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THERE IS NO RELIGION HIGHER THAN TRUTH.

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

OLD DIARY LEAVES.

ORIENTAL SERIES—CHAPTER XIV.

ON the fourth day before we left for Northern India an incident occurred in my office, which I give from my Diary notes for what it may be worth, since its genuineness has been disputed by Mme. Coulomb. At the same time I must add that I have never had any proof going to support her assertions, while her reputation for good faith is such as to demand even more corroboration than usual before I could believe them against the evidence of my own senses. H. P. B., Damodar and I were sitting in the office conversing, when the weird portrait of the Yogi "Tiruvalla," which was phenomenally produced for Mr. Judge and myself in New York—and which had disappeared from its frame in my bedroom just before we left America—fell through the air on the desk at which I sat. Afterwards a photograph of Swâmi Dayânand, which he had given me, fell similarly from space. In noting the circumstances the same evening, I wrote that, "I saw the first when it struck a tin box on my desk, and the second as it was coming obliquely through the air." Which implies, of course, that it was *not* dropped through a slit in the ceiling cloth as the truth-loving Mme. Coulomb says it was. Three evenings later, in presence of three witnesses besides myself, H. P. B. gave her visiting-card to a visitor who wished it, and somewhat later a duplicate card dropped from the ceiling at the gentleman's feet and was picked up by him.

We—H. P. B. and I, with our servant Babula—left Bombay for the North by the evening mail-train of August 27th. After a halt at Allahabad we reached Meerut on the 30th. The entire local branch of the Arya Samaj greeted us at the railway station, escorted us to the residence of Mr. Sheonarian, and soon after Swâmi Dayânand called. In the presence of his followers, we opened a discussion intended to draw out his real views on Yoga and the alleged *Siddhis*, or human psychospiritual powers; his teachings to his Samajists having been calculated to discourage the practice of asceticism, and even to throw doubt on

the reality of the powers ; while his conversations with us had been in another tone. Our debate will be found reported in a full digest in the *Theosophist* for December 1880, and I should content myself with referring my readers to it, but for the fact that only a very small proportion of them have probably access to that Volume, and it is too interesting to the general reader on Yoga and important in its historical connection with our Society to have it passed over or ignored. I shall, therefore, reproduce its substance herewith, as follows :—

“The first question propounded to the Swâmi was whether Yoga was a true science, or but a metaphysical speculation ; whether Patanjali described psychical powers attainable by man, and whether they had been attained, or not. The Swâmi's answer was that Yoga was true and based upon a knowledge of the laws of Nature. It was then asked whether these powers could still be acquired, or had the time passed by. The answer was that Nature's laws are unchangeable and illimitable ; what had been done once could be done now. Not only can the man of to-day learn to do all the things described by the ancient writers, but he himself, the Swâmi, could teach the methods to any one who might sincerely wish to take up that course of life. Many had come to him professing their desire and asserting their ability to command success ; he had tried three, but all failed. One was a resident of Agra. They began well but soon grew impatient of having to confine themselves to what they regarded as trivial efforts, and, to their surprise, broke down suddenly. Yoga is the most difficult science of all to learn, and few men are capable of acquiring it now. He was asked if there are now living any real Yogis who can at will produce the wonderful phenomena described in Aryan books. His reply was that there are such living men. Their number is small. They live in retired places, and in their proper persons, seldom or never appear in public. Their secrets are never communicated by them to the profane, nor do they teach their secret science (Vidyâ) except to such as upon trial they find deserving.

Col. Olcott asked whether these great masters (Mahâtmas) are invariably dressed in the saffron clothes of the ordinary *sannyâsi* or *fakir* we see every day, or in common costume. The Swâmi answered, in either the one or the other, as they may prefer, or circumstances require. In reply to the request that without suggestion, he would state what specific powers the proficient in Yoga enjoys, he said that the true Yogi can do that which the vulgar call miracles. It is needless to make a list of his powers, for practically his power is limited only by his desire and the strength of his will. Among other things he can exchange thoughts with his brother Yogis at any distance, even though they be as far apart as one pole from the other, and have no visible external means of communication, such as the telegraph or post. He can read the thoughts of others. He can pass (in his inner self) from one place to another, and so be independent of the ordinary means of conveyance, and that, at a speed incalculably greater than that of the railway engine. He can walk upon the water or in the air above the surface of the ground. He can pass his own soul (*Âtmâ*) from his own body into that of another person, either for a short time or for years, as he chooses. He can prolong the natural term of the life of his own body by withdrawing his *Âtmâ* from it during the hours of sleep, and so, by reducing the activity of the vital processes to a minimum, avoid the greater part of the natural wear

and tear. The time so occupied is so much time to be added to the natural sum of the physical existence of the bodily machine.

Question. Up to what day, hour, or minute, of his own bodily life can the Yogi exercise this power of transferring his *Átmá*, or inner self, to the body of another?

