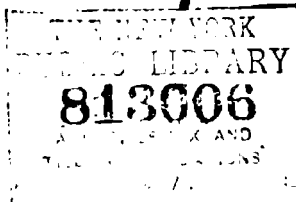


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THE THEOSOPHIST.

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THERE IS NO RELIGION HIGHER THAN TRUTH.

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

OUR SEVENTEENTH YEAR.

THE *Theosophist* continues on in its sober course from year to year, helping to make the permanent record of the Society and movement which it represents. Every fresh crisis that occurs makes it the more valuable, as having become the repository of more data for the future Carlyle who shall write our history. We have it upon apparently good authority that a resolution was lately adopted by the highest dignitaries of the Roman Catholic Church to have a close investigation made of our ideas and affairs. This means no more nor less than that our movement has become one of too much importance to be further ignored; a fact only too apparent in the infiltration of our ideas throughout modern literature and its influence on scientific research. Dr. Baradue, of Paris, an electropathic physician of wide repute, is bringing out a work on the Vital Force, the Akâsh, and Cosmic Matter, which promises to be most interesting and valuable. With a perfected photographic apparatus, he has actually succeeded in photographing, *in complete darkness*, many aspects of astral matter when affected by human vital action. It was my privilege to be shown the series of prints from these negatives which are to be engraved for the work, and I can only express my profound astonishment and admiration. I had it once more forced on my attention how much modern science is rushing towards our Eastern Vidya; almost as if the bringing of them together were being managed and controlled by overlooking intelligences. In due course, the discoveries of Dr. Baradue, and those, equally strange, of the eminent Colouel de Rochas—whose acquaintance I have also been so very fortunate as to make while in Paris, last month—will be described in the new volume of our magazine and make it specially interesting, to our Eastern friends. The "Old Diary Leaves" will run on as usual, and the narrative is now bringing us to the episode of the historical Simla visit, which, among other things, freed us from the police-watching of the Government of

India, and supplied to the jeering public the incidents of the buried cup and saucer, and the Tibetan letters found in pillows and trees.

To our old friends, who know so well that the *Theosophist* has never been managed as if it were a mere private property, I may permit myself to appeal for their help in increasing its circulation. Every new subscriber makes it more possible for me to support myself without having to look to others for help, and to be ready to keep the Head-quarters going, even at the most unexpected and disastrous crisis that could occur. The secession of the majority of the American Section, and the conversion of the *Path* into an adverse organ, seem to call for special effort on the part of loyal members to increase the circulation of the *Theosophist*, so that the truth about the Society may be made known, and the sad misrepresentations, now too much resorted to, be in some measure counteracted.

H. S. O.

OLD DIARY LEAVES.

CHAPTER XIII.

BY way of contrast to the pleasant experiences of the Ceylon tour, we had a terribly rough sea-passage from Galle to Colombo, and all of us were miserably sea-sick. We lay in Colombo harbour all the next day, the ship tossing about and the water so tumultuous that only a very few of our friends felt inclined to come aboard; but among these few was Megittuwatte. Our fateful number seven asserted itself as usual; our visitors numbering seven, the last boat to come off (bringing us a copy of the latest issue of the *Theosophist*) bearing that number, and our engines being started at 7-7 P.M. Another stormy night followed and we reached Tuticorin, our first Indian port, several hours late. Sorabji Padshah, of our party, left us here to continue on to Bombay by land; a wise precaution, as it turned out, for we had to face the S. W. monsoon all the way up the coast. On the 18th, we anchored off Porkat, the point where the coasting steamers land cargo during the monsoon season. A strange peculiarity of the spot is that the bottom consists of a sort of oleaginous mud which, when stirred up by the restless waves, rises to the surface and makes several miles of water as calm as a mill-pond: a proof which nature gives on a large scale, of the efficacy of the newly-tested system of calming the sea about a storm-tossed vessel and on the bars of exposed harbours, by pouring oil on the waves.

At Karwar, our zealous member, Mr. Narayan Bhatkal, came aboard, drenched to the skin, bringing offerings of fruits and flowers, and a handsome young Brahmin candidate for membership.

It amuses me to find a note in my Diary about our weights, as compared with those we took before starting. H. P. B. had gained 8 lbs., and turned the scale at 237 lbs. (16 stone 13 lbs.); I had lost 15

and weighed 170 lbs. (12 st. 2); Wimbridge had neither gained nor lost; Ferrozshah had gained 12 lbs.; and Damodar, the antithesis of H. P. B., was found to weigh only 90 lbs. (6 st., 6 lbs.), having dropped 6 lbs. of flesh, which he could ill-afford to part with!

It rained cats and dogs on the last day of our return voyage—as it had nearly every day; the decks were wet; the awning dripped from the great bags of water that formed wherever the ropes were at all slack; H. P. B. made absurd efforts to write at a table placed for her by the accommodating Captain on a couple of gratings, in a comparatively dry spot, but used more strong words than ink; her papers were so blown about by the gusts that swept the ship fore and aft. At last we entered Bombay harbour and in due course had the peace of solid ground under our feet. No other, however, for on reaching Head-quarters we found as pretty a moral storm-centre in action as any household could wish for its dearest neighbours: Miss Bates and Mme. Coulomb were at daggers-drawn, and all sorts of charges and counter-charges were poured into our unwilling ears by those two irate women. Miss Bates charged Mme. Coulomb with having attempted to poison her, and the latter paid her back in kind, I should have liked to sweep them both out with a broom, and it would have been an excellent thing if we had, as things turned out. But instead of that, I was called upon to arbitrate their differences, and sat judicially, listening to their absurd contentions for two whole evenings, and finally deciding in Mme. Coulomb's favour as regards the stupid poisoning libel, which had not a single fact to substantiate it. The real, the *teterrima causa belli*, was our having put the housekeeping into Mme. Coulomb's hands on leaving; Miss Bates not being satisfied with the responsible duty of sub-editorship, which we gave her. H. P. B. sat near while the arbitration proceeded, smoking rather more cigarettes than usual, and putting in an occasional remark, the tendency of which was rather to augment than allay the excitement. Wimbridge, who stood as Miss B.'s next friend, finally joined me in forcing the belligerents to consent to an 'armed neutrality' and the storm-cloud passed over for the time being. The next few days were fully occupied with literary work for the magazine, made necessary by our long absence.

Just before our return, our staunch friend Moolji Thackersay had died, and the Society thus lost one of its most willing workers. On the evening of August 4th, a Mahatma visited H. P. B. and I was called in to see him before he left. He dictated a long and important letter to an influential friend of ours at Paris, and gave me important hints about the management of current Society affairs. I was sent away before his visit terminated, and as I left him sitting in H. P. B.'s room, I cannot say whether his departure was a phenomenal disappearance or not. It was a timely visit for me, for the very next day there was a great explosion of Miss B.'s wrath against us two—against H. P. B. on account of a certain lady of New York, a mutual acquaintance, and against me for my decision in the quarrel with Mme. Coulomb. At a

moment when her back was turned towards me and she was abusing H. P. B., a note from the Teacher who had been to see us the previous evening, dropped from the air into my lap. On opening it I found advice given me as to my best course of action in the present difficulty. It may perhaps interest our late American colleagues to learn that the situation was discussed by the Master as though we were the T. S. *de jure*, and not merely a *de facto* body; the ingenious theory of these latter days having apparently failed to suggest itself to the members of the Great White Lodge!

The next day the split in our quartette began, Mr. Wimbridge taking sides with Miss Bates. Things began to grow unpleasant. The plan had been agreed upon to purchase a return ticket and send the lady back to New York; but this was subsequently rejected by her, after Mr. Seervai had made the necessary arrangements. On the third day we dined separately; H. P. B., Damodar and I, in her small bungalow, and Wimbridge and Miss B. in the dining-room, which we abandoned to them. Day by day things grew worse; we ceased speaking to each other at last; H. P. B. fretted herself into a fever: there was an *impasse* by the 9th, and on the 10th a complete separation between the two parties. The Coulobms moved from the adjoining compound into Miss Bates' quarters; she into theirs; Wimbridge retained his, in a small bungalow in the same enclosure with her; the door which had been cut in the dividing wall between the properties was bricked up; and two families were formed out of the original one. And how pitiful to think that this whole pother grew out of some contemptible feminine rivalries and jealousies; that it was utterly unnecessary and uncalled for; that no great principle was involved; that it might have been avoided by exercising a little self-restraint; and that, however little it might have mattered to us individually, it had a bad effect on the Society and cast a burden upon it which it had to stagger under for many a day. One bad result of it was that the seceders managed to gain the favour of one of the leading vernacular papers of Bombay, never very cordial to us, and it used its columns to abuse the Society and Theosophy in general with a bitterness which, so far as I know, has been exhibited down to the present day.

Before the separation I had successfully used my personal influence with a Parsi friend to get Wimbridge capital to set up an art-furniture and art-decoration business—his art-education and skill in designing well fitting him to engage in it. After awhile he took suitable premises in another part of Bombay, and established a connection which has proved an extremely lucrative one and, I believe, gained a fortune for him and his associates. We two poor literary 'chums,' kept moving on in the chosen path, without glancing at the Egyptian flesh-pots on either side of our thorny way; and perverse enough, from the world's point of view, to prefer our poverty and perpetual suffering from cruel slanders, to the most

enticing prospects of worldly reward. And that, in truth, was the one sufficient buckler that H. P. B. could use, and did constantly use, to repel the attacks of her hostile critics: not one of them could ever show that she gained money by her phenomena or her Theosophical drudgery. I used to think she rather overdid it in that direction and that, to hear her speak, one might fancy that she wanted to have one believe that because she made nothing out of her wonders that, therefore, none of the other charges laid against her—plagiarism, for instance, or misquotations of texts, or misrepresentations of authors' teachings—could be true! I remember very well that various persons at Simla and Allahabad took this view of the case, and I pointed it out to her very often.

To add to the gloominess of the outlook on our return from Ceylon, we found the Bombay members inert and the new Branch asleep. Two months of our absence seemed to have almost stifled the local interest in our work, and when the vernacular paper above referred to opened its batteries against us, our sky looked cloudy. Still we kept on with stout hearts; getting the *Theosophist* out punctually every month, and attending to our ever-increasing correspondence. That was one of those crisis when, in quasi isolation, H. P. B. and I were drawn together most closely for mutual support and encouragement. Though the dearest friends might prove false and the staunchest adherents fall away, we just gave each other the more words of cheer, and conspired to make each other think that the trouble was not worth mentioning and must pass over us like a flitting summer cloud. And then we knew, for both of us had the constant proof, that the Great Ones with whom we worked, had their potent thought round and about us, a very shield from all harm, a harbinger of perfect success for our cause.

A few of our Hindu and Parsi coadjutors visited us regularly, and by degrees we regained our lost ground in India. In America things were at a standstill; nobody there having at that time the ability or energy to push on the movement. Judge then but a dreaming tyro of 25 or 26—was starving at the law, and Gen. Doubleday, our only other quasi-effective, was living in country seclusion on his army pension, and incapacitated in various ways from devoting himself to this propaganda. More than ever, the evolutionary centre was confined to us two, and the only hope of the survival of the movement was in our living on and never permitting our energies to flag for a moment. We were not so alone as we had been, for among other real helpers whom we had found in India, there was poor, slender, fragile Damodar Mavalankar, who had thrown himself heart and soul into the work with a devotion which could not be surpassed. Frail as a girl, though he was, he would sit at his table writing, sometimes all night unless I caught him at it and drove him to bed. No child was ever more obedient to a parent, no foster-son more utterly selfless in his love to a foster-mother, than he to H. P. B., her lightest word was to

him law ; her most fanciful wish an imperative command, to obey which he was ready to sacrifice life itself. When a lad, brought near to death by fever and tossing in delirium, he had had a vision of a benignant sage, who came and took his hand and told him he should not die but should live for useful work. After meeting H. P. B., his interior vision gradually opened, and in him whom we know as Master K. H., Damodar saw revealed the visitor of his youthful crisis. That sealed his devotion to our cause, and his discipleship to H. P. B. From him, I personally had unbroken trust, affection and respect ; he defended me in my absence from public and private calumny, and deported himself towards me as a son to a father. I hold his memory in respect and love.

On the very day of the rupture between our two family groups, we received from Mr. Sinnett an invitation to visit them at Simla. It was like a draught of sweet water to the caravan, and H. P. B. telegraphed her acceptance : the post was too slow for her. She fumed about until the afternoon when she took me away on a shopping excursion, bought herself a new outfit for her *début* in "Cœrulia," as the mountain capital of the Government of India is sometimes called, and began to count the hours to the earliest practicable time of departure. What came of it is widely known through the medium of various books and many journals ; one notice of our presence being that made by Marion Crawford in his "Mr. Isaacs," where he speaks of us two and Mr. Sinnett, moving about through the rhododendrons. But as the exact truth has not been all told, it remains for me to supply the missing links in another chapter.

H. S. OLCOTT.

Postscript.—My European visit having been unavoidably prolonged, in consequence of the quite unexpected turn that things have taken in America, my separation from my old papers and journals obliges me to curtail this record of historical reminiscences, but it shall all be made up to my readers on my return. It will interest them to know that the volume containing the story of the T. S. down to the departure of the founders from America, and which is passing through the press of Messrs. G. P. Putnam's Sons, of New York and London, will be published within the next two months. I have been reading the proof-sheets as fast as received at London, Paris and elsewhere ; the engraved illustrations are ready, and nothing will prevent the speedy appearance of the book. The Publishers tell me that it is likely to prove a perfect success, orders having come to them from different countries in advance of the usual advertisements ; one of 250 copies from a single dealer in a distant British Colony. This is all interesting as evidence that the general interest in our movement is as strong as ever. and gratifying to us, members of the Society, because there is now some chance of H. P. B.'s real merits being appreciated, as they never would have been if the public had had to rely upon either the fulsome praise of her indiscreet 'friends' or the brutal injustice of her prejudiced critics.

H. S. O.

MAHATMAS AND SAINTS.

IN thinking over what could be said which would be of interest to my Eastern brothers, it has occurred to me that perhaps the most useful thing I could do would be to try to give them some better idea of the real religion of the great West than they are likely to obtain from the Christian Missionaries they will meet, or whose publications they may read.

It cannot have failed to strike the most unreflecting, that a religion which has actually, for nearly 2000 years, been the mould into which all Western spiritual aspiration, or nearly all, has been cast, which, on the external plane, has done the work of civilisation for half the globe, *must* have something more in it than is understood by the ordinary half educated Protestant Missionary, sent out to "convert the heathen." And on the other hand, when an Indian philosopher looks with equal contempt upon the popular worship of his own country's 'Idols' and the imported reverence for Catholic images, he too, should remember that there are great ideas behind both.

It has been a misfortune for the Theosophic movement, that Madame Blavatsky brought to the consideration of this subject not the grand tolerance of the Higher Powers who have risen above all Religions to the knowledge of the pure Truth, but the prejudices of the people amongst whom she lived. If we take our history from 'Isis Unveiled' (and many of us do, who might do better), we shall, I think, have a general impression that the Catholic Church has consisted, from century to century, of a body of selfish priests, whose sole purpose of existence was to persecute the holders of the true Wisdom; continually occupied in torturing and burning every one who ventured to think for himself. But the slightest reflection will show that this view is not only historically untrue, but absolutely impossible. Such a body could not have existed for a century, far less for nearly 2000 years.

The real fact is, of course, that the Church has been, as all Churches must be, priests and people together; that for nearly 1500 years, all the spiritual life of the Western world, with hardly an exception, has been Catholic; that all the best intellects and noblest hearts have been given to the perfecting of the Catholic faith. There cannot be a more interesting or more important subject of historical research, than to enquire what has come of all this love and thought—how far it has succeeded, and where and why it has failed. Let us put aside for future consideration the effect of the flood of Greek literature and (one *must* say it) of Greek vice which was let loose upon Europe by the fall of Constantinople in the 15th century, and whose results are known to us in general, as the Renaissance; and, in one particular manifestation, as the Reformation. Let us stop at the less known, but even more important Renaissance of thought and philosophy, whose date is the 13th century, and whose home was the great University of Paris. It was then and there that the seeds of nineteenth century civilisation were sown. The Dark Ages, rightly so called, ended when the year A.D. 1000 so long looked

forward to as the end of the world, passed over without event; and the dawn of the new light and energy which was to carry the world through its next millenium came not from Italy, then fallen far behind, but from Paris. For the purposes of a magazine article we must limit ourselves still more strictly. Supposing we could have asked the leaders of thought at that time what Christianity had done for the world, they would certainly have replied (amongst other things), it has produced *Saints*; and these *Saints* work *miracles*.

Now one great distinction between us Theosophists and the Protestant world around us in England, is that we too believe in *Saints*,—and *miracles*; though we give them other names. It is an unfortunate necessity of the Protestant position, that they *cannot* admit *Saints*. To allow that there can be or can ever have been any one of higher sanctity, of greater self-denial, of more perfect knowledge than a deacon of a Dissenting "Church" in this year of grace 1895, is ruinous to their arguments; and hence their outcry is as loud against *Mahatmas* in Tibet, as against *Saints* in Italy. In the same way modern English society lays down a general principle—that there is nothing in the world but what we can all see with our eyes, and that hence "miracles are impossible." And this principle enables them to condemn without enquiry of any kind, Theosophic or Spiritualistic 'wonders,' equally with Catholic 'miracles.'

But between us and the Catholic Church the case is different. To us the statement that "miracles are impossible" is, as generally used, a broad absurdity. Take a case. A saint is said to have appeared at the bedside of a sick man, to have spoken to him and consoled him, whilst all the time his *body* has been shut up in his convent miles away. The world cries—absurd! but a Theosophist *knows* not only the possibility of it, but that there are at this moment numbers of persons who not only know how to perform this so-called miracle, but actually do it as often as they please. So that his answer would be—"yes,—he had attained the power of consciously projecting his *double*; it is curious and "interesting to find a case of it at that date"—and that would be all,—there would be no conceivable reason why he should disbelieve it. I am not aware that there is anything in the recorded *Lives of the Saints*, beyond the powers which we attribute to *Adepts* far below the *Mahatma* stage; and if we can only get rid of that sectarianism which refuses to believe that any one can have anything which he did not obtain in *our* way, we might find in them great help in our battle with modern Materialism. It seems to me that if it can be shown that fifteen centuries of spiritual aspiration have produced nothing of the nature of a *Mahatma* in the West, it would be nearly fatal to our claims for their existence anywhere. Failing the *direct* evidence which is ever refused by all Teachers, Jesus of Nazareth included; I think that the actual existence and unquestionable spirituality of such souls as (to take the first names which come into my mind) St. Francis of Sales, St. Philip Neri, and

St. Teresa, are as good a confirmation as any we can offer to the outside world, of our claim that such Teachers still exist and work amongst us.

But 'miracles' are one thing, and 'sanctity' quite another. What then is a *Saint*? This is a wide question. If I say that the class includes specimens of every development from nearly the lowest Chela to a very high Adept, my readers will understand the difficulty of a definition. The Catholic Church has attempted at least to set a *limit*, by requiring, as evidence of sanctity, the working of a certain number of miracles. But this at once introduces the confusion I was just trying to avoid. The difficulties which it involves are manifold—two of them, at least, utterly insurmountable. One is, that a considerable number of the most remarkable miracle workers have been quite ordinary men and women, in no visible way holier or better than their companions who worked none. The second is even worse; that the unmistakably *greatest Saints*, St. Bernard, St. Philip, and the like, have as a rule worked no miracles at all!

