Bank Deposits.</i>								
Permanent Fund	16	4 3	...	...	...	...	...	...
Anniversary Fund	8	9 3	...	...	...	...	...	...
Head Quarters Fund	15	0 6	...	...	...	...	...	...
T. Subba Row Medal Fund	28	10 0	...	...	...	...	...	...
Library Fund	0	10 3	...	...	69	11 3	...	...
Cash in the London and Westminster Bank, London, in the name of Col. Olcott £ 20-2-7 at Rs. 15-12-0 =	316	12 0	...	...	...	...	...	...
In addition to £ 7-3-7½ at Rs. 15-12-0 (in the hands of Mr. J. M. Walkins, for disbursement, on Library account	113	0 0	...	...	429	12 0	...	...
Cash in the hands of Col. Olcott	...	...	...	...	101	0 0	...	...
Cash at date in Stewards hands	...	...	...	...	282	7 5	...	...
Cash in safe—	...	...	...	...	...	...	...	...
Currency Notes	375	0 0	...	...	605	0 3	28,461	3 4
Coin	230	0 3	...	...	...	...	...	...
Total	...	...	...	...	...	...	34,054	9 4
<i>Details of balances in different Funds.</i>								
Permanent Fund	21,066	4 3	...	...	...	...	...	...
Anniversary Fund	0	0 0	...	...	...	...	...	...
Library Fund	1,424	12 5	...	...	...	...	...	...
Head Quarters Fund	612	11 7	...	...	...	...	...	...
T. Subba Row Medal Fund	38	10 0	...	...	...	...	...	...
Suspense Account	3,971	9 4	...	...	...	...	...	...
H. P. B. Memorial Fund	1,347	4 0	...	...	...	...	...	...
Total	28,461	3 4	...	...	...	...	...	...

C. SAMBIAH, }
R. BUNGA ROW, } Auditors.

THE ADYAR LIBRARY.

Acknowledgments of many valuable contributions to the Adyar Library, will appear next month.

EUROPEAN SECTION T. S.

9th January 1894.

I have much pleasure in informing you that a Charter was issued under above date to 7 members of the T. S. at Alicante, Spain, to form there a Lodge to be known as the Alicante Lodge T. S.

G. R. S. MEAD,
General Secretary,
European Section, T. S.

INDIAN SECTION T. S.

VERNACULAR FUND.

	RS.	A.	P.
Sir Romesh Ch. Mitter, Kt. (<i>Calcutta</i>)	50 0 0
Rai B. K. Lahiri (<i>Ludhiana</i>)	100 0 0
Countess Wachtmeister	200 0 0
W. Beale, Esq., Rhuji	10 0 0
Dr. Rakhal Ch. Sen (<i>Calcutta</i>)	3 0 0
Mrs. Annie Besant (with Mr. E. T. Sturdy)	250 0 0
			Rs. 613 0 0

THE ANNIE BESANT TRAVELLING FUND.

Dr.	Rs.	A.	P.	Cr.	Rs.	A.	P.
To cash received in subscriptions as follows:—				Nov. 10th } By expenses of			
				to } Ceylon & South			
In 1891	1,905	2	0	Dec. 27th } Indian Tour	606	3	4
„ 1892	381	0	0	Jan. 4th } Do. do. of			
„ 1893	2,324	9	8	to } Northern half of			
„ 1894	280	0	0	Mar. 24th } the Tour	1,295	8	10
				Remitted to Mrs. Besant to			
				London for passage money			
				and towards up-keep of Lon-			
				don Head-quarters during			
				her absence in India £150			
				@ Rs. 16-4-0 each	2,377	12	0
				By loss in selling Government			
				paper in the Bank of Madras	55	15	11
				Postage, Telegrams, &c.	102	7	0
				Total...	4,437	15	1
				Balance on hand...	452	12	7
Total...	4,890	11	8	Grand Total...	4,890	11	8

25th March 1894.

E. & O. E.

Certified as correct,
H. S. OLCOTT, P. T. S.

P. R. VENKATARAMA AIYER,
Treasurer, T. S.

NOTICE.

The undersigned begs that he may be immediately notified whenever any sums paid to himself or others on any account are unacknowledged.

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