A. Until the last minute, or even second of his natural term of life. He knows beforehand to a second, when his body must die, and, until that second strikes, he may project his soul into another person's body if one is ready for his occupancy. But, should he allow that instant to pass, then he can do no more. The cord is snapped forever, and the Yogi, if not sufficiently purified and perfected to be enabled to obtain *Moksha*, must follow the common law of re-birth. The only difference between his case and that of other men is, that he, having become a far more intellectual, good and wise being than they, is re-born under better conditions.

Q. Can a Yogi prolong his life to the following extent; say the natural life of his own body is seventy years, can he, just before the death of that body, enter the body of a child of six years, live in that another term of seventy years, remove from that to another, and live in it a third seventy?

A. He can, and can thus prolong his stay on earth to about the term of four hundred years.

Q. Can a Yogi thus pass from his own body into that of a woman?

A. With as much ease as a man can, if he chooses, put on himself the dress of a woman, so he can put over his own *Átmá* her physical form. Externally, he would then be in every physical aspect and relation a woman; internally himself.

Q. I have met two such; that is to say, two persons who appeared women, but who were entirely masculine in everything but the body. One of them, you remember, we visited together at Benares, in a temple on the bank of the Ganges,

A. Yes, "Majji."

Q. How many kinds of Yoga practice are there?

A. Two—*Hatha Yoga* and *Rája Yoga*. Under the former the student undergoes physical trials and hardships for the purpose of subjecting his physical body to the will. For example, the swinging of one's body from a tree, head downwards, at a little distance from five burning fires, &c. In *Rája Yoga* nothing of the kind is required. It is a system of mental training by which the mind is made the servant of the will. The one—*Hatha Yoga*—gives physical results; the other—*Rája Yoga*—spiritual powers. He who would become perfect in *Rája* must have passed through the training in *Hatha*.

Q. But are there not persons who possess the *Siddhis*, or powers, of the *Rája Yoga*, without ever having passed through the terrible ordeal of the *Hatha*? I certainly have met three such in India, and they themselves told me they had never submitted their bodies to torture.

A. Then they practised *Hatha* in their previous birth.

Q. Explain, if you please, how we may distinguish between real and false phenomena when produced by one supposed to be a Yogi.

A. Phenomena and phenomenal appearances are of three kinds; the lowest are produced by sleight-of-hand or dexterity; the second by chemical or mechanical aids or appliances; the third and highest, by the occult

powers of man. Whenever anything of a startling nature is exhibited by either of the first two means, and it is falsely represented to have been of an un-natural or super-natural, or miraculous character, that is properly called a *Tamísha*, or dishonest deception. But if the true and correct explanation of such surprising effect is given, then it should be classed as a simple exhibition of scientific, or technical skill, and is to be called *Vyavahára-Vidyá*. Effects produced by the sole exercise of the trained human will, without apparatus or mechanical aids, are true *Yoga*.

Q. Define the nature of the human *Átmá*.

A. In the *Átmá* there are twenty-four powers. Among these are will, passivity, action, determined perception or knowledge, strong memory, &c. When all these powers are brought to bear upon the external world, the practitioner produces effects which are properly classed under the head of Physical Science. When he applies them to the internal world, that is Spiritual Philosophy—*Yoga—Antaryoga*—or inner *Yoga*. When two men talk to each other from far distant places by means of the telegraph, that is *Vyavahára-Vidyá*; when without any apparatus and by employing their knowledge of natural forces and currents, it is *Yoga Vidyá*. It is also *Yoga Vidyá* when an adept in the science causes articles of any kind to be brought to him from a distance, or sends them from himself to any distant place, in either case without visible means of transportation, such as railways, messengers, or what not. The former is called *Ákarshan* (attraction), the latter *Preshana*. The ancients thoroughly understood the laws of the attraction and repulsion of all things in Nature, between each other, and the *Yoga* phenomena are based upon that knowledge. The *Yogi* changes or intensifies these attractions and repulsions at will.

Q. What are the pre-requisites for one who wishes to acquire these powers?

A. These are: (1) A desire to learn. Such a desire as the starving man has for food, or a thirsty one for water: an intense and eager yearning. (2) Perfect control over the passions and desires. (3) Chastity; pure companionship; pure food—that which brings into the body none but pure influences; the frequenting of a pure locality, one free from vicious taint of any kind; pure air; and seclusion. He must be endowed with intelligence—that he may comprehend the principles of nature; concentrativeness—that his thoughts may be prevented from wandering, and self-control—that he may always be master over his passions and weaknesses. Five things he must relinquish—Ignorance, Egotism (conceit), Passion, (sensual), Selfishness, and Fear of Death.