To any one who has read even the ordinary Theosophical literature of the day, this will, of course, present no difficulty whatever. He will simply say to himself. "Just so—the first were born psychics, who had developed certain powers on the Astral plane; the higher Saints had *their* development on the Spiritual plane, and either had not these powers; or, having them, refused to exhibit them, just as an Adept would now." What has misled Catholic writers as to the supposed connection between sanctity and miracles is that, by an accident, as it were, the training is very nearly the same for both. To attain "holiness," it was rightly taught, requires a life of the strictest chastity, self-denial and reflection; and this was carried out in many a desert cave and convent cell with a rigour and determination which yields in no respect to the life of an Indian Yogi. Now, supposing that a person living this life had no psychic gifts to start with, we simply get a very holy soul, probably much revered by the people amongst whom he lived, and whose prayers would be correctly believed to be of great avail, being in truth much more than mere prayers, as we have been lately reminded. But if you have to deal with a natural 'sensitive'—a born magician, as is said—the case is widely different; and such a life, even if less strictly followed will probably develop certain real *powers*. That these powers should often seem in some way limited—that one Saint should bring rain, whilst another is invoked against fire, and so forth, is quite inexplicable on any doctrine of grace, and a pure absurdity to the scientist; but is clear and gives additional credibility to such narratives in the eyes of an occultist. How comes it then, that this explanation, which is the *merest* common-place to us, is unknown to the Catholic Mystic; that all he can say is—'The Will of God;' which, like the doctor's word *Epilepsy* or *Hysteria*, is simply a confession of complete ignorance? The answer to this question, if it could be given in full detail, would be the secret of the true history of the Church; a history which has never

yet been written. If there were a Theosophist possessed of the requisite spiritual powers—the leisure—and the library needed, he could hardly undertake a more useful work. We are taught that Jesus, the Founder of the Christian religion, and Paul who put it into shape, were both Adepts, and must have known at least this, and much more. How comes it that not the slightest trace of this knowledge is to be found in the lives of the Saints—not even enough to show it ever existed at all? When and how was it so totally lost? Was it amongst the things which the dying Jesus ‘had yet to say’ to his disciples but did not, since “they could not then bear them?” Was it thrown aside and forgotten when, under Constantine, the old Christian *life* was crystallised into a formula to be signed by candidates for office? Was it deliberately destroyed in the reaction against the Alexandrian philosophy, when science and learning in the person of the great teacher Origen were finally expelled? Or did it perish with so much more, in the invasions of the Barbarians?

To all these questions I can give no answer. I only know that without one, we know almost nothing of the real history of Christianity, and cannot even guess at the solution of the still more fundamental question never answered and hardly as yet formulated. What *was* the Christianity which Constantine established? That it was not anything resembling Protestantism is certain; that it differed widely from what is now known as the Catholic Faith is scarcely less certain; but beyond this negation we really know nothing—far less than we know of the teaching of Buddha a thousand years before.

However this may be, the fact remains. The mark which distinguishes Western Mysticism from the Eastern, is the utter lack of anything like a school. From the time of Paul the first Hermit, onwards, we find crowds of men and women of the noblest aspirations, carrying on the most self-sacrificing life-long struggles to attain the consciousness of the God within them; but always under the disadvantage of a truly piteous ignorance of themselves and their powers; often making wonderful attainment under the guidance of that Higher self to communion with whom they had ignorantly raised themselves, but understanding neither what they aimed at, or how their life had gained its success. Of course true mysticism is the same in, or rather above, all religions, and so is its final end. Absorption in God—the Beatific vision—Nirvana, and fifty other words are only names for the same thing. If any one is inclined to dispute over the words, and to maintain that *his* word is the only correct one, it only shows that the words are, to him, words only; and that he is wanting in the imagination needed to rise higher—where words and imaginations alike fail at last. But where Christian Mysticism fails is that it has, somehow, lost the *tradition*. Limited in its scope to the one present life, reduced to take for its facts mere logical deductions from certain passages in the New Testament, and the confused and often dubious statements in the Lives of the Saints, and still further hampered by the necessity of rejecting a large propor-

tion of its own experience on theological grounds, as being 'the work of the Devil,' it can give no explanations. Even St. Teresa, in many respects the clearest-headed writer of them all, cannot in any way explain or account for her experiences—can only register them and say such is the Will of "God—*why*, He only knows." In short, to use a favorite phrase of these writers, the "*Science of the Saints*" is just what we cannot get from them; only rich and abundant material to be worked up by the higher knowledge of the Wisdom. And from this point of view the Western mystical literature is well worth the study of an eastern philosopher, who can bring to its examination the key of the Eastern knowledge; a vast amount of experience which in the East dies with the Guru who gained it has, with us, been written down in books. It is frequently quite unintelligible to the writers, but has much in it for one who *does* understand.

One suggestion as to the cause of this failure to form a school, I may make, but as a suggestion only. I may remind my readers that the Founders of the Christian Mysticism were those who fled into the Egyptian deserts to escape not only from the Alexandrian vice, but also from the Alexandrian philosophy—nay even from the corruptions of the Alexandrian Christianity; that they lived alone there with God, as purely devoted to the Inner Light as the early Quakers, and as devoid of a Theology as the English Evangelicals and Methodists; and that just about that time, and partly by their efforts, the Church made its final breach with philosophy and condemned the doctrine of Reincarnation, along with much else of the Wisdom which had survived until then. Putting these facts together it is difficult to avoid seeing in them at least a probable answer to the question of when the Tradition was broken, and an explanation of the comparative barrenness of results ever since—none of those I have mentioned have ever been able to form a school, and for the simplest of reasons. To form a school, you must have knowledge to teach; and such knowledge does not come from vague meditation, but from actual sight. There must be in some shape or other the Adept founder, who *knows*, and who can teach his disciples to distinguish the true Inner Light from the vague Will-of-the-Wisps which too often take its place—the desires of the lower self and the confused dreams of mere ignorance and folly. The true Mysticism is a far wider and deeper thing than can be contained within the dogmas of the Christian faith. Refusing, as that does, to recognise any previous life to explain the circumstances of our present, or any future one in which to put to use the experiences we gain now; knowing nothing of the supra-sensual, and distinguishing only a body and a soul, it fails hopelessly in the attempt to explain the actual world we see round us, and far more, those occasional glimpses we gain of a world beyond this and yet within it. Notwithstanding this, however, it has from time to time produced great souls; men and women of such wondrous life and power that, like Buddha himself, they might have been kings and conquerors and ruled the world, had they so willed it. To estimate and weigh their attainments; to

judge how closely some of them have approached the highest ideal of the Eastern Wisdom is obviously not our task. All I can do is to bring to my readers' attention, that such great souls have lived in the West as in the East, and thus to remind them that the Wisdom is wide enough to contain all who have raised themselves into true communion with the Higher Self—Eastern or Western—Rishis, Arhats or Saints

ARTHUR A. WELLS, LL.D.

Editor's Note.—Our learned and distinguished contributor's paper is very welcome. Nothing would please us more than a series of scholarly articles upon the spiritual and psychical side of Christian History. The difficulty in our reaching a good understanding with educated leaders of the Christian Church is that their education is so limited to the plane of intellectual consciousness that the higher facts of the spiritual and psychical consciousness are unknown to them and there is no common ground that we can both occupy for the discussion. Their first postulate is that we shall concede the inspiration of the Bible and not ask them to admit the equal sanctity of the scriptures of other faiths—a manifest impossibility. A study of the lives of Christian Saints proves exactly what our contributor points out, that they have been untrained psychics, developing without a system, and incapable of separating their visions and other phenomena into what is real and what imaginary: their feelings have broken out into rhapsodical sentences and their descriptions been coloured by auto-suggestion and expectancy. The interesting treatise of d'Assier on "Posthumous Humanity" shows this clearly, and the several works of Des Mousseaux, while compendiums of occult facts, exhibit their author as a blind bigot of the class of Satanists who trace every unaccustomed phenomenon to the agency of the Devil.

SILPA-S' A' STRA.

(Continued from page 750 of previous Vol.)

FROM the above statements, it will be seen that enquiry into the arts of the Hindus has not yet been prosecuted, though the field is a vast one. The only writer, who has attempted to do something in the matter was Kāmraj; but his information is not full, and the 48 plates, that he publishes apply to the architecture of Southern India only and since he did not understand architecture, he could not treat the several interesting problems of the Hindu architecture, as an expert would have done. The writer of the introduction to his essay rightly observes, that "to collect these remains from far and near; to read, collate, and comprehend them, with the terms and phraseology of the science was no ordinary undertaking. The assistance of the artists on the one hand, and of philologists on the other; corroboration by reference to existing edifices, and the ability to exhibit the results at length deduced in the technical and the scientific language of a foreign people, were all equally necessary to the completion of the task." Unfortunately

all these requirements could not be found in one person, situated as Rāmraj was, fully occupied with other duties. It is, however, a great credit to him, that he, being a fore-runner in the attempt, succeeded to the extent he did.

In my travels throughout India, and researches into the technical arts of our ancestors, I despaired in tracing out the lost scriptures, especially in Upper India. In my tour of 1892-93, in Orissa, I was agreeably surprised to know, that the Uriya Artizans, called Mahāranās and Visvakarmas, possess copies of Silpa-Sāstras, in more or less fragmentary forms. Some treated on cars and wooden buildings, others on stone building of temples, and a third set, on images. They are all on palm-leaves, scratched with iron pen in *Uriya* character, but without ink. The language of the *Slokas* (for the MSS. are in verse) is a sort of debased *Sanskrit*, or rather *Prākṛit*, which is interspersed with *Uriya* translations and with diagram, to explain and illustrate the text, which nobody can understand now, neither the *Pandits*, nor the masons. These MSS.—in their families for several generations, are worshipped on stated dates, and learned by word of mouth; the elders explaining to the younger the contents so far as they practically know.

The peculiarity of the language shows the provincialism of the artizan class, who still use the old technical terms in Orissa, such terms as परिक्लिप्त for परिकल्पित, कुष्ट for कृष्ट, रुषि for कृषि, हम्प for हर्म्य, सथापना for संस्थापना, विकुर्ते for विकुरुते, सम्पाद for सम्पादित, and many others, show the local forms, that the *Sanskrit* took here. And thus it will be seen that the *Prākṛita* was not one language, but had great provincialism according to the geographical positions it occupied. And though these Silpa-Sāstras are written in a sort of *Tāntric* style, they show the practical language, employed by the artizans, without the verbosity and diffuse style of the *Sanskrit*. Every sentence is concise and to the point, which, however, is now very difficult to understand, as the meaning of some of the technical words is lost. It will be a great day in the history of the Indian Archæology, if any orientalist can devote time to find the relation between this *Prākṛita* of the artizan class, and the ancient *Pāli*, which appears to exist; for then the great antiquity of the art will be known. No *Yavana* influence can be detected in the Silpa-Sāstras, so far as my researches go. That the age of the arts must be great, is evident from almost the uniformity of architectural forms from one corner of India to the other,—to all of which the Orissan terms and principles apply with equal force.

The oldest historical temple was erected in about 500 A.D., at Bhuvaneswar, in Orissa, by Jajāti Keshari, who is said to have come down from Upper India. But anterior to his period, temples, such as those of Jagannāth at Puri, and Ādi Lingarāj at Bhuvaneswar, built by Indra-dumna, &c., existed to serve as types for subsequent structures. So that, judging from the uniformity of ecclesiastical forms, the age of the Silpa-Sāstra, which guided them, must be great; and considering

the variety of mythical authors, from whom these scriptures originated, this conclusion comes to a certainty. At any rate, the date of their origin must be several centuries B. C.; when the architectural experiences began to be generalized and formulated as rules for future guidance.

Of the manuscripts in the possession of *Uriya* artizans, I have seen three *Pothies*, of which one belonging to Govinda Mahārānā, the head mason of the Jagannāth temple repairs (Puri), has been copied by me. It is said to have been written (सम्पादि=compiled), by Visvakarma Muni (saint) at Naimisha Forest, near Lucknow, where all *Purānas*, the legendary scriptures of the Brāhmins, originated in a written form. Varāha-Mihira, the Astronomer, mentions the architectural treatises of Manu, Maya, Visvakarma, and other Munies, from which his chapters on temples, houses, &c., were compiled. Since the age of Varāha-Mihira of Ujjayini is known, namely, either 56 B. C., or 505 A. D., that of Visvakarma must be greater by at least several centuries. And from two others, which I traced from villages near Khandagiri, I have taken notes. The Puri copy has been in the family of Govinda for several generations; and its age appeared to be not less than 200 years, from the worn-out appearance of the *Pothi*. And I found that the text of these *Pothies* has grown so much corrupt and debased, that it is not easy to decipher and understand them. Most of the works composing the *Slokas* have altogether changed their appearance. And hence I conclude, that this corruption or provincialism must be of great age, which alone can explain its wide extent from the beginning of the book to its end.

The following chapters are chiefly based on the Puri MS., which, though somewhat inexplicable, has been explained to me by the head mason, as he had learned from his father. Unfortunately I could not get sufficient leisure for the purpose; otherwise my account would have been fuller. But one special advantage, that I have is, that the architectural terms and principles, embodied in this work, apply to all ecclesiastical buildings of Hindustan proper. The far-famed temples of Khājrāha and other places in Bundelkhand and Central India, which resemble those of Orissa in main features, find their explanations here, which are not afforded by the essay of Rāmraj.

To give a specimen of the text, I select a few *Slokas*, which are explained by *Uriya* translation:—

Four kinds of *Bhūmi*,—

ऋषिर्वाचः—

श्वेत-वर्णं ब्राह्मणे-वेष, रक्तवर्णं शैतिले तथा ।
 पीतवर्णं भवेवैस्य, शूद्रादि कुट्टवर्णिका ॥
 कसाया ब्राह्मण्य भूमि, क्षेत्रिये पित्तकोतथा ।
 आम्बिक वैश्यतथा, शुद्रादि मद्यक्तथा ॥

अदागन्धे भवेद्ब्रह्म, रक्तगन्धे क्षेत्रियतया ।
खारगन्धे भवे वैश्य, शुद्र आमिश गन्धका ॥

If the *Tila* grows in

त्रियरात्रे ब्राह्मणभूमि, क्षेत्रिये चतुर्थतया ।
पञ्चरात्रे भवेवैश्य, षडरात्रे श्रुदर्मतया ॥

Translation of the Slokas :—

Soils are known according to colour, taste, smell, &c. The Brāhmana soil is white, Kshatriya red, Vaisya yellow, and Sūdra black. Where the colour cannot be judged, soil should be examined according to taste ;—Brāhmana is astringent ; Kshatriya is pungent ; Vaisya is sour ; Sūdra is like the flavour of wine. Where taste fails, recourse should be had to smell ;—Brahman ground smells like ginger ; Kshatriya, like blood ; Vaisya, like salt ; and Sūdra, like fish. When you cannot smell a ground, then sow Tīl (तिल), after reciting the Savitri Mantra. If it grows in three days it is Brahman ; if in four, it is Kshatriya ; if in five, it is Vaisya ; and if in six, it is Sūdra. But the distinguishing features of these soils differ according to authorities. The *Kriyā-Sangraha-Panikā*, a Buddhistic book of Nepāl, says, that the Brāhmana has the smell of curdled milk and clarified butter, and a sweet taste ; Kshatriya, that of the lotus, *Champakā*, &c., and of astringent taste ; Vaisyas, like the flavour of wine, and the emanation from the temples of elephants ; and Sūdra, no smell, but of pungent taste. The designation of the ground is according to the auspicious occupation and residence by the four castes.

P. C. MUKHERJI,
Archæologist.

(To be continued.)

BROTHERHOOD.*

TO form the nucleus of a universal brotherhood is the first of the fundamental objects of the T. S., but I have nowhere as yet met with a precise definition of what is understood by that term brotherhood. Without such a definition it is obvious, that it may and must mean one thing for one and another for another. For the *vague* ideas of all personalities differ naturally as much as their mental development and physical experiences. The natural consequence of such a want of precision is that the term brotherhood, in meaning too much, comes to mean nothing at all ; for what the one extremity might mean by it, the other might consider as unbrotherly, the two currents producing practically opposing states of mind—antipathy instead of sympathy—expressed or only *felt*—and result in neutrality at best, aversion in secret, possibly ; anyhow not the cohesion in spirit intended, and that would land us in the company of the rest of the world. Definition of

* Read at Adelaide Branch, T. S., July 14, 1895.

the minimum expected under the designation of brotherhood is therefore necessary, to make the bonds feasible which knit the T. S. together, else they may prove ropes of sand under the strains,—and these are not only probable but necessary to test the strength individually. Without aiming at such a definition which must emanate from higher sources, I shall offer a few practical considerations which may indicate the direction in which it is to be found, or not to be expected.

To obtain an approximate idea, one has to examine real life and take things as one finds them, not as one may imagine they ought to be. The idea of brotherhood evidently arises from the ideal family, *viz.*, the children of a father and mother, who, as of one mind strive mutually to sustain their own community against all adverse circumstances, and turn all propitious ones to the common advantage.

If we inquire into the real status of many such families, we rarely meet the ideal realized, but mostly the contrary—brothers and sisters turning against each other and often enough against their parents. This is chiefly due to the parents themselves, who neither know how to control themselves, nor trouble to learn how to guide others into the right path. If it is so hard to bring about the practice of ideal brotherhood in such small and naturally constituted combinations of personalities, the difficulties augment manifold when the problem of how to unite comparative strangers into such a holy bond, is attempted to be solved.

Its solution on a larger or smaller scale has been and is being attempted under the guidance of some leading idea, but all gradually fail after the initial ardour, or when the predominant influence of the founders is removed, degenerating into being turned to personal profit by the stronger willed, etc.

The Masons built their still mighty brotherhood upon social support, but the beautiful principles professed are I am afraid, mostly professions within the social hall, while in the street they are ignored as unbusiness-like.

The Oddfellows build theirs on strictly economic principles, the noblest precepts are given, but lo! these are a dead letter in the street—in practical life—and the great majority know and care nothing about them,—contribute nothing but their share in money as into an Assurance Society, for the few devoted ones to eke out unselfishly by work and worry, unpaid for the benefits for the ingrate mass of—brethren in name. Why is it so? Because the ignorant many are incapable of seeing that the very beginning of appreciation lies in learning to *trust* each other, and that they must meet each other, work with each other and suffer with each other, if they wish to experience the reward of rejoicing with each other. The above applies to all benefit societies (brotherhoods), churches and even corporations and states, although obscured in the latter by the coercive principles of law. Failure here in realizing the ideal is everywhere due not to self-interestedness, but to selfishness exaggerated into the sole guiding principle.

Another section of humanity tried and tries still to bring about brotherhood on the principle of equality and are known as socialists. If we look into real nature and its laws, we find that equality is nowhere to be found except in workshop productions. Where else it *seems* to exist is due wholly and solely to our want of practice to discern differences, *i.e.*, vagueness of observation. Not only is each man and woman different from all other men or women in bodily form, mind, tastes and capacities, but such is the case with animals and plants, and if our perceptive powers were strong enough, we might find that even molecules and atoms followed the same law and were not strictly homogeneous. The socialist's equality craze is therefore unnatural and could only produce untold misery if enforced in practice. Why should people be thus unequal, all having proceeded from the same divine breath? Because each is as he developed himself and his divine qualities, in the past. He remains poverty-stricken, because he has not learned to deny himself when given the chance, by sacrificing present enjoyment for future benefit. Why is one a splendid artist, workman or commandant, while another remains a mere dauber, idler or martinet? Because the latter has not exercised his mind, etc., to qualify himself by self-sacrifice for the higher in the long past, and often enough tries little in the present, either from innate love of inaction, contrariness, or want of training from early childhood. For it is the mother's privilege, not only to teach her child to walk physically, but also spiritually. The neglect of this in our generation is among the chief causes of utter selfishness being manifested between man and man, and man and nature at large.

From the foregoing it will be manifest to a certain extent already, wherein real practical brotherhood cannot be attained, and how far it can be promoted. It cannot be attained by one part sacrificing itself for another part, because that would merely strengthen the latter in doing less and less for themselves and thus exhaust the wiser, till both perish. It cannot prosper on monetary assistance, because the latter only appeals to the lower principle of fear and desire, nor can it be based upon equality, for nature has made everybody different from another. What is agreeable for one, is the opposite for others.

Practical brotherhood must therefore be based upon inequality, self-dependence, sympathy, mutual respect, openness, candour, unvarying courtesy, and perfect trust. As to inequality, one brother is strong, the other weak. Each, of course, will consider himself the strong, the other the weak. Therefore the self-constituted strong must kindly bear and guide those who are considered weak without harsh treatment or words. Nay, even more important still—without unkind thoughts. No bearing of ill-will in our brotherhood can be tolerated, nor remembering of, perhaps, say wrongs. Let us freely acknowledge the superiority of a brother in any respect, be it mental, material, or physical; while on the other hand, the superior will be aware that he is so only in *some* respects, and not in ALL.

As to self-dependence, that must apply in every direction, concerning the means of livelihood, as well as in spiritual progress. Unearned subsistence as well as "second hand" knowledge—that is such from hearsay or mere reading—cannot advance us. Nothing will do, except self-gathered experience. And here allow me to remark, that I think the term *selfishness* is often used in a loose and vague sense. The body, be it of man or beast or plant, is an exceedingly large army of minute lives, over which the higher ego reigns as lord and commander, and is entrusted with the welfare thereof. The first duty above all others is therefore to attend to the requirements of his subordinate host, else they, and with them his own aspirations during the period of association, come to grief. Therefore care for self must ever be everyone's first care, else he cannot possibly get the means or powers to care for others! The line is to be drawn somewhere, and that "somewhere" is conveyed in the phrase, "without injuring or preventing other egos from fulfilling their task. No one ego has a claim upon any other ego to be helped at the cost and loss of the other, but every one's duty is, to help others, as they would wish to be helped."

Sympathy in joy and suffering is most helpful and re-invigorating, for "divided joys are double, divided grief is half." Brothers should therefore not only profess sympathy, but be ready at all times to receive the outpourings of the over-weighted souls of others, and thus calm the troubled waters.

Mutual respect will always rule and be found where self-respect prevails; (not self-conceit, which is based on ignorance and pride, while self-respect is the result of self-knowledge and humility of mind).

Openness and candour among brothers does not mean telling everything one knows in the crudest words, but speaking advisedly and in terms which will not hurt the tender ear. So-called "truth-telling" is usually nothing but the outpouring of one's gall, and is not in vogue with real brothers. Courtesy in action and words, written or spoken between brother and brother, and between brothers and outsiders, will ever be the natural product of self-respect, as defined above. A calm, polite reply will disarm and shame the fiercest antagonist, while an angry one will act like oil on fire. No matter how good the cause might be, it will ever suffer by expressions hurtful to the opponent's vanity. Charles Darwin has the immortal reputation that he never used an offensive expression to even the most vituperative antagonist, and thereby conquered "the world."

The *sine qua non*, the most indispensable requisite for practical brotherhood, is perfect trust in each other's *bona fide*, or good faith. Each must learn to feel, that whatever he may confide to his brothers, or whatever he may say in their assembly, is sacred, and will not go farther than intended. As it is a rigid condition in esoteric circles, so it should be in esoteric ones. Hence every one should try, not only not to betray confidence but not to tempt others to betray it, by speaking loosely or unguardedly about the affairs of self or of others. In this connection I may say that in my opinion, the differences arising between

brothers should always be settled among themselves privately by umpires chosen from the members, if need be, but never publicly before strangers or in print; it does no good, but mostly great harm, to let strangers gloat over what concerns them not.

A model in this direction is furnished by the greatest benefit-brotherhood of the world, the Oddfellows, who even exercise judicial functions in their own sphere and rarely appear in courts of law. May *our* brotherhood prosper, as *they* have, and become established on as firm a footing, is the wish of yours fraternally :—

J. G. O. T.

SELECTIONS FROM THE JAIN ADHYATMA SATAKS.

(Continued from page 777 of previous Vol.)

51. But that which faithfully appears after constant perusal of *Sāstras*, grasping the Truth, without the least touch of temper, is based on sound reasoning and judgment, and lasts as genuine feeling in its flourishing condition, till it is replaced by higher spiritual attainments.

52. In this world again *Vairāgya* is of two kinds, *viz.* :—one accompanied with *Vishaya* (passion); and the other lies only in the qualifications.

53. That which is accompanied with *Vishaya*, is only ostensible, and is compared to a poisonous creeper; while the other, which forms a quality of the mind, is unaffected by any ostensible object and is like a stream of nectar.

54. The mind of Yogis filled with *Guna-Vairāgya*, or having uninterrupted sound of Om in their head (*anāhata-nāda*) is not attracted by the sweet song of the bird *Kokila*, travelling on the flourishing branches of the mango tree.

55. Neither is the same affected by the sweet songs of the beautiful damsels dressed and adorned with costly jewels on their delicate persons.

56. It is as well not attracted by the charming, but ever-fading beauty of the flesh, subject to decay and destruction, being occupied with the pure, simple and natural enjoyment of *Self*.

57. Being so deeply immersed in the thought of self-purification, it is also neither refreshed by the sweet Odours of flowers, Sandal or Musk, nor fades by any foul noxious smell.

58. Like the Bee sipping honey from the flourishing and blooming *Lotus*, the mind of Yogis does not depart from the nectar (*Amrita*) of *Adhyātma* to any other sweet object of the world.

59. It being free from pride, ignorance, lust, malice, and covetousness, and being adorned with *Vipul*, *Palāk Charan*, and *Lahdhis* (attainments), as the result of their self-culture and meditation, it takes all worldly objects as a heap of trash.

60. *Adhyátma* takes permanent root in the heart of one who can suppress the overflow of affection and is in the way of avoiding its bad consequences.

61. So long as the dominant lower affection is on the alert, the heart devoid of the manifestation of passions only, is not to be trusted, but is like a serpent, still poisonous notwithstanding it has given up the *Kanchuki* (shed its skin).

62. The *demon* of the lower affections consumes all qualifications attained by the *Muni* after undergoing most difficult ordeals, and throws him down by his gigantic arms.

63. Life takes birth alone and departs alone,—all his connections are formed here by affection, calling one his mother, another his sister, one his father, another his son, and so on.

64. Like the branches of the Banyan tree, from one root of desire, numerous offspring take root and spread over the heart of the earth.

65. In this way the disease of desire increases every moment and without the aid of the great medicine of knowledge no man is able to cure it.

66. When the cloud of (*Mamatá*) animal affection is dispersed, the Sun of (*Sámta*), calmness, enlightens the (*Antakarana*) heart; the water of (*Káma*) passion dries from the eyes, and the (*Tápa*) sensation of (*Krodha*) anger, by its effect subsides.

67. (*Sámta*) the peace of mind, repels the darkness of ignorance and opens the internal eyes of knowledge through meditation. It resists the soul's tendency downwards, and serves as a ladder to the mountain of *Nirvána*.

68. The veteran of Yoga wearing armour of (*Sámta*) peace of mind, resists hurt from all internal weapons of *prakritis*, and to him gold and stone become alike, praise and censure are the same, and gain and loss indifferent.

69. Sins gathered in numerous past existences are done away with in a moment, if the soul retains firmness of its own character and shines like the Sun breaking through the mist at the dawn.

70. All efforts are useless to cultivate the mind without *Sámta* in it, as no seed is to grow in a barren land and all the labours in it are fruitless.

71. Nothing that is outward belongs to *Atmá* (Spirit). He has his own Truth concealed within; and is to evolve it out. He himself is the *proper agent* to calm the revolution of (*Káma*), passion, (*Krodha*), anger, (*Moha*) affection, or to attain (*Sámta*) peace by practice of *Adhyátma*.

72. All intentions and motives of the Religious Service in its various forms of Worship are divided into five kinds of (*Anushtánam*) Practices, *viz*:—*Visha*, *Garala*, *Annyon*, *Tudhetu* and *Amrita*.

73. "*Visha-Anushtánam*" is the poisonous practice of austerity, devotion or other demonstration with a view to obtain wealth, fame and

other objects of this world. Its result is instantaneous towards the destruction of (*Ātma-jñāna*), self-qualifications like the effect of the poisons of *Soma* and *Serpent*.

74. *Garala-Anushtānam* is the similar practice with secret motives at a distance to attain (*Rājyan*) kingdom and control over Devahood in a future birth. This acts like *Garala*—a kind of poison which acts a certain length of time after it is taken.

75. The two kinds of the abovementioned (*Prañidhāna*) exercises are totally forbidden and ought to be internally avoided by a true disciple.

76. '*Annyon-Anushtānam*' is the *fac-simile* or dull practice with indifference or absence of mind as to the present doing and its good or bad result in future. This is compared to the action of a brute which follows the instinct of his race.

77. *Tadhetu-Anushtānam* is the true practice of a devoted follower with unselfish motives and according to the principles laid down in the *Sāstras*. This leads to purity of heart and becomes the cause of that which directs the way of *Nirvāna*.

78. '*Amrita-Anushtānam*' is the practice resulting from the natural goodness of heart pure and simple, and is said to be of those who have already checked their carnal desires, have become pure in mind, speech and body and have totally devoted themselves to the Search of Truth, and do not anticipate any result of their actions.

79. One who has studied *Sāstras* thoroughly, habituated himself to deep contemplation, feels delight in his actions, remains unprejudiced, and does only what is right, is said to be in the course of last *Anushtāna*.

80. (*Itchā*) Desire, (*Pravṛiti*) Practice, (*Sthirtā*) Perseverence, and (*Siddhi Yoga*) Unity, are the four principles of *Yoga*.

81. Desire of learning, practice of doing, perseverance of continuing, and unity of realizing, making one's *soul* indifferent from the pure *spirit*, are the explanations of the four high principles.

82. To practice *Adhyātma*, the first step is to check and purify the mind, as *Rasāyana* is never effective till the system is quite clear of all blemish.

83. Mind, when divested of all impurities is not affected by objects having no connection with it, like the moon not being affected by the soliloquy of Lovers and the curse of *thieves*.

84. Mind is compared to a monkey, who dances around ; to a horse running wild, uncontrolled ; to a storm which uproots the trees of intellect and kindles the fire of (*Kāma*) passion ; to a thief who steals the purse of knowledge ; to an elephant who by knocking down the bars of (*Sambar*) throws open the doors of (*Aśrav*) allowing *Prakṛitis* to come in ; and lastly to the fire, which burns to ashes the city of *Atmā* with its innumerable stores.

85. Unless therefore mind is checked and purified, the actions of body and speech being dependent on it cannot as well be controlled, for in absence of the former, the actions of the other two agents are not cognizable.

86. Like purity of mind, *Faith* is another ground upon which the tree of Religion can stand. It is the "*Belief in Truth*" called *Samyak-jyānam*, opposed to the *false belief* called *Mithyā jyānam*.

87. The principal *Truth* of Religion is *Ahimsā* (not killing), and one who has a firm belief in it can realize other truths springing from it. '*Ahimsā Paramō Dharmah*' is the motto of all Aryan Religions.

88. *Himsā* is of three kinds, *viz.* :—(a) Giving *pain* to another's body. (b) Giving *pain* to another's mind. (c) Keeping bad intentions and bad motives.

89. *Himsā* is the feeling or action of one's own mind or body independent of the result of his subject's suffering and privation (of the vital principles, in death) caused by *his* instrumentality, nevertheless of that being the result in reality of the latter's decided *Karma*.

90. A physician treating his patient with bad motives becomes liable for *Himsā*, while by giving medicine with good intentions he destroys groups of *Karma* gathered in his previous births and paves his way to *Nirvāna*.

91. *Ahimsā* (killing not) is the seed of the tree of *Moksha* (salvation), other *virtues* like 'speaking truth,' 'stealing not,' 'not committing adultery' and 'avoiding (*Kāmabhoga*) luxury' and ('*Kashāya*) passions,' are the branches and leaves of it.

92. To grasp the true meanings of the words *Ahimsā*, &c., and not go upon the difference, to keep a firm belief and act upon the principle, are the just signs of *Samyak-jyānam* (right-knowledge).

93. To avoid the *real* (*Anubandha*), the *cause* (*Hetu*), and the mere *blind action* (without touch of motives) or *svarūpa* of *Himsā* (killing or giving pain), require perfect chastity of heart and careful manipulation of practice.

94. As the proportion of *Himsā* varies according to the intensity of pain and suffering caused, so the liability and responsibility differ according to the weight of intentions, motives and actions with which it is manipulated.

95. Wise men therefore tread upon this world like the *air* in *ākāśa* and keep themselves unconcerned with matters involving responsibility of this and another world.

96. Those who deny the existence and permanency of soul (*Ātmā*), his being chief actor of and sufferer from *Karma* (action), and that there is neither *Moksha* nor any means of liberation, are said to labour under the darkest misapprehension of false belief (*Mithyātmā*).

97. The existence of life, soul or vitality is acknowledged by all schools of Philosophy, differing only in minor points of permanency, transmigration and liberation, which are explained variously.

98. Truth lies everywhere and could be found at the depth of every assertion and formula, but to evolve it out is a task known to a few well versed in learning, and following the valued doctrine of Syâd-Vâda.

99. The doctrine of Syâd-Vâdin acknowledges every thing *partly* limited to its own merit, and rejects everything beyond, so long as it is not in view.

100. It recognizes the permanency of the substance of the whole and shows the various phases and aspects of it as constantly changing.

101. Atmâ is (Nitya) everlasting. His aspects in bodies and actions change in variety of colors, like pieces of silk under crystal, and are not to be depended upon.

GULAL CHAND.

Finis.

OCULTISM AND SCIENCE.

FROM the dawn of history as it is known in the West, there is one thing notable in regard to the position of ordinary science in relation to occultism—and that one thing is, the marked tendency of exoteric science to draw a sharp distinction between itself and whatever of a philosophical nature may bear any occult or esoteric aspect. Originally, there appears to have been but one science, whose higher aspect was necessarily esoteric, while its lower was exoteric—and this was perhaps the case in Egypt until a much later date than elsewhere in the West. But as time passed on, the two branches of the one tree of knowledge took widely different roads—the esoteric science, according to its nature, not only keeping itself hidden, but rather seeking to retire into a position which, to the bulk of mankind, should amount to oblivion of its existence. In the meantime the lower or exoteric knowledge, largely bound up, as it was, with the practice of the industrial arts, became further and further developed and perfected. In Athens, the Greeks sought to analyse what was there known, and by pure intellectual reasoning to arrive at the basic principles of things; while later, in Alexandria, where the philosophers had to some extent begun to find the necessity for laying a better experimental groundwork for scientific theory, they devoted themselves largely to the accumulation of observed facts—a proceeding which has (with certain reservations) rendered such portion of their labours as may still be extant, of considerable value to modern times.

Up to this point, however, there was no absolute denial as to the existence and the possibilities of Occultism; perhaps because, for one thing, there were still some who openly professed a knowledge of it, and held prominent places in the learned world; and for another, the tone of the philosophic mind towards it had not had time to crystallise into that sort of general opposition which we find

later. When the Arab ascendancy put a period to the state of things at which the old world had then arrived, it did a service to science of every sort; because it brought ruin and devastation upon the ecclesiastical darkness and ignorance which was fast closing in upon humanity, and which had already to a large extent blotted out the spirit of enquiry, and proved itself the determined enemy alike of occult and manifest science. Wherever the Mohammedan scimitars could effectually reach, the power assumed by Ecclesiasticism of the Patriotic school had incontinently to disappear; but the iconoclasm which, in the early days of the Khalifate had in like manner proved destructive to philosophic progress, very soon exhausted itself in that direction—and, from thenceforward, for some centuries, the Moslem power became the best protector and the most ardent advocate of learning and the advance of knowledge.

But with a religion of such singular anthropomorphism, and accompanied by almost continual warfare, the general tendency of the Moslem students was almost wholly in the direction of the physical—to cultivate rather the things of the lower than of the higher mind; and hence in their hands we find that the devotees of philosophy directed their efforts almost solely to perfecting science of the materialistic cast—nay, so marked was their tendency in this direction that the major number of those who, in Bagdad, Bussorah, and elsewhere at the principal seats of Arab learning, studied the sciences of astronomy, medicine, chemistry, &c., became notoriously atheistical; and as the religion of Mohammed seemed to require only a nominal adhesion to its formula, with total absence of active opposition, there was a wide field for the private cultivation of freethought principles, and an equal absence of conditions calculated to foster the spiritual element.

At a later date, when the nations of what was then the far West—that is, of Europe—took up the study of science, it was under far greater difficulties; for in that quarter there had arisen an ecclesiastical tyranny which, true to its traditional policy, was not only entirely opposed to free intellectual enquiry—but, not content with endeavouring to suppress science in its exoteric branch as totally opposed to church principles and interests, looked with still more aversion upon that of an occult cast—and had in fact, to secure its own predominance, extirpated the Professors of Occultism, of both the right and left-hand paths, with a merciless hand. For this there doubtless appeared, so far as occultism was concerned, some sort of warrant; because the true science of White Magic had, under cyclic law, withdrawn into impenetrable silence and obscurity; awaiting the time when the public mind, freed to some extent from the ferment of political strife on the one hand, and religious strife on the other, should have reached a point which might admit of its perceiving the comparative worthlessness of the objects pursued by the contending parties. But the black magic—the occultism of the left-hand Path—whose mission it is to pander to the base passions of mankind,

—found congenial soil in the chaos of the mediæval period; and in spite of every sort of suppression, flourished in secret if not openly—and yet could not be effectually hidden, because its field of operations lay mostly in the daily life of humanity. And thus it happened that when, towards the sixteenth and seventeenth centuries, the power of Ecclesiasticism was to some extent broken, and science began to rear her crest once more, the aspect of esoteric and exoteric learning—or rather of spiritual and material science—was sharply divided between the physical science as at present seen, on the one hand, and what was called the “Black art” on the other—few perceiving that there might be a third aspect, or sort of neutral ground between the parties where occultism of the true description might join hands to some extent with manifest philosophy; thus setting aside the wickedness of sorcery while recognising its basic facts, and neutralizing the materialistic tendency of science whilst admitting and further elucidating its discoveries. The few who did perceive and seek to occupy this neutral ground—of which the Rosierncians and similar Illuminati were examples, found themselves, from the nature of the case and the circumstances of the times, largely debarred from the possibility of proving their position to the world in general; and hence were classed with the *superstitious* by those who adhered solely to what we may call the physically-demonstrable learning. As the public mind became more alive to the value of science, and more exclusively bent upon the cultivation and development of the arts—to which so many more could have access than what could gain admission to more recondite studies—there accordingly grew up a sentiment of aversion to anything which might be classed as “occult;” and in due time a number of writers came forward giving expression to this feeling. These writers, being for the most part solely occupied with intellectual pursuits along physical lines, were more or less profoundly versed in those studies, and proportionately ignorant of the mystic and spiritual side of philosophy.* They therefore set themselves to demonstrate, out of their profundity of ignorance as to its true principles, the nullity and foolishness of anything in the shape of occultism; and by a more or less clever explanation of a few of the seeming miracles by which exoteric priestcraft in the days of decadent Rome and later Egypt had imposed upon the multitude, secured the applause of the unthinking crowd of the present day. Such explanations have been eagerly grasped at by the modern religionist, not only as a means of casting discredit upon former systems, but also as, through seeking its alliance, a means to propitiate the votaries of a science of which he is inwardly afraid. Prone at all times to cry “trickery and fraud” about all things pertaining to the spiritual which do not emanate from the decomposing carcass of his own particular religious system, the modern religionist of the West has used this cry as a means to circulate and foster the opposition to occultism; and by spreading the exposure of such ancient impostures as those of the Temple of Isis at Pompeii, has made the unre-

flecting take it for granted that such exposures have been, and are, all-sufficient to do away with anything like occultism once for all.