Q. You do not believe, then, that the *Yogi* acts contrary to natural laws?

A. Never; nothing happens contrary to the laws of Nature. By *Hatha Yoga* one can accomplish a certain range of minor phenomena, as, for instance, to draw all his vitality into a single finger, or, when in *Dhyána* (a state of mental quiescence) to know another's thoughts. By *Rája Yoga* he becomes a *Siddha*; he can do whatever he wills, and know whatever he desires to know, even languages which he has never studied. But all these are in strict harmony with Natural Laws.

Q. I have occasionally seen inanimate articles duplicated before my eyes, such as letters, coins, pencils, jewelry; how is this to be accounted for?

A. In the atmosphere are the particles of every visible thing, in a highly diffused state. The *Yogi* knowing how to concentrate these, does so

by the exercise of his will, and forms them into any shape of which he can picture to himself this model.

Col. Olcott asked the Swâmi what he would call certain phenomena heretofore produced by Madame Blavatsky in the presence of witnesses,—such as the causing of a shower of roses to fall in a room at Benares last year, the ringing of bells in the air, the causing of the flame of a lamp to gradually diminish until it almost went out, and then at command to blaze up again to the top of the chimney, without touching the regulator in either instance, etc. The answer was that these were phenomena of *Yoga*. Some of them might be imitated by tricksters and then would be mere *tamâsha*; but these were not of that class."

I think this one of the simplest, clearest, most sententious and most suggestive digests of the Indian view of the high science of *Yoga* in literature. My respondent was one of the most distinctly Aryan personages of the time, a man of large erudition, an experienced ascetic, a powerful orator and an intense patriot. Attention should be paid to the Swâmi's assertion that one *cannot* pass on to the practice of *Râja Yoga* without first having subjugated the physical body by a course of *Hatha Yoga*, or physiological training, and that if one be found who is confining himself with success to *Râja Yoga*, this is *primâ facie* proof of his having done his *Hatha Yoga* in the anterior birth. This idea is shared by all orthodox educated Hindus whom I have met, but my readers will decide for themselves whether it is reasonable or not. We may, at any rate, say that nothing is clearer than that man's personal evolution towards the spiritual life is progressive, and that every stage of physical self-mastery must be passed before "liberation" can be attained. To most believers in the theory of re-incarnation the above hypothesis will not seem destitute of a reasonable foundation: and yet it is not so clear to me that I have ever had to sleep on pointed spikes; or hang by my heels; or sit between fierce fires; or cleanse my stomach daily by the feat of *dhôti*—the swallowing of yards upon yards of wet cotton cloth and then pulling it up again; or fill my abdominal cavity with gallons of water, to reach even my low stage of spiritual capacity. I think the will can be fortified even better without than with physical torture.

We were fortunate enough to meet at Mr. Sheonarian's house, the now celebrated Pandita Ramabai, then married to a Bengali barrister or advocate, but visiting here with her late brother in the course of a tour. Ramabai's name and history are now so well-known in all parts of the world, that I need only say that at that time she was letter-perfect in the *Gîtâ* and *Râmâyana*, could converse and write with great fluency in Sanskrit and compose verses in it impromptu on any given subject within the range of her reading. After a lecture I delivered on the evening of September 6th, she gave her own views first in Hindi and then, by request, in Sanskrit, displaying equal fluency in both. She had not learnt English then, but could lecture in Sanskrit, Hindi, Urdu, Marathi, Guzerati and Kanarese—the latter, her mother-tongue. She was 22 years old; a pale, slim, ascetic-looking young woman, not

at all recognizable in the stout, worldly-wise appearing matron whom I saw at Poona at a lecture of Mrs. Besant's year before last. The Ramabai of 1880 was a true type of the highly meditative Bráhmīni; the one of Poona might have sat for the type of the Western business-woman, who is more at home with ledgers than with literature.

My debate with the Swámi went on day by day and evening by evening, despite a heat so oppressive as to be almost unbearable. One morning H. P. B. came to call me long before daylight; being afraid of heat-apoplexy and determined that we should start at once for Simla notwithstanding that the notices were out for my above mentioned public lecture. But, finding that by adopting the Hindu custom of sleeping out-doors, she might fare better, she changed her mind, countermanded by telegraph a previous telegram, and that next night had her high-post bedstead placed out of doors near my cot and our host's, and, protected by a large mosquito curtain from all flying insects, she slept soundly until the chattering crows hoarsely called to each other in the neighbouring mango tope.

That day the Swámi and I as Presidents of our respective societies, had a long and serious private talk, the result being that "We agreed that neither should be responsible for the views of the other: the two societies to be allies, yet independent.

At 4-14 in the afternoon we left Meerut for Simla. From Umballa—after a halt until 11 p. m., with Indian friends—we drove all night up the mountain road to the summer capital of the Viceroy in a dak-gharry, an oblong, wooden-bodied conveyance, something like a big palanquin on wheels. We slept but little as we were entering the foot-hills of the Himalayas and H. P. B. had business with the Mahátmas to attend to. I note that it was on this night that she told me the story about Swámi Dayánand's body being occupied by a Master which influenced me so much in my later intercourse with him. A five-hours' halt was made at Kalka and we then went on in a tonga—a two-wheeled spring cart, hung very low and with seats for four persons, the driver included—to Simla. The military road is good, though somewhat perilous at the sharper turns (with balky ponies). The scenery is imposing by reason of the altitudes and mountainous outlines and masses, but there is a great lack of woods, which robs the landscapes of the refreshing element of verdure. We came in sight of Simla just before sunset and its sun-gilded villas gave it an attractive appearance. A servant of Mr. Sinnett's met us as we entered the town, with *jampans*—chairs carried by porters by long poles—and we were soon under the hospitable roof of our good friends, the Sinnetts, where a hearty welcome awaited us.

H. S. OLCOTT.

ANTIQUITY OF ARYAN CIVILIZATION.

(Continued from October, 1890).

COMPARATIVE COSMOGONY AND THEOGONY.

IT is needless to observe, that cosmogony and theogony are two of the most important points, that constitute the national religion of a race. They refer to the evolution of the race, and point to the extraneous influences and circumstances, that formed it; and the more we examine the mythology, legend, and traditions of the several nations, the greater our conviction grows, that they converge to one common centre, when men lived as brothers and neighbours. And this relation of association of ideas and systems of organization are found the closest in the Aryan stock; which point to Central Asia, somewhere north of India, as the cradle land in the night of time.

COSMOGONY.

To commence with the traditions of creation: The Aryan literature has several theories of cosmogony, more or less concrete according to the capacity of the conception of men. The most popular theory however is, that in the beginning, there was nothing but water, or rather an imponderable kind of fluid, in which the God *Nārāyana*,—*Nāra* (water), and *Ayana* (movement) slept his cosmogonic sleep. In course of time, *Brahmā*, the creator rose from his navel, and produced the *Brahmānda* or Mundane egg, seven Rishies and ten *Prajāpaties*; these latter filled the earth and air with gods, demons, men, animals, trees and other beings.

The *Vedas* say that "Brahmanaspati blew forth these births (of gods) like a blacksmith. In the earliest ages of the gods, the existent sprang from the non-existent: hereafter the regions sprang from *Uttānapāda*. The earth sprang from *Uttānapāda*, from the earth, the regions. *Daksha* sprang from *Aditi*, and *Aditi* from *Daksha*. From there the gods were born, and drew forth the sun, which was hidden in the ocean."—*Rig Veda*, book X.

"In the beginning, the universe only existed in darkness, upon which the Supreme Being.....appeared with undiminished glory and dispelled the gloom. And the Supreme Being created the waters by his will, and placed in them a productive seed. And the seed became an egg as bright as gold and as luminous as the sun; and in that egg, the Supreme Spirit was born in the form of *Brahmā* the divine Male, the great forefather of spirits. And the waters were called *Nāra*, because they were the productions of the Supreme Spirit; as it was on the waters, that he first moved, he was named *Nārāyana*. And *Brahmā* sat on that egg during a whole year (*Kalpa*) and then he caused the egg to divide itself, and framed the heavens and earth and the great waters. From the Supreme Spirit emanated Mind and Consciousness, and all vital forms endued with the three moral qualities of Goodness, Passion, and Darkness (सत्त्व, रजः, तमः), and the five Perceptions of Sense and the five Organs of Sensation, from which also proceed the great

elements and their Properties. Then Brahmâ divided himself and became half-male and half-female (Ardhanârî = Adonai); and from that female he produced *Virâj*. Know that I (Manu) am that person whom the male *Virâj* produced by himself; and I (Manu) am the framer of all things. I created ten Manus (प्रजापति) and they produced all beings, vegetable and animal. When Brahmâ awakes, the universe expands, but when he sleeps, the universe passes away."—*Manu's Code*. This cosmogony has been made concrete and popular by the Purânas, where Nârâyana is represented as sleeping on the milky ocean, and Brahmâ springing from his navel on a lotus.

"In the beginning there arose the external reservoir from three different masses of matter, *viz.*, from the creative air, from the waving water, and from the plastic earth." A strong wind from the ten quarters now brought about the blue atmosphere. A large cloud, pouring down continuous rain, formed the sea. Dry land appeared by means of grains of dust collecting on the surface of the ocean, like cream on milk.—*Buddhistic Cosmogony*.

The Parsis hold that Zerana Akarana (The Absolute) produced Ahûra Mazda (Light) and Augra Mainyus (Darkness), who are evidently Devas and Daityas of the Hindus; the former creating all that is good; the latter all that is bad. Armazd first produced the Srâvashies (Primeval Rishis) and invisible world, which preceded the visible and material universe. Entering upon a time with his rival (Augra Mainyus) for 9,000 years, he produced the sky in 45 days, the water in 60, the earth in 75, the trees in 30, the cattle in 80, and human beings in 75; his whole creation occupying 365 days (? Brahma's days).