On the other hand the exponents of physical science pure and simple, whose leading types are such as Messrs. Huxley, Tyndall, Darwin, and those of their school, are true to the principles of their kind; and, like their predecessors in Saracenic times, have lauded in a state of blank negation as to the verity of all and everything which does not come within the scope of their own science as expressed at a given epoch, to explain. The practical outcome of this has been somewhat as follows:—*First*, a pride in the perfection of modern science which renders them utterly intolerant of contradiction on the one hand, while on the other it renders them only too ready to accept the most impossible explanations of unwelcome phenomena, rather than admit the validity of the latter and at the same time remain unable to explain them. *Secondly*, they profess that all matters which cannot be exactly proved and demonstrated upon their lines, have no interest for them, and therefore may safely be left in abeyance, and the combined result is that they use injurious language towards, and cast contempt and insult upon, whoever may venture to suppose that, in certain directions, there are matters somewhat beyond the scope of modern science to deal with; or who suggest that it is only by probing the unknown and the unverified, that science has reached its present position. But had it not been for the determined efforts of a few of these in the past, who, by study and research in directions neither popular nor orthodox, made advances in knowledge, there would to-day have been no such platform as that occupied by scientists; and they ought to be the last to use it as a vantage ground from which to hurl anathemas at those who may feel it a duty to exploit other regions than those already explored.

But of late years, owing to the persistence with which the advocates of Mesmerism, Spiritualism, Psychometry, and many other—scientifically—condemned subjects have brought them forward and advocate their further examination, scientists have begun to find that they are taking a somewhat backward place in public interest; and their inability to explain away such things in a manner which should satisfy those familiar therewith, has led many to doubt the infallibility of the data upon which scientists base their decisions. Add to this, that further research has begun to show, not only that some of the most cherished “certainties” of science—such as the unresolvable nature of the seventy-odd chemical elements, &c., are not by any means so certain as formerly appeared, and more than a suspicion that certain “heathen” systems of philosophy contain more truth than was supposed to be the case—and we shall see why, of late, there have sprung up such combinations as the Psychical Research Society, making efforts to bring all the obnoxious phenomena within scientific lines, since contempt and ridicule have failed to get rid of them otherwise. But though science has received (after much opposition

and unwillingness) some of her greatest triumphs from those who were neither learned, nor recognised authorities upon the specialities they dealt with, yet she is ever infallible, and her votaries never will admit they were wrong in denying what they did not understand. So will it be in the future; and after occultism has dimmed into their ears, for long and long, the primary principles which lie at the root of their own science, and after much effort has at last gained their attention, the result will be that here and there some scientist will in future receive marked applause as the original discoverer of something which has long been familiar to the occultists of other lands and other times; whilst those who have hitherto denied these things, will suddenly discover that, in fact, they never did anything of the sort, and point with abundant satisfaction and complacency to many passages in past and present works which, bearing out the alleged "new" discoveries, are at present ignored. But what does it all matter? If "truth is great, and will prevail," then occultism will again take its place in the estimation of the world—the Higher Triad will again be consciously united to the Lower Quaternary of knowledge; and with that union will pass away the strifes and bickerings of the present day, and all those who through good and ill, have upheld the claims of occult lore, will receive recognition as having been the champions of truth when "science" and "occultism" were words which, to the many, had no meaning in common, or were deemed as much opposed to each other in meaning as light and darkness.

S. STUART, F. T. S.

RETRIBUTIVE REINCARNATION.

THE following narrative in connection with the doctrine of reincarnation will, I trust, prove interesting to the readers of the *Theosophist*.

The events narrated took place some forty years ago, but I have got the account first hand and therefore it proves of some value. The names of places and persons are omitted as they are likely to injure the feelings of others, which is the last thing one could wish to do. What we are concerned with are the facts and the underlying principle.

A, a Hindu, was an officer of a district of the province and was so much addicted to aiding the criminal class inhabiting the locality that there was very little security of life or property. Within the district is a celebrated place of pilgrimage and rich pilgrims were in constant danger of being robbed, and sometimes of being murdered. A jeweller went on a pilgrimage there, and as there are native chiefs about the place he took some valuable jewels with him, so as to dispose of them if he could derive a good profit. A. came to know of the arrival of the jeweller and that he had some valuables with him. He thereupon called his confidential assistants and desired

them to waylay his victim when he returned from the place. The mercenaries of the officer at once went to the place of pilgrimage and followed the jeweller when he began his return journey. When they found a favourable place they at once came forward and after robbing the jeweller of all his property prepared to murder him. The jeweller asked for his life, promising that he would neither complain of the matter nor would he disclose the fact. The officer came to the scene and without being moved by the entreaties of the helpless victim exhorted the men to finish their work without delay. The poor man was killed on the spot, and the body was disposed of. The crime remained undetected, and the possessor of his valuables thought that everything was over. But Nature works wonders and so it happened in this case. A. had no issue and his wife was naturally very anxious to have one. A short time after the robbery and murder took place the wife became *eniente*, and the man began to thank his stars inasmuch as he had a rich victim, as well as that he was to have a child. The wife in due course of time gave birth to a son and there were the usual rejoicings on the occasion. The child grew up to boyhood and at the age of fifteen he was married to a girl. The marriage was celebrated with great pomp as A. had no other issue and was looked upon as a rich member of his community. After about two years the lad contracted illness and the parents became very anxious for the health of their only son. They tried all means in their power but the case grew worse and worse. At last all hopes of his recovery were given up, and the last moment seemed to draw near. The relations of the parents gathered at their house and all were very sorry to see that the parents were to be deprived of their only son, when they were advanced in age. The son was on the death-bed and began to cast fervid glances round him. The father who being unable to bear the scene was in the outer room, was called in by those who were by the bed-side and told to ask his son whether he wished to speak anything to him. They thought the young man must be naturally anxious for his young wife and must be thinking of recommending her to the care of his father. The father went into the room and sat by the bed-side of his son. All the persons in the room went out, thinking that the dying man might hesitate to open his heart in their presence. When the son saw that the room was clear and that his father was alone with him, he looked at him with a fixed gaze and thus spoke to him :—

You see that my end is approaching and I am not likely to live long now. As I wish to communicate to you a very important thing I hope you will pay attention to it. I am sure you cannot have forgotten the robbery and murder of the wealthy jeweller, while he was returning from the place of pilgrimage. You must also remember the entreaties of the man to save his life and your not heeding them. Now let me assure you that I am the very jeweller whom you caused to be murdered so mercilessly. I was born particularly to avenge that deed of yours. I have been repaid of my debts, and if there is anything remaining you

will have to spend it in the ceremonies after death. Over and above that there will be the maintenance of the young widow, which is the interest of the capital you appropriated. The debt you owed me has been cleared off, and as there is no more due I am passing off. That is all that I wanted to tell you.

As soon as the statement was finished the young man passed away quietly, and the father, when asked by some of his relations who had overheard the conversation, explained the whole thing by attributing it to the ravings of a delirious man. But those who knew of the previous events were not so easily satisfied with this explanation, and being of a race of people who have firm belief in rebirths, thought that there might be some truth in the story after all.

Those who are well acquainted with the teachings of Theosophy can easily understand that such a thing is not impossible. A kamanasic entity having a strong desire to avenge, might have found connection with an ego that was going to incarnate itself in the body of the child conceived by the mother; and at the time of death when the physical body must have become very weak, it must have found an opportunity to give vent to its feelings which we can easily imagine must have been strongly impressed upon it when it was forcibly driven away from the physical body in the previous incarnation. It also appears that such an entity must have had either a very short or no devachanic life, as the intervals between the death and rebirth were very short. Perhaps there might not be devachanic existence at all, as the egos, who are victims of accidents become earth-bound, and it takes some time before they tend towards higher life.

D. M. O.

REPLY TO DR. SALZER'S CRITICISMS.

I HAVE read in an Indian newspaper (the "Statesman," of June 18th), a letter by Dr. L. Salzer, severely criticising Mrs. Besant's views on the caste system of India and holding up to ridicule her ideas as inconsistent with the statement of her own individual knowledge of her former incarnation, and her action as inconsistent in not enthusiastically advocating, during her lecturing tours, the adoption of the Indian caste system for Europe, America, and Australia, when, as the writer says, she believes "that the institution of caste is conducive to harmony between heaven and earth, and promotes, at the same time the evolution of humanity;" and, as the writer asks at the close of his letter, if there be none amongst her thousands of admirers who would be disposed to say a few words in her defence, while she is absent from India, I have sent the subjoined answers to the "Statesman," and I think it would be well if they were printed in the "Theosophist," so that Indian members may know what the thoughts and feelings of many of their Australian brothers are.

1st.—I think Mrs. Besant is very wise in not saying much about caste, in communities where there is widespread, only a first faint glimmer of the complete knowledge of the Law of Karma and Reincarnation. Of what avail to try to teach things to individuals or nations when they are not yet prepared to receive them! It is surely wiser to use all energy to prepare the ground, and make it fit to receive the seed,—to teach the Law of Karma and Reincarnation rather than sow the seed of the inherent law of caste in nature, where it has not the necessary elements of life (consciousness) to germinate it:—and, “to move heaven and earth, in season and out of season, in order that the parliaments of all those benighted countries should see their way to legislate, once for all, for the benefit of those forlorn souls, by making the observance of caste binding on all,” *that*, she is also too wise to advocate, for parliaments have not power to make laws binding morally; and from what I understood of her about caste—we, as units of the nation, have to live out individually, and collectively, what we are naturally most fitted for; and that will form the true condition for the natural law of caste to work in. Nature itself will build up caste under its free condition for action.

2nd.—The writer says:—“Is it not labour lost—is it not worse than carrying coals to Newcastle, when she defends caste in a land where caste reigns supreme?”—Yes, the dangerous outer form of caste, the degenerate exoteric form, but not the true spirit of caste.

Once I heard Mrs. Besant speak of caste, in answer to a question after a lecture here in Melbourne, and none could have deplored, more than she did, the degenerate state of caste in India, where the Brahmin soul had often to incarnate in the Pariah caste, and soul of the Pariah, in Brahmin form.

She spoke of caste then as an inherent law in nature, and said, that for those who studied deep enough, the law of those four castes could be traced, and that in nations where this law was known and recognised, it was easier for the Ego soul to progress: and that nation most fitted for the spiritual growth of the Ego, would be that one whose life is most in harmony with the true meaning of caste. It was a law in nature, and the nations where it was disregarded were not best fitted for promoting the rapid progress of the soul. That Buddha should have taught that—“not he is a Brahmin who is born a Brahmin, but he who does as a Brahmin should do”—pre-supposes the natural existence of such a caste, for to *live as a Brahmin should do*, necessitates the order of castes—a Brahmin cannot well live as a Brahmin should do, in a Pariah condition, that of obedience, when he has the strength of the teacher and requires its conditions for action; neither could the Brahmin soul find the condition for action in the Vaisha caste, that is money-making, when the true priest should have no worldly possessions at all. So too, the Pariah soul would not find the conditions of progression in the Brahmin state, for the soul that had not learnt obedience on the lower planes of consciousness, could not possibly recognise obedience to the

higher moral law, much less truly teach that obedience to others, however outwardly learned that Brahmin with Pariah soul might bē. Mrs. Besant's effort in India is to restore the idea of the four natural castes, and to show the danger and degradation of the innumerable sub-divisions of castes, degrading to-day the whole social state of India; for there is no doubt that the higher a natural law is, the lower its outward institution may be degraded, when the purity of the original idea on which it is based, is clouded and lost sight of:—and her great aim is to restore caste in India to its original purity, and simplicity, and make it the natural outcome of right feeling and thinking.

3rd.—As to the inconsistency of what Mrs. Besant says,

(a) Of "millions of souls who anxiously await the privilege to reincarnate on earth, but are unable to do so for want of suitable carnal compartments,"

(b) Of the observance of caste in heaven,

(c) Of Mrs. Besant's having been a Pundit of Pundits in the past, and,

(d) Of her present estate as an English woman—I fail to see these as inconsistent. In answer to (a)—It seems reasonable to the real thinker to believe, that after death each soul goes to its own place; just to that estate in Devâchan, with which its own vibrations are synchronous—(In my Father's house are many mansions, etc.)—and as the soul beats in unison with that state in which it finds itself, its consciousness is in sympathy with its surroundings, and that forms its power of comprehension and responsibility and therefore is there caste in heaven. On reincarnating, such souls (vibrations) should descend into bodies in their own place on the material plane, that is, if they are to advance with the least possible hindrance. But in the present dark social state, the Karma of the nations is to draw in Egos who have made such bad Karma, that there is little chance of making progression under the mixed and muddled conditions made by the ignorance of the nations who know not how to form such institutions as shall help the natural working of caste amongst the people. If we are able, in the ages in the future, to raise and simplify the social system, we shall begin to draw in these waiting souls; but if not, then we shall go on drawing in more and more heavy laden souls, until the destructive elements are grown so strong, nothing of purity may endure.

Then will come the Law and through storm and darkness, such as we cannot even dream of now, it will command the morning, and make a place on earth for waiting souls.

But we have to do our utmost to avoid this deeper degradation, and the extreme suffering that must result from it. There are now in India many men and women who try to live the higher life, so that pure physical bodies may be produced, in order that the great souls of initiates and adepts, who could help the world, may find bodies suitable to incarnate in. At the same time; for those who have turned against the stream,

and entered the steeper and more rugged path, to evolve the highest in them, so that they may sooner turn and help their fellows,—this is an age of the greatest possible progression, for they, having the enormous will to suffer, for the ultimate helping of the race, can receive the greater force of the full penalty of their descent into matter: for they have to face, in the ascending arc, the heavy bulk of the effects of causes set up by them in reaping experience through material existence, and only can they gain their freedom by receiving such effects without making further causes on the material plane. Thus these souls can with impunity lose their caste on earth, because the intensity of their aspirations have made their wills so strong to overcome all obstacles, that what would be over-weighted Karma to others, and instead of teaching would drag down and destroy, for them would only form the rungs of suffering in the ladder that the occultist's soul must climb. Such an one to me, is Annie Besant: and what wonder if—(c)—the soul of the pundit of pundits, takes on the body of an English woman to accelerate its climbing, as it gives more and more, and takes less; for many are they who, now on earth, in west and east, stoop from their heaven and place of rest, and take up the heavy Karma of the family, the nation and the race, according to the height they have attained, of oneness in the Great Brotherhood of the Universe, and power to receive the relative force of evil, in the attainment of the Divine.

4th.—As to Mrs. Besant “serving two Masters,”—where in occultism is the plurality of *Masters*, and how can a man serve two Masters where all Masters are one in spirit!

5th.—To quote the writer,—“Think what Europe would become if clergymen's daughters were only married to clergymen's sons: if the daughters of criminals were only allowed to marry either criminals or the sons of criminals, and so on throughout.” To the first part of the sentence I answer that true priests of the people do not marry, and to the rest;—that the innumerable sub-division of castes is a degraded exoteric form and does not touch the moral law of caste.

And then in answer to the postscript,—slavery is no natural caste. It is an inhuman self-imposed degraded state, full of the isolated self in matter, and as it is a man-made institution, it can be placed on a par with all the sub-divisions of castes, which at the present time are the curse of India. Its outer form is not built on any inner Law of moral evolutionary progress.

J. R. P.

'A'NANDA LAHARI.'

(Continued from page 754 of previous Vol.)

NOW, to return to our subject, the whole of the *Samayīchāra* has been treated of in the five works or *Āgamas*, known as *Subhāgama Panchaka*. The authors of these great works are the great sages Sanaka, Sananta, Sanat Kunmāra, Vasishtha and Suka; and the works or *Samhitās*, are known by their names. We shall now detail the theory contained in these works.

There is a force known as the Kundalinī Śakti in the Mūlādhāra which derives its name from its being the original abode of this Śakti which plays a very important part in the liberation of the soul. This Śakti is said to be always sleeping quietly in the Mūlādhāra. It is the duty of the aspirant for the liberation of the soul to awake this Kundalinī; and this can be done in two ways. It can be done by Tapas, *i. e.*, by Prānāyāma (regulation of breath by chanting certain verses), and Kumbhaka (stopping of the breath); which process is so much advocated by the Yoga Śāstra. The Kundalinī can also be waked by the Mantras, and the Mantra specially chosen for awaking the Kundalinī is the Panchadaśī.

The Kundalinī as soon as awake, does not even for a moment stay in the Mūlādhāra, but ascends to its *own* place, as it were, the *Svādhistāna* (= one's own place). Then by great effort, the aspirant should take the Śakti to the Manipūra, where the Śakti is said to shed lustre; hence the place is called *Manipūra* (= full of rays). Onwards should he lead the Kundalinī to the Anāhata, where it passes in the manifestation of sound; so the place is known as Anāhata, (*i. e.*, a sound without the collision of two bodies). Onwards still should he take it, to the Viśuddhi, where it becomes a pure Satva; and the place is consequently Viśuddhi (the place of purity). Lastly, another successful attempt would carry the Śakti to Ajnā. At this stage the aspirant sees the Eternal One for a moment as a flash of lightning. Therefore the place is known as Ajnā ($A + jnā =$ little knowledge), *i. e.*, a place where the aspirant sees a little of the Śakti.

This closes the first stage in the ascent of the aspirant to establish a union of his soul with the Eternal Soul. In the interim between the six stages just mentioned, there is a course of *Upāsana* and of repetition of certain Mantras; but these can be had only from a Guru of much learning and experience. These six places together form a Śrīchakra. The most difficult step is in the Anāhata (the Hridaya) and much has been written about that stage.

The effect of awaking the Kundalinī is very great; the aspirant then is not perishable like ordinary mortals. Each step advanced in the aspiration is one higher loka gained. The awaking of the Śakti entitles one to the Bhavarloka; the Svādhistāna stage gets him the Svarloka; the Manipūra stage, the Maharloka; the Anāhata stage, the Janaloka; the Viśuddhi stage, the Tapoloka; the Ajnā stage, the

Satyaloka. But if one should die after attaining any of these stages, he is born again having all the advantages of the stages gained; thus, a man dies after leading the Sakti to the Anáhata, in his next birth he can begin where he left off and lead the Sakti onwards from the Anáhata.

This aspiration to unify one's soul with the Eternal One has been held by some as an attempt of a tâmasa origin to rid itself of all Tamas and Rajas in it. Therefore the aspirant in the first and second stages is said to have more tamas than in the succeeding stages, and to be, therefore, in the tamasic stage, which is presided over by Agni. In the next two stages, he is similarly said to be in the Râjasic stage, presided over by the Sun. In the next two, he is in the Satvic stage, presided over by the Moon, the deity which is given the first and highest place above the Sun, or Agni. But it is to be noticed that the aspirant is not pure Satva until he passes on to the Sahasrâra, and that Tamas, Rajas, and Satwa are but relative and bear no comparison with their common acceptation.

A little digression to consider what Kundalinî is, and what the stages that it passes may not be out of place here.