The Chaldean Tradition: "In the beginning all was darkness and water, and there were generated monstrous animals of strange and peculiar forms.....A woman ruled them all, by name Omorka;..... then Belus appeared and split the woman in twain; and of the one-half of her, he made the heaven, and of the other half, the earth.....And he split up the darkness and put the world in order;.....commanded one of the gods to cut off his head, and to mix the blood, which flowed forth, with earth, and form men and beasts therewith. So man was made, and was intelligent, having partaken of the Divine Wisdom. Likewise Belus made the stars, the sun, the moon, and the five planets."—*Berosus*.

The Hebrew tradition, which also asserts pre-existence of angels and devils, who warred against each other before God created the material universe, partakes of the Hindu and Parsi tradition.—"In the beginning God created the heaven and the earth: And the earth was desolate and waste, and darkness was on the surface of the Abyss and the Spirit of God hovering on the face of the waters. And God said: let there be light, and there was light.....And God saw the light, that it was good, and God divided between the light and the darkness, and God called the light day, and the darkness, He called night, And it

was Evening and it was Morning one day. And God said: let there be a vault for separation of the waters, and let it divide between waters and waters, calling the vault Heaven. This was second day's work; on the 3rd, separated dry land from the sea, the dry land bringing forth herbs and fruit trees; 4th day, sun and moon; 5th day, creation of fish in sea; 6th animals of earth and man; 7th day rest (savath).

The Chinese hold, like some *Vedic* speculators, that "the universe sprang from the union of male and female primeval power, *Yang* and *Yin* (*Prakriti Purusha*; *Nara, Nāri*). Originally the male principle alone existed. Ether was first produced; and an organized all formed itself out of chaos, the finer parts mounting up (to heaven), and the baser part remaining below (earth). Pu-au-ku, the primeval man came out of the Mundane egg (a Hindu idea); he lived 18,000 years.

Scandinavian. When Ymer lived, there was no sea, earth, or heaven, which the sons of Bors lifted and created; then the gods, assembling on the fields of Idā (Sk. *Idi*) created metals and vegetables, over whom the race of dwarfs preside. There Odin, Hourir and Sodr, "the mighty mild" Aser, found Ask and Embla, (first man and wife) lying without the soul sense, motion and colour. Odin gave them their souls, Hourir their intellect, and Sodr their blood and coloured flesh. Then come . . . the sisters of destiny, who tell the Aser their doom, the end and renewal of the world, and how at last a mightier than all the gods shall arrive, who shall put an end to the strife between the Aser and the giants (battle between Asura and Devas).

At first appeared a bright shining world of flame to the south, and a cloudy and dark one to the north. Torrents of venom flowed from the last into the abyss, and froze and filled it up with ice. But the air oozed up through it in icy vapours, which were melted into living drops by a warm breath from the south; and from these came the giant Ymer, from whom the wicked giants were born. From the same drops of fluid seed, children of heat and cold, came the Mundane cow (*Kāmadhenu*=cow of desires of the Purānas), the milk of which fed the giants. Then arose Bor, father of Odin, Vili, and Ve, who, after several adventures, killed Ymer, and made, out of his body, heaven and earth, and formed man and woman, *Ask* and *Embla*. Chaos having thus disappeared, Odin became all-father, creator of gods and men, with earth for his wife, and the powerful Thor for his eldest son or *Æsir*. Night, daughter of a giant, married one of the *Æsir* and begat Day. Sun and Moon were the two children, daughter and son, who, on chariots drawn by horses, ran round the heavens, pursued by two gigantic wolves from the world of darkness. The rainbow is the bridge, by which the gods go to heaven every day, from a fountain, which is below the earth, and near which, under the Ash tree, dwell three Maidens, Fates, Urd, Vardanti and Skuld "past, present, and future."

Greek. First appeared Chronos (Time) after whom came *Æther* and Chaos. From the latter two, Chronos produced the Mundane egg, from

which emerged the first born, Phonosa, a person of double sex, who generated Cosmos or Mundane system. He also gave birth to Nyn, Helias, and Sileni; from Nyn, he produced Urans (water) and Gea (earth), from whom sprang the three fates.

American Cosmogony:—From Quicha, "Popul Vuh." First appeared the expanse of the sea and heaven. Divine beings were on the waters like growing light. Their voice was heard as they meditated and consulted; then the earth formed;—like a vapour it rose into being; and mountains appeared like lobsters. The creation of men and brutes followed; man's flesh was made of earth, but without cohesion or power, inert and aqueous, he could not turn his head; his sight was dim, and though he could speak, he had no intellect; and so was drowned in the waters. Then the gods, after consultations and magical ceremonies produced men out of wood, but again were unsuccessful. Then, for the third time, they created man and woman from a tree and a reed; but they also could not think or speak, and so were swallowed by the water;—their remnants are the small monkeys, that roam in the forest. Now a legend intervenes, in which two heroes are changed into sun and moon, much resembling the traditions of the Bráhmans and the German Mährchen. The four men appeared as real ancestors of the human race—they were not begotten by the Gods, or born of woman, but their creation was a wonder wrought by the Ureator himself. They could reason and speak; their sight was unlimited; and they knew all things at once. When they rendered thanks to their Creator for their existence, the gods were frightened, and they breathed a cloud over the eyes of men, that they could see a certain distance only, and not be like the gods themselves. When these men were asleep, the gods gave them beautiful wives, who became the mothers of all the tribes, white and black. They lived at Tulan and spread in the East.

Quiches of America:—"There was naught but the silent sea and the sky—nothing but stillness and darkness; the maker and the monlder, the hurler, the bird-serpent."

Mixtecs of America:—The world lay in darkness, all things were orderless; and water covered the shine, and the ooze the earth. Then two winds made the dry land appear.

On comparing these cosmogonies, we detect several important resemblances. All commence with darkness and void; then primeval water appears; and the idea of *Náráyana* (God moving on the waters) reigns supreme in Hindu, Egyptian, Chaldean, Hebrew, and American traditions. The Mundane egg (sometimes encircled by a serpent, the symbol of eternity) appears prominently in the Hindu, Egyptian, Chinese, and Orphic; while the growing of the light is almost the same everywhere. The cosmogonic days of Biblical Genesis, and Zoroastrian *Bundálesh*, differ but little with the conception of Brahmá's day of the *Aryas*; while the emanation of the Personal God, of gods, as also the

creation (evolution) of the earth and sky, man and animals, one and all, proves a fundamental basic truth, though not exactly in the same order of time.

The descent of man appears to be an anticipation of a great truth, which the modern philosophers might one day discover in its full meaning; but this will be referred to in the remarks on theogony, further on. The whole idea of the evolution of the universe will appear quite scientific, if one can penetrate the chaos of allegory and symbology, imbedded in the several cosmogonic traditions of man. The Golden womb (*Hiranya Garbha*), the Trâvashies, Manus, God sacrificing himself to procreate, and the seven days, point to as many stages of evolution, before the present world with its living beings arrived at its physical and material condition as we now see around us.

But confining myself to the point at issue, I may say that these several resemblances lead us to a fundamental basis, both as regards time and place as a common centre, whence the cosmogonic tradition flowed in several directions; and as man cannot exactly remember what was heard in the infancy of time, the parent tradition branches into several legends, slightly differing from one another, when they were recorded by the bards of differing nations, on their settlement after emigrations. Now the original sect of the parent tradition, being of the Ural-Altai group, appears to have been in Central Asia—a cradle land of man, directed by several other collateral evidences.

THEOGONY.

In several cases, the theogony merges on cosmogony; so that it is difficult to keep a sharp line of demarkation.

In the systems of theogony, the evolution of gods, men, and animals, as preserved by the several nations, we trace greater resemblances, even though the order of descent differs somewhat more distinctly. That is generally the case, when one examines some particular branch, after a general subject. But before we point out their analogy, we proceed first with the theogonic legends:—Aryan, Buddhistic, Egyptian, Chaldean, Hebrew, Greek, Scandinavian, Parsic, Chinese, Japanese, and American.

Aryan Theogony:—There are many traditions of theogony in the *Purânas* and the epics, as also in the *Tantra* Scriptures. One theory holds that the Supreme Being (called Para Brahma or *Ādyâ Sakti* or the Primeval Mother) produced three sons,—Brahma, Vishnu and Rudra; Brahma gave birth to seven mental sons, called the seven Rishis (Marichi, Atri, Pulastya, Angiras, Kratu, Pulaha, and Vasishtha). Then he produced ten *Prajâpatis*, of whom Daksha was the chief. He had 50 daughters, of whom, thirteen he gave in marriage to Kasyapa, son of Marichi, 27 to Chandra (moon), and ten (10) to Dharma (Yama) In Dite, Kasyapa begat the Daityas; in Aditi, the 12 Devas (Gods)—Mitru, Varuna, Vivasvân (Sun), Indra, Vishnu, &c., and in each of his

other wives, Kasyapa produced particular kinds of beings,—Dānavas (demons), Gandharvas (celestial musicians), Kinnaras, Kimpurushas; animals, birds, reptiles, &c.

By another legend, Swāyanbhava Manu, the son of Virāj, produced seven, or as some say ten, Manus, the presiding deities of the several *Manwantaras*, of whom Vaivaswat (son of the Sun) is the last. His son was Yama, who was the first to take birth as man, and the first to reign.