For the present we shall say that Kundalinî is the grossest form of the *Chit*, the twenty-fourth Tatha, which lives in the Sahasrâra, and of which we shall have to speak in detail in our treatment of the second part of the aspirant's ascent. This Kundalinî, as soon as it is awakened, is in the Kumârî (girl) stage. As soon as it reaches the Anáhata, it is in the Yoshit stage (womanhood). Hence the indication that it is the most difficult and important step in the ascent. The next stage is in the Sahasrâra of which we shall speak hereafter, and the Sakti in that stage is called a Pativratâ (under coverture)—see 'Taittiriya Aranyaka' 1-27-12.

We shall now take up the second part of the ascent. This consists only in one step; the Sakti should be taken into the Sahasrâra from the Ajnâ, where we left her. The Sahasrâra (lit. a thousand-petaled lotus) forms in itself a Srichakra. The ideas of this place in Sanskrit are too difficult to be rendered satisfactorily into English. In the Sahasrâra (a world of nectar) is a certain place of lustre known as Chandra Loka. In this place live in union the Sat (Sadâsiva) and the Chit, the twenty-fifth and the twenty-fourth Tatvas. The Chit, or Suddha Vidyâ, is also called *Sâdâkhyâ*, the 16th Kalâ of the moon. These two Tatvas are always in union, and this union itself is taken to be the twenty-sixth Tatva. It is this union of Sat and Chit that is the goal of the aspirant. The Kundalinî which has been led all the way to the Sahasrâra, should be united with this union,—this is journey's end of the aspirant; he enjoys now beatitude itself (*Paramânanda*).

But this Kundalinî does not stay in the Sahasrâra for a long time. It always tends to return and does return to its own. The process should again be repeated by the aspirant several times, until the

Sakti makes a permanent stay with her Pati (husband) Sadāsiva, or the union of Sadāsiva and Chit, and becomes a Pativrata, as already mentioned. The aspirant is then a Jivan-mukta or pure Satva. He is not conscious of this material limitation of the soul. He is all joy and is the Eternal itself.—See “Ananda Lahari”—(9 & 10).

To look back to the other methods of Sakta worship, the Kaulas worship the Kundalinī without awaking her in the Mūlādhāra, which is called Kula; and hence Kaulas (fr. Sans. *Ku*=earth, *Prithvi* so Mūlādhāra). Beyond the Mūlādhāra, they do not rise, they follow the Vāmāchāra or black magic, and gain their objects and enjoy: they are not liberated from birth and death: they do not go beyond this earth. Nay more, the Kaulas are now so far degraded that they have left off altogether the worship of the Kundalinī in the Mūlādhāra, and have betaken themselves to practices most inhuman and entirely apart from anything divine. The Mīras are far above the Kaulas. They perform all karmas, worship the Devi or Sakti in the elements, such as the sun, air, &c., and do *Upāsana* with Yantras made of gold and other nobler metals. They worship the Kundalinī, awake her and attempt to lead her on. Some of the Misra worshippers rise even as far as the Anāhata.

We learn from the Commentators that this whole subject of which we have been so long speaking, is treated of in detail in the “Taittiriya Aranyaka” (1st chapter). Some of them even quote from that “Aranyaka” in support of their commentaries. This subject is vast and difficult. I, at least, am unable to give it a more succinct treatment. It is not possible for any to go into the intricacies of the subject unless he be a Guru of vast learning and much personal experience; great works have been written on even single points in the ascent of the aspirant.

We have spoken of great men who have successfully led their Kundalinī to the Sahasrāra and effected her union with the Sat and Chit. Of these, the great and far-famed Sankarāchārya, a humble pupil of one of the Students of Gandapādāchārya, the author of the well-known Subhagodaya (52 slokas). Our Saṅkarāchārya understood clearly through his Guru, the principles contained in this work, and received instruction based upon the personal experience of the Guru. To these he added his own experience, and made his famous work on the Mantraśāstra, consisting of 100 slokas; the first forty-one forming the Ananda Laharī, and the rest forming the Soundatya Laharī; which Apostrophises the Devi as a being who is beauteous from head to foot.

The Ananda Laharī may be said to contain the quintessence of the Samayācāra. The work is all the more valuable because the author teaches from personal experience. The work has been considered invaluable; whole commentaries are written on almost every syllable of the text. The value of the work may be adequately understood by the following theory. Some hold that Sankarāchārya was not the author of the Ananda Laharī, but that Siva himself is the author, and Sankara but a mantra-drashtā or Rishi; i. e., one who realised the

process and gave it to the world. No less than twenty and four commentaries on this work are now extant. Among them figures our great Appaya Dikshita. The commentaries are not entirely different, but each has its own peculiar views and theories.

Throughout our philosophical literature, a general characteristic is easily noticed ; philosophical truths are always found imbedded in the midst of many Karmic stories ; this practice is sometimes carried to such extremes that only a tatva (philosophical truth) is to be found in a whole volume of stories. To this general rule the commentaries of Ananda Laharî are no exception. A great number of stories are introduced in the commentaries ; and the philosophical truths are here and there found as facts, illustrated by the stories which form the greater portion of the commentaries.

As for the text of the Ananda Laharî, it contains forty and one slokas. According to the opinions of some commentators the slokas are 35 in number ; 30 and according to Sudhâvidyodini and others 1—2, 8—9, 10—11, 14—21, 26—27, 31—41. In my opinion also the above stated is correct because other slokas have given only prayogas for worldly affairs. But some of them only are recognised by all the commentators ; while others are passed over as being entirely Karmic. This introduction has a two-fold advantage—one of illustration, and another of comparison. The introductions of the stories serve as good illustrations for the abstract philosophical truths which lie side by side. They also serve as a well-drawn contrast, to enunciate clearly the superiority of the philosophic over Karmic methods.

As has been remarked in the preface hereto, this work is an enlargement of the work called Subhagodaya by Gaudapâda who is the Gurn of the author's Gurn. That work gives only the points point-blank without any of the characteristic admixture above noticed.

Of all the commentaries to this work, Lakshmidhara's seems to be the most recent of all ; yet in spite of this, it is the most popular, and with reason. Other commentaries advocate this or that aspect of the various philosophical schools ; but Lakshmidhara recognises some of the views of others and places them side by side. It is in this way too the most elaborate. Further, Lakshmidhara is no partizan for the time : his views are broad and liberal. Every school of philosophers, seeks refuge with effect in his commentaries. Lakshmidhara has also commented on many works on Mantra Sâstra and is consequently of much high repute. So his commentaries are as valuable to both Ananda Laharî and Soundarya Laharî as Sâyanas to the Vedas.

Lakshmidhara seems to have been an inhabitant of Southern India ; the observances and customs he describes all point to this conclusion ; the illustrations he adduces smell invariably of the South, and even to this day his views are more followed in the South than in the North. He has also an elaborate commentary on gaudapâda's Subhagodaya. The references to that in the commentary to this work, and the commentator's

apology here and there for repeating what he has written on the former occasion, lead to the inference that the author had for his life-work the commentary on the original book.*

Achchutānanda's commentaries are in the Bengali characters and are followed as authority in Bengal even to this day. Innumerable commentaries are followed in several places, each following one peculiar to themselves, but few have risen to be universally accepted.

Three or four works alone are extant in the Prayoga; I have myself seen most of them. But I have followed only one of them as being the most prominent and important. It comes from an ancient family in Conjeeveram. It contains a Prayoga on the whole 100 slokas of this work. Different yantras (figures) for each mantra contained in each sloka, the directions to which the worshipper should face, and similar prescriptions are clearly described to the minutest detail.

There seems to be some mystical connection between each sloka and its Bijākshara. But it is not intelligible; nor have any of the Prayoga Kartas given any explanation of the connection.

The following will show how many commentaries there are upon this both Ananda Laharī and Soundarya Laharī together.

1. Manorama, a Commentary.
2. A Commentary by Appayadiskhita, (Tanjore palace library).
3. Vishnupakshi (I believe this may be the same by Narasihna as No. 14 given below.)
4. By Kavirājasarman, about 3,000 granthas—[Deccan College Library.]
5. Manjubhūshani by Krishnāchārya, the son of Vallabhāchārya—granthas about 1,700. He says in his introduction that Srī Saugarāchārya praised the *Brahmasukti* called *Kundalini* when he was meditating on the banks of the Ganges. He gives the purport of this work in his first sloka: "I praise constantly the Kundalini, who creates innumerable worlds continuously, though she is like a film of lotus, and who resides on the roof of the tree (Mūlādihāra) (for awaking and to lead her to Sahasrāra)." This is popular in Bengal Presidency.
6. Another Commentary called Saubhāgyavardhini by Kaivalyāsrama. The Adyar Library has a copy of it. This is popular throughout India, so we can get as many MSS. of the same as we require from different places. The granthas are about 2,000.
7. By Kesavabhata.
8. Tatvadipikā by Gangahari, a small commentary made according to Tantrasāstra.
9. By Gangādhara.
10. By Gopiramanatarkapravachana—granthas about 1,400 (seems of recent origin).
11. Gaurikāntasārvabhaumabhattachārya, granthas about 1,300 (recent origin).

* This work is the object of my present researches. I hope to give my conclusions on this to the reading public at no distant date.

12. By Jagadisa.
13. By Jagannātha Panchānana.
14. By Narasihna,—granthas 1,500. The great peculiarity of this commentary is, that it explains the text in two different ways, in one way proving that it is a hymn in praise of Devi, and in another way making Vishnu the subject of his praise. Though some commentators have given many meanings of some verses, yet all of them go to the different aspects of Devi alone and not of different devatās.
15. Bhāvārthadīpa by Brahmānanda—granthas about 1,700.
16. By Mallabhatta.
17. By Mahādevavidyāvāgīsa.
18. By Mādhavavidya, [Deccan College Library].
19. By Rāmachandra, [Deccan College Library] granthas about 3,000.
20. Rāmānandatīrtha.
21. Lakshmidhara's, well-known to the public and needs no comment.
22. Visvambhara.
23. By Srikhandabhatta.
24. Rama Sūri.
25. By Dindima. [Adyar Library].
26. By Rāmachandramisra [Deccan College Library]. Granthas 1,000.
27. By Acchutānanda (printed in Bengali character's).
28. Sudhāvidyodini, got from South Malabar with much difficulty. The meaning given only esoterically.
29. By Sadāsiva (Government Oriental Library of Madras).
30. Another nameless commentary (Do)
31. Yantras with prayoga. This is very rare and important, Adyar Librarian possesses a copy of it. Besides these there are so many commentaries extant upon this text—some without names.

By these numbers one may easily understand how our ancestors once revered this sacred stotra on Devi and how they worshipped. Even now in Malabar and other places the people hold in esteem this sacred book, the germ of Mantrasastra. I next proceed to translate the verses.

R. ANANTHAKRISHNA SASTRI.

THE ATONEMENT.

MRS. BESANT'S REPLY TO MR. GLADSTONE.

In the *Theosophist* for October 1894, some extracts from Mr. Gladstone's criticisms of Mrs. Besant's views on the Atonement (as presented in her Autobiography) were given. As her reply appeared in *The Nineteenth Century*, a few month's since, we republish the chief portions of it, feeling confident that it will interest many of our readers. Referring to Mr. Gladstone's opening remarks, Mrs. Besant says :—

“I may dismiss in a few lines, the personal *badinage* with which Mr. Gladstone fills his first pages. I do not care to retort in similar fashion, curiously easy as the task would be, did I wish to hurl *tu quoques* at the venerable statesman. It is enough to say that intellectual growth must imply intellectual change of view, and that the change will occur in the field in which the intellectual energy is exerted; thus we see Mr. Gladstone

clinging in his age to the Theology of his boyhood, but in the sphere of politics, where his intellect has spent its strength, how vast and numerous his changes. Changes are a sign of weakness, only when a person sways backwards and forwards in opinion, without new evidence being available: to remain dogged fixed in immature opinions, against new and cogent evidence, is rather a sign of intellectual obtuseness and obstinacy than of strength."

* * * * The quotations culled by Mrs. Besant from the writings of eminent divines, illustrating the horrible and soul-sickening conceptions of the atonement, which have been the current theological coin of the past, and treat of the 'burning wrath' of God, and of the 'Divine Victim' Jesus, who 'pacified' this wrath, ('so pleasant was the sacrifice and oblation of his son's death'), and also endured God's 'hatred and contempt,' though useful controversially, need not be re-printed here.—*Editors' Note.*

WE may rejoice in the distinct repudiation by Mr. Gladstone, of the idea of sin as a mere debt, which can be detached from the debtor and paid by somebody else, so that the debtor is clear; such a view, we are definitely told, puts moral laws in danger,—my old contention. Also 'the indiscriminating grace of God which saves or consigns to damnation according to mere choice or pleasure,' is repudiated,—again Mr. Gladstone and my old self are at one. Whether Mr. Gladstone does or does not slip into heresy, need not concern us: we can note and be glad of his statements. Also he admits that man is not relieved from the consequences of his past sins, but only from their 'penal consequences,' *i. e.*, eternal damnation; and this is wholesome and true teaching, though it will bring Mr. Gladstone into conflict with vast numbers of worthy Christian people, who will find this enunciation of inevitable sequence, of consequences that cannot be evaded, the reverse of 'comforting.'

Instead of analysing Mr. Gladstone's twelve statements, one by one, I prefer to put over against them a different 'conception of the Atonement,' and leave the reader to judge whether of the twain appeals most to his intuition and his reason.

I need not here argue the question of the Divine Existence, whence is our world; for Mr. Gladstone as Christian, and I as Theosophist, can agree that our world and our universe result from the Will and Thought of the Logos, who was and is 'God.' Now, if we study this physical world, as being the most available material, we find that all life in it, all growth, all progress, alike for units and for aggregates, depend on continual sacrifice and endurance of pain. Mineral is sacrificed to vegetable, to animal, and both to man, men to men, and all the higher forms again break up, and reinforce again with their separated constituents the lower kingdom. It is a continued sequence of sacrifices, from the lowest to the highest, and the very mark of progress is, that the sacrifice from being involuntary and imposed, becomes voluntary and self-chosen, and those who are recognised as greatest by man's intellect and loved most by man's heart,

are the supreme sufferers, those heroic souls who wrought, endured and died, that the race might profit by their pain. If the world be the work of the Logos, and the law of the world's progress in the whole and the parts is sacrifice, then the Law of Sacrifice must point to something in the very nature of the Logos; it must have its root in the Divine Nature itself. A little further thought shows us that if there is to be a world, a universe at all, this can only be by the One Existence conditioning Itself and thus making manifestation possible, and that the very Logos is the Self-limited God; limited to become manifest; manifested to bring a universe into being. Such self-limitation and manifestation can only be a supreme act of sacrifice, and what wonder that on every hand the world should show its birth-mark, and that the Law of Sacrifice should be the law of being, the law of the derived lives.

Further, as it is an act of sacrifice in order that individuals may come into existence to share the Divine bliss, it is very truly a vicarious act—an act done for the sake of others,—hence the fact already noted, that progress is marked by sacrifice becoming voluntary and self-chosen, and we realise that humanity reaches its perfection in the man who gives himself for men, and by his own suffering purchases for the race some lofty good.

Here, in the highest regions, is the inmost verity of vicarious sacrifice, and however it may be degraded and distorted, this inner spiritual truth makes it indestructible, eternal, and the fount whence flows the spiritual energy which, in manifold forms and ways, redeems the world from evil and draws it home to God.

The working out of human evolution shows us another phase of the great truth, and its bearing on the individual soul. The world in which we are, the universe of which it is a part, is but one in the mighty chain of universes which runs backwards into the darkness of an infinite past, as it stretches forwards into the darkness of an infinite future. Each universe has for its harvest a multitude of perfected human souls, grown to the 'measure of the stature of the fulness of Christ.' Christs that are the outcome of the long training of many lives in which experience brought pain, and pain gave knowledge and endurance and sympathy, until on the anvil of life, in the fire of suffering, the metal has been wrought into perfection. These Christs of one universe are the father-souls of the next, who generate, within the physical and animal beings evolved by lower nature, the embryonic human souls for whose evolution the universe itself exists.

These souls they watch over and aid and guide, giving another example of the ever-recurring sacrifice in its loftier form, and as ever, of self-sacrifice, sacrifice for others, vicarious sacrifice.

The soul itself, in its evolution, offers another instance of the same law. At first ignorant, it gathers a little experience in its life on earth, and then, passing through death, it spends a long period, in assimilating and working into its own nature the experience gathered; with this enriched nature, it reincarnates on earth, its faculties and its

powers depending on the amount of experience it has assimilated, and so on, life after life. This persistent individual taking on body after body, life after life, is, in a very real sense, a Christ crucified in the body of this death, and between it and the yet active animal side of man, there is constant conflict ; its continuous memory is the voice of conscience striving to rule the lower nature ; the reflection of its agony is the remorse which rends us when we have fallen ; its hope is the lofty ideal which in silent moments shines out before our eyes. This is the Christ that is being formed in every man, for the forming of which the Christ-souls travail.

Remains the truth at first repellent, then austere but attractive, finally peace-giving and inspiring, that each step upward is only won by pain. By pain we learn when we have struck against a law, and the law which pierced us when we opposed it, becomes our strength when we place ourselves in harmony with it.

By pain we learn to distinguish between the eternal and the transitory, and so to strike our heart-roots only into that which endures.

By pain we develop strength, as the athlete develops muscle by exercising it against opposing weights. By pain we learn sympathy and gain power to help those who suffer. Thus only is the Christ-soul developed, and at length perfected, and when this is once realised, pain is no longer grievous nor an enemy, but a sternly gracious friend whose hands are full of gifts. Nor are these gifts for self, as separated, but for all. For men are one by their common origin and their common goal ; they are one body, and every gift won by the pain of each, circulates through every vessel of the body, and every sacrifice of each adds to the general strength. We can neither live, nor die, nor enjoy, nor suffer, alone, for that which one feels, all are affected by, and all gains or losses, enrich or impoverish the whole.

If the vicarious Atonement be made into a merely historical event, be regarded as unique and be isolated from the general law of the world, its defenders are compelled to guard it by forensic weapons, and these wound the truth that is defended more than they drive back its assailants. Here as elsewhere 'the letter killeth.' But if the Law of Sacrifice be seen as the necessary condition of the manifested Logos ; if it be seen as the law of progress ; if it be seen as that by which man ultimately becomes united to the Divine Nature ; then vicarious sacrifice becomes the foundation-stone of the world, and in all its forms it is recognised as essentially one and the same truth. We shall understand why it appears in great religions, and shall be able to separate the essential truth from the allegories that often garb it, and the ignorant distortions that conceal. All sacrifices made for love's sake are seen as spiritually flowing from the superior Act of Sacrifice, as minor manifestations of the Divine Life in man, as reflections of that cross which Plato—holding the ancient doctrine here set forth,—spoke of as drawn by Deity on the universe.

Besides, this conception of vicarious sacrifice,—of atonement, if atonement means not a propitiatory offering, but a uniting of man with God—leaves no room for the undermining of the moral laws in the minds of men; a danger from which the historical and forensic conception will never be free. That law is inviolable in all regions of consciousness; as inexorable in the mental and moral as in the physical world; that a wrong consciously done must result in injury to the moral nature; that an evil habit formed can only be slowly unwrought by painful effort; that the cruellest thing that could happen to us would be if disharmony with the Divine Nature, expressed in the laws of the physical, mental, and physical worlds, *could* bring aught but pain. All this needs constant enforcement if man is to grow upwards, to become the Christ in strength, not in weakness, triumphant, not crucified.

Thus have I learned from the teachings of the Divine Wisdom from the Theosophy which is the core of every spiritual religion.

ANNIE BESANT.

THE ETHICAL SIGNIFICANCE OF RĀMA'YANA.