The Buddhistic account modifies the Hindu account, with this difference that instead of Brahma, they substitute *Adi Buddha*, from whom the different orders of Buddhas and other beings were produced. One of the gods fell from one of the higher spheres, and was born in this world; from whom arose "the six species of living creatures in the three worlds." The most eminent among these were men, who lived at first untold years. Locomotion was through the air; he did not consume impure food but lived on celestial victuals; and since there was no distinction of sex, propagation was carried on by means of emanation. They did not require sun and moon; for they saw by their own lights. One of these pure men was tempted to eat a food, called earth-butter, and the rest followed his example; whereupon the heavenly food vanished, and they lost the power of shining by their own lights.

Zoroastrian Theogony:—Zerana Akarana produced Ahura Mazda and Augra Mainyus. The former created sun, moon, and the five planets, and like the four *Dikpūlas*, the four stars and Hapta-Iringa (*Sapta Rishis*) presiding the four quarters, Saponid-Domad, the guardian spirit of earth, who is the mother of all beings, Mitra (Sun) fructifier, who leads the *Trāvashies*, the seven Amesha Spentas, Brāhman, king of heaven, Ardibeheset, king of fire, Sehariver, king of the metals, Khordabad, king of water, and the great Bull (mentioned by *Manu*). Augra Mainyus created evil spirits in a corresponding scale to oppose Ormuzd and his army; a great battle was the result, which after 90 days, ended in the total defeat of the former and his horde, who were repulsed to hell. But the great bull was destroyed; and from his right shoulder Kaiomarts, the first man of both series, came out, as from his left, Goshuran, the guardian spirit of the animal race. On his death, a tree grew out of his body, which bore ten pairs of men and women, of whom Meschia and Meschiane were the first. They were originally innocent and made for heaven, and worshipped Ormuzd as their creator. But Ahriman tempted them; and they drank milk from a goat, and so injured themselves; and he brought them fruit, and they ate it; and thus lost ninety-nine parts of their happiness; so that only one remained. The human race, thus becoming mortal, stands mid-way between the worlds of light and darkness, left to free-will, and surrounded by the Devas and Ahriman who always try to mislead it. Ormuzd however sent a revelation of his law through Zoroaster for their guidance. The *Trāvashies* of would-be men are preserved in Ormuzd's realm of light, who will in time come down to be incarnated in human body, and to go

on a path of probation, called the "way of two destinies." One of Abri-man's seven comets will at the close of the last (? Present) period, break loose from his watchman, moon, and plunge on earth, producing a general conflagration. But before this, Ormuzd will send his prophet Sachiash (Kalki Avatāra) to bring about the resurrection and conversion of mankind, then totally demoralized; when he will clothe anew with flesh, the bones of men; and the earth, quite melted, will become pure and perfect.

Chaldean Pantheon:—Sun, moon, and the five planets are prominently represented in the Chaldean system, which shows to be something more than were Sabeism (Sun Worship). Il or Ra (whence Hebrew *Elohuir* and Arabian *Allah* are derived (is the first God, who, among the Assyrians, was known as Asshura). Next in order comes a triad (exactly like the Hindus'), Ana or Anu (Plato), Bil or Belus (Jupiter), and Hea or Hoa (Neptune); followed by a secondary triad (1) sin or Huski (Moon-God), (2) San or Sansi or Shamas (sun), and Vul or Iva (God of Atmosphere). In the third order are five, Nin or Nimp (Fish-God—Saturn), Merodach (Nimrod), Nergal (Mars), Ishtar (Venus), and Nebo (Mercury). All these complete the number twelve (1, + 2 triads + 5). In all these gods, we can trace Hindu ideas and *Sanskrit* roots; while the fish-God, man-bull and man-lion appear to be imitations of an old esoteric doctrine, that originally finds expressions in *Aryāvarta*.

Egyptian Theogony:—From Nun (god of the primeval water) is produced Ra (Sun), god of light = element of Fire, who begets Shu (Hercules) god of clouds, and Tasmut, the goddess of rain. They conjointly produce Keb (Kronos), the earth-god, and Nut (Rhea), the goddess of the sky; they in their turn beget Osiris (element of water), Horus (Apollo), Set (Typhou), and Isis (Nephtys). From Horus and Set comes Harpocrates, the world in its periodical renewal of visible forms. Of these, Osiris, Horus, and Set, with Isis, are known as of the later period;—philologically, and in sense resembling the Hindu *Tantric* trinity with *I'swara*, *Hari*, and *Siva*, with *Isāni* or *Mohakāli* as the primeval mother, who afterwards become the wife of the last. The older triad of the Egyptian was (1) Ptah, who like Brahma—*Pitāmaha* of the Hindus, is described as "the father of the father of the gods," "the creator of the world," who sprang from the mouth of Kneph (water), through the Mundane egg, "the god who made himself to be god, who exists by himself, the double being, the begetter of the first beginning. (2) Ra (= La) is the primeval sun, who, like Vishnu is sometimes represented as child reclining on a banyan-leaf, floating on water, and sucking one of its fingers in the mouth; whom Apah (evil serpent of darkness, = like our *Rāhu*) attempts to swallow; but twelve spirits draw it away by ropes; he is sometimes represented with a hawk's head, probably borrowed from *Garuda*, the *Vāhana* of Vishnu; he is "the lord of the two worlds," who is enthroned on the sun-disks, who moves his egg, and who appears in the abyss of Heaven; and (3) Amu or Amnon, most probably derived from *Skt.* *Aum*, means the "concealed god" like *Parabrahma* of the