THE legend of Rāma, the son of Dasaratha, king of Ayodhyā, is well-known to every Hindu. He is worshipped by the Vaishnavas as an incarnation of Vishnu—nay as God himself. To every reader of the Rāmāyana it is evident that Rāma fully deserves the homage paid him. From the character of Rāma as depicted in the sacred epic it is clear that Rāma is God. By God is not meant the eternal, unchangeable, immutable, all-pervading and unknowable Para Brahman of the Vedantins, but the God-head, the spiritual ideal to which a man aspires and which is represented by Buddha, Krishna and Rāma, in the East, and Christ in the West.

Rāmāyana, as a history, gives us the details of Rāma's life and his doings, but allegorically it describes the temptations, the troubles and the evil influences that waylay a man who is trying to attain the eternal bliss and happiness. Rāmāyana, the grand and noble composition of Vālmīki, gives us in detail the biography of the divine Rāma and dwells at length on his purity of words, thoughts and deeds; on his steadfastness and uprightness; on his disinterested charity and benevolence; and on his heroic, chivalrous achievements, and thus presents to us the God-head, which well merits the devotion and reverence of mankind. The epic opens with the boyhood of our hero, and dwelling upon the destruction of Rāvana the king of Lankā and the dread of mankind, closes with his final installation as the king of Ayodhyā. Our hero as a boy protects and helps Visvāmitra in the performance of Yāga by destroying the demons, breaks asunder Pināka, the bow of Shīva, and marries Sītā. Implicit obedience to the voice of duty finds its first expression in the life of our hero when he, at the command of his father, resigns the throne of Ayodhyā to Bharata and

goes into exile, where he is followed by his brother Lakshmana and his wife, Sitâ. In his exile he loses Sitâ, but traces her out and wins her back by means of patient enquiry and his prowess of arm. In his attempt to get back Sitâ he has to face no less a personage than Râvana, the mighty king of Lankâ, with his vast array of forces; and had it not been for his steadfast, persevering and unflinching nature, he would not have won back his adored wife and destroyed the demon. In Râma we find an ideal son, brother and husband. Râma comes back to Ayodhyâ, where he is installed king amidst great rejoicings; to protect the righteous, punish the wicked, enlighten the ignorant, and impart "Atmajnana" to enquirers. Râja Rishi, like Janaka acknowledged his supremacy, whilst sages like Nârada, Vâlmiki and Bharadwâja, sought his advice and admitted his divinity. Such was the earthly life of the Nirmanakaya incarnated in the person of Râma for the propagation of truth and extirpation of vice. Odd numbers have been known to play a very important part in the esoteric philosophy of every country and the Number 7 plays a very important one in the Eastern esoteric philosophy; there being seven Rishis, seven Lokas, seven Dvîpas, seven Samudras and so on. The division of Râmâyana in seven books means the seven stages through which a pilgrim trying to attain eternal bliss and happiness has to pass.

Bâlakânda, the first book of Râmâyana, treats of the birth, childhood and marriage of Râma. The word Râma is thus derived in the Purânas: "*Ramante Lokâ Yasmin asan Rômah,*" and means all-prevailing Atman. Dasaratha stands for the "human organism," having ten senses or Indriyas. The incarnation of Râma in the house of Dasaratha then, in my humble opinion, means the descending of Atman into the human organism. It results from the action of three gunas, Satva, Rajas, and Tamas, which are represented by the 3 wives of Dasaratha: viz., Kausalyâ, the pious, generous and tender-hearted queen; Sumitrâ, the wise politic and peace-loving queen, and Kaikeyî, the fiery, troublesome, vile and wicked queen, respectively. Râma has three brothers, viz., Bharata, Lakshmana and Shatrughna, and a sister named Shântâ. Bharata is derived from the root *Bhri*, to "support," and stands for Bhakti or faith, which is the only principle that upholds a man amidst the troubles and anxieties of this world. Lakshmana as an incarnation of Adisesha, represents Dhîratâ or fortitude. Shatrughna, the destroyer of foes, signifies Viveka, or clear reason. Shântâ represents a calm and forgiving nature.

What attracts our notice first is the visit of Viswâmitra to Dasaratha, in order that the King may allow his son Râma to accompany the Rishi to his hermitage and help him in the performance of his Yagna. The King reluctantly grants the Rishis' request. "Viswâmitra" means, friend of the Jîva or human ego, and stands for Satva, or truth. Râma, accompanied by Lakshmana follows Viswâmitra. On their way to the hermitage they are attacked by Tâtakâ, a female Yakshas, metamorphosed into a female demon by the curse of a Rishi. Râma destroys

her. Tâtakâ signifies the unreal, wearing the garb of real, through the agency of Mâyâ, or illusion. The destruction of Tâtakâ by Râma, then, means the discernment of real from unreal before one can grasp truth. They now reached the hermitage, the Yagna is begun, and the demons try to obstruct its performance. One of them is Mârîcha, the son of Tatakâ, another is Subâhu, selfishness being the outcome of illusion of Tâtakâ is represented by Mârîcha and ignorance by Subâhu Râma removes Mârîcha temporarily from the scene of action but is unable to Destroy it whilst he kills Subâhu. The divine sage then gives Râma his dikshâ and blesses him. As they proceed towards Janakapura they pass through a jungle where Ahalyâ, being cursed by her husband, lies transformed into a stone. Râma restores her to her former shape by touching the stone with his feet. Ahalyâ means "Manobhirati." Gautama means an ordinary man having indriyas or senses. Indra represents a man of strong passions. Indra entices away Ahalyâ, the wife and legitimate companion of Gautama. For this; Ahalyâ the Manobhirati becomes jar or void of sensitiveness and feelings. Râma, who has discerned real from unreal, who has removed selfishness and uprooted ignorance, restores Manobhirati to its natural position.

Râma now reaches Janakapura and the conditions of Sîtâ's marriage are proclaimed to him. Many princes of blood, who are present in the court, try to fulfil the conditions but miserably fail. Râma, who has removed selfishness, wins Sîtâ by breaking the bow asunder. By this act he does away with the crookedness of doubts and unbelief, and is united to Sîtâ, the faculty of distinguishing right from wrong.

Sîtâ is represented as having been born of the sacrificial ground whilst it was being filled by Janaka. The plough is an emblem of progress and, hence, the allegory of Sîtâ's birth explains the fact that the more an ego gathers experience the more is developed this faculty of discernment. Râma, on his way from Janakapura to Ayodhyâ, encounters Parasurâma, who challenges him to string another bow which is stronger and mightier than the former one. This bow is made of various prejudices and misconceptions rooted in man's mind, and the pilgrim has to destroy them. Râma vanquishes Parasuarâma and with this, the first book comes to an end.

The second book of Râmâyana, that is the Ayodhyâ Kânda, opens with the return of Râma, accompanied by his wife and Lakshmana, to Ayodhyâ. Dasaratha requires his son Râma to rule Ayodhyâ, but the resolve of Dasaratha seems to be premature. Ayodhyâ means "against which none ought to fight," i.e., the moral nature of man. Râma, in order that he may be able to perform the duties of a ruler properly, must be made a man of the world and a practical man. Till now he has passed, so to say, a theoretical life, hence to be made a practical man he ought to see the wide world. This opportunity is afforded him by the vile intrigues of Kaikeyi, i.e., Tamogun, the discordant element in human nature, who obliges the old and feeble king Dasaratha to send Râma to exile for a certain number of years, just when a diadem would have graced his brow according to the wishes of the king.

Râma, in compliance with the behest of his father, leaves Ayodhyâ unattended save by his faithful wife, Sîtâ, and his devoted brother, Lakshmana. In his wanderings he reaches the banks of the holy river Ganges, where he meets the king of Nishâdas, who takes Râma and his companions across the river and lands them at Prayâg, the city of sacrifices.

The enquirer (Jignâsu) having attained the first stage, sees before him grand sacrifices performed and ritual and ceremonies observed, and thinks that probably in their performance lies a straight road to his object. Râma, therefore, stays for a few days at Prayâg, but soon leaves the place since, having attained the power of distinguishing real from unreal, he finds out that the mere observance of outward forms of religion such as the performances of sacrifices, etc., cannot be sufficient in attaining one's goal. (Râma is here identified with the real Jignâsin).

Râma now proceeds on his journey and meets Vâlmîki, from whom he seeks advice as to where he should take up his abode. Vâlmîki points out Chitra Kûta (the marvellous castle) to be the fit place. This marvellous castle is the abode of Rishis and, consequently, proof against all evil influences. It is in the company of these initiates that Râma develops the faculty of devotion or faith. And we see that he is visited by his brother Bharata (faith or devotion) who asks Râma to return to Ayodhyâ and take up the reins of Government. At first Râma, being influenced by his brother, is led to yield to his prayers, but immediately a thought strikes him that, though he had performed sacrifices and developed his faith and devotion in the company of good and spiritual men, had he at the same time conquered his lower passions, such as lust, anger, hatred, &c. ? He finds that he has not and, fearing that they may raise obstacles and impede the fullest development of devotion, he puts off his return to Ayodhyâ till his virtual control of his lower nature. Thus by keeping the company of spiritual men and developing his devotion and faith, the Jignâsu reaches the second stage of his journey.

The third book of Râmâyana opens with an account of Râma's fighting against the demon Virâdha. Virâdha attempts to take Sîtâ away from Râma and Lakshmana, but is vanquished by Râma. Virâdha means 'petty vexations.' A true Jignâsu is always able to overcome and baffle petty vexations in their attempt to mislead him.

As Râma proceeds on in his wanderings he comes to the forest named Dandakâ where he takes up his abode. Here he is visited by Sûrpnakhâ, the sister of Râvana. Sûrpnakhâ tries all her powers to entrap Râma and thus deprive him of the company of Sîtâ. In this, after repeated trials of her skill, she fails miserably. Sûrpnakhâ represents evil desires. A Jignâsu gains victory over them by not attending to and suppressing the evil desires as they rise over and over again in his mind.

Sûrpnakhâ, after her failure, seeks aid from Kharadâshana, and Irisiras, her brothers. They jointly attack Râma and ask the surrender

of Sitâ. Râma flatly refuses to comply with their request and, being too powerful for them, destroys them all in turn. Khara represents 'covetousness.' Dûshana represents 'weakness of human nature;' Irisiras represents 'ambition.' Ambition, being composed of jealousy, hatred of fellow-creatures, and self-aggrandisement, is represented by a three-headed demon Râma, as a true Jignâsu, has now reached a step where he has to overcome covetousness, weakness of human nature and ambition.

Sûrpnakhâ (evil desire or *vâsanâ*) sees the overthrow of her champions and seems to lose heart for the true being; but she repairs to the court of Râvana, and requires him to help her against Râma, which he promises to do.

Râvana literally means one who makes a man weep: he is the personification of Ahankâra or egotism, the root of all evils that befall man. Râvana sees that he alone is unable to help his sister, and so he requires Marich to help him in his mission. Marich argues with Râvana to the contrary, but Râvana would not hear him and obliges Marich to help him. Marich—'selfishness'—puts on a very beautiful and charming appearance, and thus deludes Râma and takes him away from his hermitage, which is left unguarded and unattended. Râvana, in the meantime carries off Sitâ forcibly. The false appearance put on by Marich is detected by Râma after awhile, and the demon is killed by him.

Râvana, when carrying Sitâ to Lankâ, is stopped by Jatâyû and challenged to fight. Râvana could not kill the bird, but clips its wings and thus disables it.

Jatâyû represents 'conscience.' Râvana, the personification of Ahankâra or egotism, does not attend to the reprimand of conscience, and by repeated inattention to its voice, deadens the conscience.

The pursuit of Marich by Râma and the consequent loss of Sitâ shows that the least amount of selfishness, in a true Jignâsu, even when he has proceeded so far, is enough to deprive him of his power of intuition, *i. e.*, the power of distinguishing right from wrong. Râma, on returning to his hermitage, finds Sitâ there no more. He feels much grieved and despair comes over him, but he gains heart and resolves to get back Sitâ by attacking Lankâ and ruining Râvana. In this, his resolve, the true Jignâsu is helped by his former acquisition of experience.

Râma sets out in quest of Jânaki and, leaving his hermitage, proceeds onwards. In his way he is waylaid by the demon Kabandha. Kabandha is a headless demon; he is very powerful, for few could escape his clutches. He is the personification of 'lust.' Râma kills Kabandha and proceeds further to trace out his beloved wife. He wanders further and meets Jatâyû, who tells him of the whereabouts of Jânaki. Further on, he comes across Sabarî who directs Râma to make friends with Sugrîva.

Every Jignâsu—nay every man—feels at moments a remorse for the evils he has done. This repentance, represented by Sabari, leads a Jignâsu to follow Gnâna—represented by Sugrîva, the incarnation of the Sun.

Thus, from the moment that a Jignâsu commences to follow Gnâna, he completes the third stage of his pilgrimage.

Kishkindhâ Kânda, or the 4th book of Râmâyana, opens with the approach of Râma to the residence of Sugrîva. When Râma went to Sugrîva he was being persecuted by his brother Vâli. Hence Sugrîva at first took Râma to be a spy from Vâli, but on having sounded Râma through his prime minister, Hanumân, he finds him to be not a spy and makes a friend of him.

Sugrîva, as has already been pointed out represents 'Gnâna.' Vâli represents the outer ceremonies of Religion without the depth of truth of it. Hanumân represents true knowledge. Persecution of Sugrîva by Vâli, then, means that most men take the ceremonial part of a religion for the true religion itself. The result is that they take the means to be the end, and thus overlook and chase Gnâna out of themselves. As long as one attends to ceremonies only, he is unable to attain the true knowledge and he is unable to gain Gnâna. Râma, through the mediation of Hanumân, *i. e.*, true knowledge, gains the friendship of Sugrîva, *i. e.*, Gnâna, which is very necessary for him in order to get back the power of distinguishing right from wrong, *i. e.*, Sîtâ.

Sugrîva promises to help Râma but, at the same time, requires Râma to help him against Vâli, his persecutor, which Râma promises to do. Râma vanquishes Vâli and instals Sugrîva as king in his place, and makes him the commander-in-chief of his allies. Râma accepts Angada, the son of Vâli, as an ally. Angada literally means "one who delights others," *i. e.*, purity of mind and honesty of purpose, which is always the outcome of observing the religious rites with a view to find out the true significance of it.

Sugrîva now sends out some of his servants to find Lankâ and trace out Sîtâ. Hanumân, who heads one of the scouting parties, reaches the seashore and is unable to proceed further and consequently halts there. Here he is visited by Sampâti, the Vulture king. The vulture, as is well-known, is gifted with a long sight, and he informs Hanumân of Sîtâ's whereabouts. Sampâti here stands for *Vichâra*.

Hanumân promises to cross the gulf and see how affairs stand for himself. Angada says he would be able to cross the gulf but would not be able to come back. This means that purity of mind, once in bad company, may be changed and become bad without true knowledge, but true knowledge always remains constant and unchangeable. Thus the pilgrim attains the fourth stage.

In the 5th book, or Sundra Kânda, we find that Hanumân has crossed the sea and visited Sîtâ in her place of imprisonment. Râvana is continually trying to win her, but she rejects him. Râvana vexes her to

such an extent that she thinks to put an end to her existence, but Hanumân, the true knowledge, consoles her by holding out a hope of speedy deliverance. Hanumân destroys the garden where Sitâ was imprisoned, saving only the portion where she actually resided, and thus severs the bonds and fetters confining her. In the conflict, Akshaya, a son of Râvana, is killed by Hanumân. Akshaya represents Krôdh or 'wrath.' Hanumân is taken prisoner by Meghanâda and brought before the tribunal of Râvana. Hanumân advises Râvana to give back Sitâ to Râma, which Râvana refuses to do. Hanumân sets fire to Lankâ and, by imparting light to it, weakens the forces and powers of Râvana.

Râma orders Sugrîva to besiege Lankâ, Sugrîva, followed by his forces and retinue headed by Râma and Lakshmana, and guided by Hanumân, reaches the seashore and halts there preparatory to the crossing of the ocean. Here they are joined by Vibhîshana, the brother of Râvana. When Hanumân, i.e., the "true knowledge" visited Lankâ he purified and enlightened the dark nature of Vibhîshana, i. e., 'love.' Love of earthly objects gives place to divine love, and in every substance he finds an object of devotion. Vibhîshana's nature being thus enlightened, he clearly saw before him the ruin of Râvana and begged of him to give back Sitâ to Râma. Râvana was very wrath with Vibhîshana for this bit of, in his opinion, unsound advice, and turned him out of his court. Vibhîshana felt much insulted, left Lankâ, crossed the sea and took shelter with Râma. Râma, finding nothing to blame in purified, universal love, takes Vibhîshana under his protection and promises him the kingdom of Lankâ. Thus the pilgrim is taken to his fifth stage.

In the beginning of the 6th book, we find Râma encamped on the seashore, where he erects a temple to Shîva, the god of death and destruction, and which prognosticates utter ruin to Lankâ and its lords.

The gulf is bridged by Nala and Nîla, who stand for 'contentment' (Tosh) and 'duty' (Dharma), respectively.

Now Râma crosses the gulf and besieges Lankâ. He is supported by all the good qualities now and the first powerful enemy which he destroys is *Kumbhakarana*, a type of inactivity, indolence and gluttony. The next demon destroyed is Meghanâda. In the first encounter that takes place between Lakshman and Meghanâda. Lakshmana is seriously wounded or, in other words, fortitude gives way for a time in the presence of pride and self-conceit. Lakshman is soon cured and another encounter takes place between them, in which Meghanâda is killed and pride and self-conceit destroyed. The last demon of note destroyed is Râvana, who stands for Ahankâra, or egotism. With his fall, all evil influences, desires and propensities vanish.

Sitâ is now restored to Râma and Vibhîshana is proclaimed king of Lankâ:—Who is now the supreme Lord of Lankâ, or the lower self. The Neophyte has no other motive to work than the amelioration of

mankind. It is at this stage that he can regulate his life in accordance with the rules of Universal brotherhood, for he has now come to realise :—

“Ki bechasmañ dil mabin jus dost, Her chi bini bidan ki Mazhare oost:”

in other words, he has learnt this all to be the manifestation of the one, who is the sole object of our devotion. At this stage his life would become conformable to the great law. Thus the sixth stage is reached.

In the 7th book, Râma returns to Ayodhyâ and is installed the king of that place. Râma has now acquired all the qualifications and capabilities of one who earnestly desires to control his nature, on the attainment of which the seventh stage is reached, a Jignâsu is released from all his bonds, and attains eternal bliss and happiness.

JNYANA AND BHAKTI MISUNDERSTOOD.

WITH the degeneration of India, its noble ideals of *Jnyâna* and *Bhakti* have completely vanished. The terms which denoted the direct realization of Self as the only Reality and the highest pitch of self-sacrifice have come to be used for a mere theoretical dabbling into some of the Vedantic works and a sentimental observance of certain forms divested from their rationale. A mere reading of a few pages of *Vichârasagar* constitutes a *jnyâni*. He repeats like a parrot “I am Brahma,” considers himself above all mortals, and disregards all moral obligations as worthless Karmas, though his heart may howsoever be tainted with worldly attachments, pride, anger, and lust. On the other hand, the picture of many of the so-called *Bhaktas* is deplorable. The *Bhakta* has chosen a certain deity as the object of his worship and follows the *Upâsanâ* peculiar to it. So far so good. But he condemns others who worship other deities. He is intolerant, bigoted, and unreasonable; forgetful of what Sri Krishna said: “I honour each in the way he resorts to me : all men follow my path, O Pârtha”—(Bhagavad Gîtâ, IV, 11)

The mistake of the modern *jnyâni* consists in attempting to go to the other side of the gulf by first cutting the only bridge that leads thereto. He neglects the preliminary conditions,—the purification of the *Antaskarana* by the strict observance of the *Chatorsâdhana*. He should specially remember that every link in the chain of Progress is equally important; and that the breaking of one, breaks the whole, without the possibility of easily repairing it. He can never leap at once from the *Tâmasic* and the *Râjasic* stage to that of the *Nirguna Brahma*. What he ought first to do is to free himself from the *Tâmasic* and the *Râjasic* influences and to develop the *Sâttrvic*. The *Sâttrvic* stage of the pure Jiva being attained, (which can only be done by a strenuous effort continued in all sincerity throughout several lives) he will be sufficiently prepared to realize the *Nirguna Brahma* at

the next step. It was perhaps with this object that Srî Krishna dwelt at such a length on the subject of the three-fold classification of the Gunas in the Bhagavad Gîtâ, Chapters XIV, XV, XVII and XVIII.

Out of the *Chaturvâdhana*, *Virâga*, and *Sama* have been most misunderstood. *Virâga*, as has so often been declared by all the authorities (pre-eminently the *Bhagavad Gîtâ* and the *Yoga Vasistha*), is not forced detachment from family life and duties: but rather a *nis-kâma* performance of all the duties that fall to one's lot. *Forced detachment is simply attachment by repulsion*, and, among other grievous consequences, may in all probability create conditions, in a future life, where the Karmas so relinquished will much more imperatively demand their performance.

Sama is complete self-mastery. For this, successful concentration is an essential preliminary; and the object of concentration, howsoever high and noble can only be *Saguna* or endowed with qualities, (at least so long as man continues in his present evolutionary stage). But the modern Jnyâni in his zeal for the *Nirguna* has depreciated all forms of *Sagun-Upâsana* and is thus demolishing the surest basis of *Sama*. His *Nirguna Upâsana* is a misnomer. The *Nirguna* by its nature can never be an object of *Upâsana* and can only be realized in the *Turya* statê, when the student has advanced so far. It may further be added that they, who in their attempt towards the *Nirguna Upâsana* concentrate on the *Sînya* (the Void), do so at the risk of:—(a) the development of mediumship; (b) of total absorption into *Prakriti* (the *Prakritic Laya*) and losing the Individual Consciousness after death (this may however represent the modern Jnyânîs misconceived *Mukti*); (c) or of both.

Another prevailing misconception is that *Jnyâna* and *Bhakti* are opposed to each other and can never co-exist. This naturally leads to the consideration of what is *Bhakti*.

Bhakti (from the root "bhaj"—to share, to divide) literally means the act of sharing with others, or dividing. Hence sacrifice, devotion, sympathy, compassion and charity. Let it be particularly noted that sacrifice to the Lord should be that of all our acts, thoughts and possessions (*Bhâgavad-Gîtâ*, Chap. IX, 27-28); and that *love for all men and creatures is an essential requisite of a Bhakta* (*Ibid*, Chap. XII, 13-15), as the universe is but the concrete manifestation of the abstract *Iswara*. Probably it was with this view that Srî Krishna describes his principal manifestations (*Gita*, Chapter X) and exhibits his *Viswarupa* (Chapter XI) to Arjuna as preparatory lessons to complete *Bhakti Yoga* to be next given to him (Chapter XII).

So it may be seen that *Bhakti*, as above explained, is not opposed to *Jnyâna*, but they are inter-dependant. *Bhakti* purifies the *Anta-karana*, minimises the *Ahankara*, and develops *Sama*. Thus *Bhakti* aids *Jnyâna*. On the other hand, a theoretical knowledge (for a knowledge can only be *theoretical* in the beginning, and becomes *real* or *practical* as the students advances) of what is Man, his origin and destiny, and his

relation to other beings in the Universe develops *Bhakti*. *Bhakti* and *Jnyâna* coupled together lead to the highest summit of evolutionary scale and produce the noblest type of humanity, those who renounce the highest bliss of Nirvâna in compassion for their fellow-brothers plunged in the mire of Ignorance and prefer a life of voluntary self-sacrifice for benefiting others by their knowledge and wisdom. They are the *Nirmanakâya*s of the *Buddhist* and the *Bhaktas* of the *Hindu*, who prefer the service of the Lord to *Moksha*.

The co-existence of *Bhakti* and *jnyâna* and the intimate relation between the two is clear from several passages of the *Bhagavat Gîtâ*:— e.g., “Pious men of four kinds worship me : the afflicted, the desirous of knowledge, the desirous of wealth, and the wise (“*Jnyâni*”). Out of these, the ever meditative *Jnyâni* solely devoted to me (“*Ekbhakti*”) is the most excellent, &c., &c., (Chapter VII, 16-17). Again, while mentioning the characteristics of *Jnyâna* (XIII, 7-11), Sri Krishna mentions, amongst others, “an unswerving *Bhakti* to Me with undivided attention (XIII, 10 first part), a firm grasp of Esoteric Wisdom (*Adhyâtma Jnyâna*), and study with a view to acquire Real Knowledge (*Tatva Jnyâna*), (XIII, 11 first part). Again we read in (XVIII, 55), “He knows Me with *Bhakti*, accurately, as I am and what I am : then knowing accurately, he next enters unto Me.”

Another misconception is that a *Bhakta* must needs be a *Dvaitya* (Dualist). No. There can be no true *Bhakti* unless the *Upâsaka* (devotee) meditates upon and knows his Lord as his own Higher Self.

In this connection I take the liberty to clear another misconception. Many people say that *Bhakti* plays no part in the Theosophical teachings. This misunderstanding is due to ill-digested studies of Theosophical books. The Theosophical doctrines as given out by the Masters through H. P. B. are the old teachings of the ancient Rishis, in which *Bhakti* and *Jnyâna* are both combined in their due proportions. A side glance at the objects of the T. S. is sufficient to corroborate this proposition. The first object (or the Universal Brotherhood) relates to *Bhakti*; the second (the study of Eastern literatures and sciences) to *theoretical Jnyâna*; and the Third (the investigation of latent powers in Man and Nature), to *practical Jnyâna*.

Let it be also noted that the Universal Brotherhood (*Bhakti* in its true and original meaning), is the only compulsory article required to be subscribed to by the members of the T. S. Again, the noble ideal of self-sacrifice and unselfish work for humanity, as held out by it, and required to be lived up to by its members, is the most emphatic proof that one can be no Theosophist unless he is a *Bhakta*.

BAIJ NATH SINGH, F. T. S.

Reviews.

MAGAZINES.

Lucifer.—August, 1895. "On the Watch Tower," referring to an editorial tirade against Madame Blavatsky says:—"Her children in Occultism rise up and call her blessed: her imperfections will be 'buried and forgotten, and her great life-work will remain."

A large share of the Watch Tower notes are devoted to considering the views set forth in a late work on Moral Philosophy, by Joseph Rickaby, a somewhat noted Roman Catholic, who says:—

"But there is no shadow of evil resting on the practice of causing pain to brutes *in sport* where the pain is not the sport itself, but an incidental concomitant of it. Much more, in all that conduces to the sustenance of man may we give pain to brutes as also in the pursuit of science. Nor are we bound to take any anxious care to make this pain as little as may be. Brutes are as *things* in our regard, so far as they are useful to us; they exist for us, not for themselves. * * *

These astonishingly heartless statements, so cruelly cold-blooded in spirit, are ably discussed. Vivisection finds no favour among Theosophists.

At the close of these notes Mrs. Besant corrects a statement made by her on page 22 of the *Birth and Evolution of the Soul*, to the effect that the development of mind in the lower animals, "by the playing upon it of the human intelligence" is unwise,—she wishes to be understood as thinking it permanently beneficial.

The "Essay on Orpheus" by Mr. Mead is continued. The *Monadology* of Orpheus is of especial interest to Astrologists and Esotericists, "Two Houses," by Ivy Hooper, and "Early Christianity and its Teachings," by A. M. Glass, are continued. "Theosophic Morals as applied to Education," by Wilhelmine J. Hunt, is of vital importance to all parents and teachers, in fact to all who are interested in human evolution in its *practical* aspect. This article should be carefully read and studied.

"The Doctrine of the Heart," by Mrs. Besant, is, as usual, rich in thought and suggestiveness, and her continued article on "Karma," which follows it is a superior and scientific presentation of the doctrine. This is being published as her Theosophic Manual No. IV.

A chapter on "Recurrent Questions" appears in this issue, and as it is to be continued, we may regard it as a permanent feature. It will prove a valuable vehicle for the interchange of thought and the elucidation of obscure subjects.

The continued "unpublished letters of E'liphaz Lévi, translated by B. K., are brief but interesting. The usual departments of "Correspondence," "Theosophical Activities," and "Reviews," complete a highly instructive number.

E.

Mercury—August, 1895, comes to us improved and enlarged and is henceforth to be the organ of the newly formed American Section of the T. S., having an able editorial staff consisting of William John Walters, Edith Sears, and Marie A. Walsh. A separate department for the children will be maintained; also a department for the consideration, in the Light of Theoso-

phy, of our latent Psychic powers; such as Clairvoyance, Clairaudience, Telepathy, Psychometry, &c. Theosophy furnishes the true guide in these matters. Further than this the department of Practical Theosophy will be most helpful in the various phases of daily life. The editor says in his salutatory:—"Our policy will be that of tolerance, tolerance in thought and word, and brotherly hospitality towards all who have the cause of Truth at heart. Hence all personal controversies and antagonisms will be most scrupulously avoided. By keeping clear of these dangerous subjects we can keep the pages of *Mercury* open to the discussion of all ideas connected with the cause of the advancement and enlightenment of humanity."

The number before us has, in addition to the "Salutatory" and the matter under the three special departments above-mentioned, a lecture on "New Wine in Old Bottles," by Alexander Fullerton, "Around the Zodiac," "T. S. Echoes," and "a Glance at the Section," also by Alexander Fullerton, who has faithfully served the cause of Theosophy in America for so many years, and who is now the General Secretary of the new American Section.

We take pleasure in recommending *Mercury* to the patronage of our brother Theosophists, in the Indian Section, and throughout the world.

It is issued monthly by William J. Walters, Palace Hotel, San Francisco, Cal., U. S. A.*

E.

Theosophy in Australasia—August 1895. The special feature of the issue before us, is its publication of "A Graduated Scheme of Study of Theosophical Teachings," which is to be adopted in the Branches in Australia and New Zealand. This is to be under the care of Directors in different localities and "There will be four Sections or classes. The *first* for beginners, dealing with the elements of Theosophy; the *second* for those a little more advanced," and so on. A line of study is to be marked out each month in "Theosophy in Australasia." "Then in the following month's issue a new line of study will be suggested and a paper of questions given on the previous month's work, and so on, month by month." It is suggested that at the regular Branch meetings, "one meeting a month" be devoted to this special study. A graded course of pamphlets, manuals and larger works is given for the benefit of students and will be found very useful. "Hints towards a method of study" are also given, 1. Read the book to familiarise yourself with the general ideas, 2. Read it slowly again, taking notes of the chief points, and "where possible, tabulating the subject-matter of the passages," 3. "Go over the notes, at first with the book, afterwards without it, as often as is necessary to render yourself thoroughly familiar with both the general outline and also the details of the subject," 4. Answer the questions on the lesson without referring to the book or to the notes. Make a sketch from memory first, and then arrange the chief points in "the most natural and logical order" and afterwards put in "all the details" necessary.

A plan for the instruction of the children in the *Lotus Circle* is also outlined, taking the cue from *Mercury*. Great good will result from both these plans if earnestly carried into effect.

E.

The Path—August 1895. This issue opens with an article on the "Theosophical Movement" as distinguished from outer organizations, and the "Letters of H. P. Blavatsky" are continued; next follow "Talks about

* In India 4 Rupees per annum, post free.

Indian Books"; this fourth paper in the series considers Hymns of the 'Rig Veda,' III. "Mind as the Theatre of Human Evolution," is presented by Dr. J. D. Buck and is to be concluded next month. A continued article on the "Nature and Purpose of Devachan" well treated, by Joseph H. Fussell, follows this, and "On the Screen of Time,"—the article which completes the main text—is intended as a criticism of Mrs. Besant's reply to Mr. Gladstone's "Conceptions of the Atonement," which appeared in the "Nineteenth Century," and is written by "Julius," one of the pseudonyms of a well-known contributor to *The Path*. Notwithstanding this criticism, the fact remains that *self-sacrifice* is the fundamental law of human progress, and that it is usually, though not invariably, accompanied by pain. Had our critic simply mentioned the topic which this "writer on Theosophy" was discussing, it would have been easy for the general reader to understand *why* the subject brought to the front was sacrifice and pain, instead of its opposite, pleasure. Though the Gods may have joined in "a great shout of laughter" when the Universe was born, it is not usually supposed that Jesus felt like uttering peals of laughter when the great tide of the world's sin and sorrow flowed in upon his sensitive soul, before the crucifixion, or that Gautama was wont to engage in hearty outbursts of merriment, when fasting and meditating and struggling in spirit in his efforts to ascertain the cause and cure of the sufferings of humanity, or that the mighty host of martyrs who have since then given their lives for the furtherance of truth, uttered great shouts of laughter, when they were burned at the stake, or unjointed on the rack. We are not all gods yet: those who are, can afford to practise "Contentment." Mrs. Besant's reply to Mr. Gladstone's views on the Atonement, appears in the present issue of the *Theosophist*, and our readers can get a much clearer idea of her views, by reading it, than can be obtained from other sources.

E.

The Pacific Theosophist—August 1895. The editor, Jerome A. Anderson, contributes the opening article on "Modern Adepts." "The Process of Death and Reincarnation" is a good presentation of this subject, by Dr. J. S. Cook. "When did man first acquire form?" by Ann Bryce, F.T.S., appears to be the first of a series of Secret Doctrine Studies, which will prove useful. The fraternal and tolerant views set forth in the editorial on page 13, are to be heartily commended. We quote a few sentences:—

"A Branch that carries aid to the poor, succour to the distressed, and comfort to the weak ones of the earth, is doing a thousand times better Theosophical work than one whose members can expound the mystery of the Higher Ego, or dovetail into its proper place accurately and quickly, each of the Seven Principles. There is too little solid, charitable work flowing from the Branches, and too much metaphysical teaching."

Again:—

"Let us cheerfully admit that those who have differed from us have done so honestly,—have erred from the head and not from the heart. We dare not impugn their motives, any more than they ours."

E.

The Brahmavadin, Triplicane, Madras, [G. Venkataranga Row, M. A., Manager.]

The first number of this new Hindu fortnightly journal, is received. It is neat in appearance, elevated in tone, and progressive and tolerant in aim.

From the opening editorial we take the following :—

“Any religion that has no bearing on human conduct, and does not tend to bring about a progressively harmonious and equitable adjustment of the relations between man and man in the multiform complexity of human social life, is no religion at all; and we are fully convinced that the steady application of the principles of the Vedānta to the practical life of man will not only enable him to obtain for himself an excellent and truly ethical self-culture, but also tend largely to remove the injustices and unnatural inequalities more or less incidental to all forms of social organisations. To preach the Vedānta, or, for the matter of that, to preach any worthy religion at all, is to preach the need for self-improvement and social reform.”

This opens well, and forms an admirable basis for future work, but were the above-mentioned tests to be applied to the religions of to-day, taking their practical results as evidence, we fear their adherents would not feel flattered, when the testimony was weighed.

The “Precepts of Paramhansa Ramakrishna” on page 2nd are excellent. Here is one :—

“The soiled mirror never reflects the rays of the sun; so the impure and unclean in heart that are subject to Māyā (illusion), never perceive the glory of Bhagavān. But the pure in heart see the Lord, as the clear mirror reflects the sun. So be holy.

An article from the pen of Swami Vivekananda on the “Immortality of the Soul” is republished from the *New York Morning Advertiser*. Next follows a continued article on “The Advaita Philosophy,” by N. Vaithianatha Aiyar, M. A., an essay on “Bhakti,” by N. Ramanujam, B. A., and an instructive letter by a Sannyasin, illustrating the philosophy and practice of Yoga, entitled “The End of Struggles.”

We congratulate both editor and publisher on the success of this initial number, and offer our sincere good wishes.

E.

Theosophia, (Amsterdam) August, No. 40. This issue opens with “Abraham’s Prayer.” “The Key to Theosophy” is continued, also the lecture on “India and her Sacred Language,” Mabel Collins’ “Idyll of the White Lotus,” and “Through Storm to Peace,” by Mrs. Besant. “The Doctrine of the Heart,” by Mrs. Besant is commenced.

E.

Modern Astrology, September, 1895.—This enterprising monthly has just doubled its subscription list, thus demonstrating its success.

It continues its “Simple Method of Instruction in the Science of Astrology,” “Practical Side of Palmistry,” “Sex Affinity,” “The Red Man of the Tuilleries,” “Monthly Predictions,” and “Theoretical Basis of Astrology,” and publishes, among other interesting matter, a horoscope of the late Prof. Huxley, and compares it with the record of his life; thus showing what, disbelievers in Astrology will be compelled to admit are, to say the least, some remarkable coincidences.

E.

The Arya Bala Bodhini spreads an exceptionally good table this month (September). Mrs. Lloyd continues her letters, concerning the education which boys receive in England, and a letter from an Indian youth asks her to give a minute statement describing the way the English boy apportions

the entire 24 hours of each day, while at school. There are several important articles on religious and Theosophical topics, and a very good essay on the "Spiritual Revival"—re-published from the *Theosophic Thinker*.

E.

The Theosophic Thinker, The Gleaner, The Vahan, The Prasnottara, The Forum; our French, Spanish and Swedish exchanges; the *Journal of the Maha-Bodhi Society, The Buddhist, the Philosophical Journal, Notes and Queries*, and many other exchanges are thankfully acknowledged, but further comments must be omitted as we fear we have already exceeded our allotted space.

E.

A DICTIONARY OF TAMIL PROVERBS.

[With an Introduction and brief hints on their meaning and application By JOHN LAZARUS, B. A., Danish Mission, Madras.]

This work contains 662 pages and nearly 9,500 Tamil proverbs alphabetically arranged, with a brief hint or explanation in English, accompanying each. In the very interesting and valuable Introduction, of 25 pages, the author sketches a general review of the proverbial literature of the Tamils, in which the similarity of these proverbs to those of other nations is apparent. We think this contribution to Indian folk-lore, which embodies the fruit of much patient labour, will not fail of appreciation among students and lovers of the unique in literature. The following, from the Introduction, will be of interest to our readers:—

"Philology has done a good work by proving the affinity of the Indo-European nations. But its work is not complete. Another and a greater Philologist than Max Müller has yet to appear, who can by a still wider and deeper research prove that the Dravidian and the Mongol, the Hottentot and the South-Sea Islander, and the ancestors of nations called Indo-European once spoke the same language, and uttered the same sounds for the same ideas. Proverbs, however, go still further. They have already performed what Philology has yet to accomplish. Philology deals with words, while proverbs deal with thoughts. They enable us to compare mind with mind, and thought with thought, irrespective of the dress in which the thoughts may be clothed. And as a striking fact we find that the Dravidian and the Aryan have thought and felt alike on moral as well as mundane matters. They look up to the same "Father", appeal to the same "Monitor," assert the same virtues, and condemn the same vices, notwithstanding the fact that the former is the more primitive branch of the human race. They have thus shared alike in the 'True light which lighteth every man that cometh into the world.'

Proverbs therefore have a mission of their own. Reflecting the relics of the Divine image which was originally stamped on the progenitors of the race, they bring its scattered branches into closer relationship as one and the same family, binding heart to heart, and soul to soul, and make them exclaim in one united voice, 'God hath made of one blood all nations of men, to dwell on the face of the earth.'

* * * Beneath these marks of marvellous affinity, all distinctions of race and colour, and creed and clime vanish away. Even the boasted grandeur of advancing science leaps aside and lays bare the human soul, in whatever part of the globe it may be, ever throbbing with the same moral emotions, struggling against the same foes, confessing a common weakness, crying for a common remedy, and also let us hope, for a common Guru 'who can change the character.'

As more than 6,000 of these Proverbs have never before appeared in print, but were carefully gathered by Mr. Lazarus during his personal labours among the Tamils, the public owe him a debt of gratitude for thus saving these wise and witty sayings from oblivion.

E.

Theosophy in all Lands.

EUROPE.

LONDON, 10th September 1895.

At Head-quarters all has been going on very quietly during the past month. Several of the resident staff who had been taking their needed holidays, have now returned to work.

Mrs. Cooper-Oakley passed some weeks on the Continent with a party consisting of several Dutch and English members of the Theosophical Society. When staying at Veldes, in Southern Austria she met Madame Lesser-Kiesling who is well-known in Vienna both as a speaker and a worker; she having started the Vegetarian movement in Austria, and being the first woman who has taken up "Woman's questions" in that country. It is of great interest to know that she has become a member of the Theosophical Society and that she promises to start a new centre in Vienna. Her help will be of immense value to us. Mr. Mead, who was also in Austria, visited the Theosophical centres at Zurich and Paris on his return journey, passing two days with Mons. Gysi at the former place.

The resident workers at Head-quarters have latterly had a valuable addition to their number in Mr. C. W. Leadbeater, who now fills the position of Assistant Secretary which had been vacant for some months. As a well-known Theosophist and as an old pupil of Madame Blavatsky's his services cannot fail to be very valuable to the Society.

The Library has lately been removed into the Lecture Hall, making a wonderful improvement in its appearance. The Hall now forms a great addition to the house; one-half being curtained off and made into a comfortable sitting-room. The books are arranged partly on shelves in the recesses thrown open for them, and partly in bookcases, and give a very furnished look to the room. The Lending Library of the T. S. formerly managed at Duke St., has also been brought here, and is under charge of the Librarian.

Mrs. Besant has continued her successful lecturing during the month of August in London, and also in the provinces, where she has established two new centres; one in the town of Plymouth, and one at Tavistock. Her lectures at Plymouth were particularly successful, and at an after-meeting there about fifty persons attended who seemed anxious to come to some arrangement for study and it is hoped that they will soon form a large group of students. Mrs. Besant's course of lectures at the Blavatsky Lodge during the month of August have been well attended. They are entitled "In the outer Court" and treat of the development of the inner life, as a necessary preparation for Occult Initiation. They will shortly be published in book form.

Mrs. Besant has also held her usual "At Homes" either in the garden or in the Lecture Hall at Head-quarters.

These informal meetings are open to members of the Theosophical Society, and include their friends. They give much pleasure and instruction to all present, and are of great help to enquirers, the answering of whose many questions touching on different occult points, gives a good two hours work. These afternoon gatherings which Mrs. Besant has held for the first time this summer, may be said to have become a very welcome and useful

feature in the Theosophical Activities, but one which it will be difficult to imitate without an able Teacher.

"Book-notes" for August brings to our notice the publication of "A Collection of Esoteric Writings of T. Subba Row," by the Bombay Theosophical Publication Fund. These will be welcome to many, and especially so to those students to whom the value of his "Notes of the Bhagavad-Gîtâ" is known. The London Lodge of the Theosophical Society has again given us a most instructive paper in No. 26 of its "Transactions." It is called the "Lunar Pitris" and is contributed by Mrs. Sinnett and Mr. Scott Elliott. In it the process of normal evolution is traced in outline back to the Lunar Manvantara—not the least remarkable part of this paper is the minute description of the appearance of some of our remote ancestors, their Astral Images being described in detail. The paper concludes by recalling to our mind what it calls "the very core and kernel of all secret teaching", i.e., that the possibility of outstripping the normal course of evolution came only with the evolution of the Fourth Race on this earth, that "then for the first time Adepts of Wisdom began to emerge from our *Humanity*," who were able to undertake duties previously performed by Beings from higher systems of evolution.

To turn to everyday literature, we cannot fail to be aware how greatly Theosophical ideas are influencing it; thoughts bordering on the unseen world are constantly to be met with. The changes is a remarkable one, if we look back and remember that not many years ago matters concerning many spiritual truths, as well as the occult side of things were especially forbidden discussion, and only known as heresy, or gross delusion. Now, these subjects take their place as ordinary matters to be thought of, and to be written upon by those who seek to amuse or to instruct the general reader. Witness three stories in the "Pall-Mall Magazine" for July.

The first of these boldly bears the title of "Re-incarnation" and is prefixed by Rosetti's lines,

" I have been here before,

" But when, or now, I cannot tell."

In this story, which is an exceedingly unpleasant one, we have the soul of a white cat represented as having incarnated in the body of a young girl, who as such becomes the tormentor of its former slayer. This weird tale is considered a fair subject for bringing ridicule on the doctrine of Re-incarnation by *Punch*, (August 3rd) who proceeds to show human souls reincarnated in various forms of lower life—from that of a black-beetle to an elephant! The second story, called "Mons de Neron" leaves this common idea of the transmigration of the soul to or from an animal body, and deals with the re-incarnation of no less a personage than "Nero," giving to him a human form. We must wish that the re-appearance of a more ordinary mortal had been the writer's choice, as we should have much hesitation in wishing to trace the soul of this notorious being! as *M. de Neron* he is made to say "do you ever experience a sudden spasmodic consciousness that the thing you are doing, or the words you are speaking, or the thought you are thinking, have been done or spoken or thought by you in some dim, by-gone epoch? Of course you do. It is a sensation experienced by almost every one, and from it was derived our first perception of the possible transmigration of souls."

A third story called "Serenata" is also on occult lines. It is curious to find the Ancient Truths thus quietly finding their way down to a level when

they become familiar words. And even though they be used as words of ridicule and the truths they contain caricatured by the writers of the day, their distortion and surroundings cannot entirely hide them, for the truth ever remains the truth, and the very name of re-incarnation may awaken to life dreamy memories in some listening mind, and then the careless laugh will turn into anxious enquiry, or willing search.

E. A. I.

CUTTINGS AND COMMENTS.

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

The latest advices from Colonel Olcott are from *The President's Tour*. Berlin, where he was visiting the members of the local T. S. with his devoted sister, Mrs. Mitchell. The usual meeting of the Branch was held and addressed by him, with the help of Herr Reicher, a most capable interpreter from Berlin. The President was to return to Amsterdam for further meetings with our energetic and devoted Dutch colleagues. Another visit of two or three days to our Paris friends will complete his Continental tourings, and after the visits to the Branches in Great Britain, he will embark at Marseilles for Bombay October 12th in the *Messageries* mail steamer. The European tour of this year was imperatively needed and its results have been most gratifying.

* * *

The flexible rules of Yoga. That great classic, the “*Vissuddhimarga*,” which Mr. Buultjens has been so well translating into English for the *Buddhist*, contains the most precise rules for observance by those who aim at the acquisition of true knowledge and entire liberation from the thralls of sense. The attention of all those dogmatists who think they are right in prescribing identical rules of diet, postures and environment for all alike, should be given to what Buddhaghosa Thera says in Chapter IV of his immortal work. He says “to some, sweet food, to others, sour food is advantageous, and to some, cold weather, to others, warm weather is advantageous. Therefore whatever food or weather is convenient to the practiser whereby his untranquilised mind is made tranquil, or his tranquilized mind is made more steadfast, such food and such weather is advantageous. Other food used in other climate is disadvantageous.”

Thus, if vegetarianism best suits one bent on spiritual development, and other food best suits another, of a different temperament, each should be left free to follow his own best practice. So, too, in the next paragraph, Buddhaghosa Thera says that one should by three days' trial ascertain whether he can best concentrate the mind—*i.e.*, ‘meditate’—while walking, standing, sitting in any posture, or lying down, and thenceforward adopt that posture or method. This

is the quintessence of common sense, and a complete rebuke to all our self-appointed, yet raw, gurus.

* * *

The Jain Anniversary. Our respected contributor, Bubū Gulal Chand, sends the following :—

The Jains of Calcutta celebrated their 2527th *Sambatsary* (*Anniversary*) after the Nirvāna of S'ri Mahavirswāmi, in their Temples, on Saturday the 24th August, 1895. This was the sacred day of the year on which each and every Jain of the *Swatambary* sect is bound to keep *fast*, and hear the whole *Prakrit Text* of the *Kalpa-Sutra* in standing posture, read over by the Presiding *Achārya*. This sacred *Sastrī* contains *Lives* of their First and last Three *Tirthankaras* (*Jin Charitra*), the Descriptive Roll of the *Shramans* and *Nigranthās* (*Thivardāvali*) who in order succeeded Lord *Mahavira*; and the *Procedure* followed by the *Sadhus* in ancient times in their daily conduct (*Samāchuri*).

Besides hearing the Shastras the Jains on this occasion observe perfect *chastity* and perform worship in their Temples for eight consecutive days (*Athāi Mahotsava*). Some attend to *charities*, others *contribute* largely for them and try to save lives from destruction by all possible means. This *Pajoosan Parva* of the *Jains* is concluded by asking pardon of each other personally, (or by writing to their distant Brethren), for any fault done during the past year. The Jains of Bombay also had on this occasion a grand procession, while those in Calcutta do the same at the end of *Chaturmāsa*, and call that '*Kartik Mahotsava*.'

* * *

We are informed that the first Vol. of *Old Diary Leaves* by Col. H. S. Olcott, which gives a truthful history of the T. S. and the experiences of its true founders as the central figures connected with it, will be published October 20, and contain 13 illustrations. Large orders have already been received in advance of publication.

* * *

The People's Journal republishes an account which originally appeared in the *Baluchistan Gasette*, concerning an astonishing feat performed by a travelling Fakir, in a village beside the Ganges. We are sorry we cannot vouch for the accuracy of all the details of this story, as we did not witness the events, though we certainly hope to be present, next time; but the narrative is wonderful, *if true*. This is the gist of it :—

"There lived in the hut a poor woman and her only son. The latter, one day as he was returning home, was bitten by a snake and died at night in consequence. The neighbours in due time came to remove the dead body and perform the cremation, but the sorrowful mother would not allow them to take it. The body accordingly lay in the hut by the grieving mother for three days, when a *fakir* turned up. He went into the hut and 'while the mother was transfixed with awe, the *fakir* turned his attention to the corpse,

and lifting the sheet, examined the body minutely. He heaved a sigh, and again thanked his patron saint. Then leaving the hut he descended the bank of the river and began to look for something among the grass and weeds that grew there. An ejaculation of gratitude burst from his lips, as he tore up a particular plant he was in search of. With this in his hand, he went into the water of the sacred Ganges and drawing out five *cowries* from his satchel, he muttered a few incantations and threw the *cowries* away. Then after performing his bath, retaining the plant in his hand all the time, he retraced his way to Srinath's hut, to find the bereaved mother still standing as he had left her. The *fakir* next uncovered the body of the dead, and examined the tiny wound in the left foot which had robbed the young men of his life. He was still looking at it when, with a hissing sound, there came in a black snake fully two cubits long. What was passing strange was the sticking of a *cowrie* on the serpent's hood!

'Ah, here you are, wretch,' cried the *fakir*. 'Now, obey the behest of thy master and draw out the venom that you have poured into this body.'

The black serpent began to pass round and round the corpse, as rapidly as it could, without, however, once raising its hood or trying to injure either of the two living mortals that were in the room.

'Do it sharp, or by the powers of God I strike thee where thou art.'

By degrees the snake approached the body of its victim, as if forced by some unseen but irresistible power. Then after applying its forked tongue to the wound, it began to suck out the poison that it had deposited three days ago. Once, twice, thrice, this process of sucking continued; each time ejecting a black fluid on the floor, and again applying its mouth to the wound. At last, at the seventh round, the black fluid gave place to blood pure and red.

The *fakir* then muttered some further incantations, the *cowrie* dropped from the snake's hood, and the snake ran away as if pursued by a thousand relentless enemies, and vanished from view.

By this time, the body of Srinath was moving a little, though still pale and colourless as in death. The *fakir* then asked the mother to shake off her stupor, and run out to see if she could find a little milk. Without a word, she obeyed, and all her horror fled.

While she was gone, the *fakir* rubbed the plant he had brought with him, over the body of Srinath, and by degrees the faintest tinge of colour came back to his cheeks and eyes.

The young man was soon after entirely restored to life, and the *fakir* slipped away unperceived."

* * *

A correspondent of the *Pioneer*, writing from Kheri in Oudh, has a new discovery relating to the cure of snake-bites, which reads well, and if true, is probably of greater value than many a "Great Medical Discovery" which is trumpeted throughout the world.

It at least has a flavour of common-sense about it, which the patent-medicine idea is so utterly destitute of. But here is the story:—

"Now that the 'Snake season' is close upon us, perhaps the following remedy for snake-bite may prove successful at least in one case out of ten,

which is after all something. Before relating it I must warn those who read this that there is no occasion for a pinch of salt in this snake story. Some weeks ago our *chef*, who rejoices in the name of Khoda Bux, was bitten by a poisonous snake, and the old man, instead of losing his presence of mind, summoned up all the courage he had, and tied a rag as tightly as he could round his ankle, (the bite, by the way, was on his instep), then he made one of the other servants fish out about half-a-dozen leeches from the tank close by, and these he promptly applied to the wounded spot, when, after a few minutes, during which the leeches were sucking hard, and Khoda Bux lying back, the horrible worms fell off, one by one, quite dead, and then, when it was over, the sufferer seemed quite lively, and the ankle was loosened. To prove the success of this remedy—which must be promptly applied, and the patient not allowed to get drowsy—old Khoda Bux is wielding the ladle and mixing the sauces, with the same spirit as of yore.”

Suction from human lips, promptly applied, has cured many a snake-bite, but it requires considerable nerve to make the attempt, though there is no danger, if the tissues of the mouth and lips are sound and the virus is ejected at once.

The above was written last August but crowded out. Since then the suction method seems to be coming to the front, and we reprint the main portion of some extracts appearing in one of our exchanges, and which were taken from a book entitled “Snakes, Snake-bites and their Treatment.” Speaking of bites occurring where ligatures cannot be applied the author says :—

The poison ought to be sucked out. I said it before and I repeat it, that if medical men can invent a sucking instrument, at least as powerful as the mouth of a strong man, death by snake-bites will become almost impossible. And after the poison has been sucked out, the parts indicating the marks of the fangs ought to be cauterized either with a red-hot iron, or a live charcoal. * * * *

This process of sucking ought to be avoided, when the gums are not thoroughly sound. A man with a weak gum may kill himself, if he resorts to this process. The sucking also must be avoided when the fangs of the snake which have inflicted the wound are very small, &c., &c.

Further we read :—

A man thus can cure himself at once of snake-bites if he has a sound gum, and if the wounds have been inflicted on parts which can be reached by his mouth. We think it is possible for a surgeon to improve this method of sucking by instruments. If a sucking instrument could be invented deaths by snake-bites would be almost impossible. * * * * We think therefore that a surgeon, who can invent an instrument, capable of performing the functions of sucking thoroughly, would confer a great benefit upon mankind.

The instrument should be like a strong piston-syringe, and have a lip broad enough to extend a little beyond the punctures. There is no humbug about this. E.

* * *

Buddha The High Court, at the final appeal of the *Buddha*
Gaya. *Gaya* Temple case, sets aside the sentence, and orders that the fines be refunded, it being the opinion of the Judges that the case should have been tried in the *Civil*, rather than in the *Criminal* Courts. The Temple has been proved to be, beyond doubt, a Buddhist one, though the Mahanth is the legal owner of it. The case is probably not finished yet.

E.

* * *

Hindu The Hindu Theological High School held its sixth
Theological anniversary at Pachaiyappa's Hall, Madras, on Sep-
School. tember 7. The scholars acquitted themselves well, and many valuable prizes were distributed. The school seems to be growing in popularity and is well supported.

The Chairman—Mr. Justice Subramania Iyer,—made a well-timed speech and “thought the thanks of the public were due to Mr. R. Sivasankara Pandiyaji and his staff in charge of the school, for the success which had attended their efforts.” From an abstract of his remarks, published in the *Hindu*, we take the following closing remarks:—

He very much regretted the want of religious education and consequent scepticism in Schools and Colleges and inasmuch as this school supplied that want, he gave it his sympathy. * * * It was generally thought that Western education spread scepticism, but he said that some defects of our own belief should be rectified by Western education, and remarked that most of the scientists though known as sceptics were highly religious and moral in their lives. He would suggest that their great Pundits should make an attempt to understand what had been done in the West in regard to their own Vedic literature. He thought that until a portion of the wealth now lavished upon the renovation of old temples, or the building of new ones and chutrams was diverted to the purpose of maintaining educational charities, the hope of the country seemed to be very small. He wished the school all success and prosperity. In conclusion, he exhorted the boys to entertain a reverence for their religion, but never to be arrogant and intolerant of other religions. What ought to characterise a true Hindu was the entire absence of intolerance. They should be prepared to allow all religious creeds and religious differences to exist side by side, and their only desire should be to learn truth.

* * *

Adyar The following item clipped from the *Hindu*,
Pariah (Madras), shows the initial results of a single-handed
School. effort to elevate a needy and long-suffering class of our fellow-creatures:—

The Pariah School which was founded by Col. H. S. Olcott, in June 1895, at Adyar, was visited by the Government Inspector, for examination, on August, 22nd. It was recognised by the Government in December last, and seems to have made excellent progress during the brief period that has

elapsed since its organisation. Fourteen pupils were presented for examination, representing the infant, and the first, second and third standards, and of these, twelve passed in a satisfactory manner. The number presented for examination would have been greater but for the removal of several of the larger pupils owing to sickness, and the poverty of the parents, which necessitated putting their children out to earn a livelihood. One feature in this school is the instruction given in practical cookery, in a separate building. The number of pupils enrolled since the school was organised is ninety-nine. The present number is 46 with an average daily attendance of 38. As the building has been erected and the school supported so far by Colonel Olcott alone, it would be good if some of our well-to-do citizens showed their appreciation of this enterprise by an occasional donation.

A verse from the *Healing of the Notions* seems in place here:—

“Why, oh ye strong, forsake the weak ones among you, and thus in action pray God to annihilate his own love for you? As ye do unto others, the same do ye unto yourselves.

Ye can not forsake the lowly, nor trample upon the degraded among God's children, without being in turn forsaken by the high and holier feelings enjoyed by those who love.”

* * *

The Musæus Girls' School and Orphanage. The following from a Colombo letter, shows how the work is progressing at the “Musæus School and Orphanage for Buddhist Girls,” of which Mrs. M. M. Higgins is Principal:—

“It affords us pleasure to state that the attendance at the Girls' School and Orphanage which is so ably conducted by Mrs. Higgins, is steadily increasing, and that she has commenced the erection of some solid rooms for dormitories, which will soon be finished, thus affording first class accommodations for a larger number of pupils, a room for the Hope Lodge T. S. library, and accommodations for Theosophists and friends of woman's education, who visit Colombo, while still retaining the temporary building for dining and teaching-rooms.

The building expenses being heavy, it is to be hoped that the friends of this School and Orphanage will materialise their sympathy and forward it to Mrs. Higgins at once, in the form of substantial aid to help defray these expenses. Several pupils have lately been refused admission to the Institution owing to lack of accommodations and funds.”

A.

Our Buddhist brethren certainly ought to appreciate the faithful work which is being done here by their earnest co-workers.