Hindus, and might have had affinity with Siva, who is *soma* the Great Time or Eternity. Besides these there are twelve gods of the secondary order, who might be a reminiscence of the twelve *Ādityas* (*Devas*); while the *Ashtavasū*, the eight *Dikpālas*, might be confronted with the eight children of *Ptaḥ*, who take possession of South and North. The seven gods of the 3rd order are probably the seven *Rishis* of the Hindus.

Greek Theogony:—Orphic. First appeared *Chronos* (Time); then *Æther* and *Chaos* followed. Out of the latter two, *Chronos* produced the *Mundane egg*, whence emerged the first god, *Phanes*, a person of double sex, who generated *Kosmos*, or the *Mundane System*. *Kosmos* gave birth to *Nyn*, *Helios*, and *Selini*. By *Nyn*, he produced *Uranos* (*Varuna*=water-clouds) and *Gea* (Earth). From *Uranos* and *Gea* sprang the three *Fates*, three *Centaur*s, and three *Cyclopes*; *Uranos* confined the latter in *Tartarus*; and *Gea* being angry, produced out of herself the fourteen *Titans*, seven male, and seven females, who dethroned *Uranos*, and *Kronos*, the eldest brother became king and fixed his seat on *Olympus*. Marrying *Rhea*, his eldest sister, he begot three sons and three daughters,—five of whom, he devoured; but the last, *Zeus*, who was saved by his mother, and who after ten years' severe fight, dethroned his father and the six other *Titans*. Now *Zeus*, with his two brothers, *Neptune* and *Pluto* became the *Greek Triad*; and out of the numerous progeny of the new king, came the twelve great gods (the 12 *Ādityas* of the Hindus).

Scandinavian Theogony:—Besides those, which have been mentioned on the subject of cosmogony, I may note a triad; *Gylpi*, an ancient king of Sweden, visited *Asgard*, the home of the *Æsir*, to learn wisdom of the god; and saw illusions of three thrones, one above the other, on which were erected *Har* (Lofty one), *Jafeelhar* (High), and *Thridi* (Third), the highest. *Har* says to *Gylpi* that the highest God is *Alfadir* (all father=*Parabrahma*), who has twelve names (12 *Ādityas*=suns=months.)

In Japan and China, the original religion before Buddhism was *Shintoism* or *Konic*, so called from the worship of ancestors or *Manes*. Hence we do not find much in their mythology, to match with others. The legends of Japan say, that the divine, *Isanāgi* and *Isanāmi*, created the Japanese islands, world, and its ruling race. They had five children in *Awa-Jima*,—the two eldest were daughters, begotten of the eyes of *Isanāgi*, while washing in the sea; they are most exalted as the goddesses. Sun and Moon, being mistresses respectively of Day and Night. The grandson of the Sun-goddesses was *Ninigi-no-Mikots*, whom she sent down from heaven to rule over Japan; *Jimnotenne* was his successor, with whom (B. C. 660), the Japanese history commences.

On comparing these systems of theogony, we trace great affinity as to their fundamental ideas. Even many of the names of gods and men can be philologically shown to have originated from *Sanskrit* roots. The first point is to the idea of the triad, which we trace in the Hindu, Zoroastrian, Egyptian, Chaldean, Greek, and Scandinavian; while the

seven are in the seven Rishis, and seven Manus of the seven past Manvantaras, and Travashies of the Aryan and Iranian, the seven gods of the third order in Egypt; and the seven Oanus of Chaldea; and in Hebrew, Ellolium, Jehovah, and Adonai appear to have been once understood to be the Mosaic triad. The ten Manus have prototypes in the ten Patriachs of the Chaldeans and the Hebrews; while the idea of twelve reigns supreme in the twelve Adityas of the Aryas, twelve gods of the secondary order in Egypt, and of the first order in Greece; and in the Alfadir in Scandinavian Mythology, who has 12 names,—all these are but the root idea of the 12 months of a year, or the divisions of the Zodiac.

The next important resemblance is detected in the descent of Manu who, at first by sexual, is divided into male and female—Adam and Eve, are but Adima, also called Jama and Hava (literally the first man and life) of the *Puranas*, who, according to the traditions of the Dravidians and Arabians, had their garden in Ceylon; and the Adam's bridge is a reminiscence of the first man's expulsion from the celestial island to the Indian continent.* The same ideal of the first man is found in the Iranian Yima, the first king, who, like Jama and Adam, had his golden age, paradise, sin and fall; while the Scandinavian Ymir, the primeval God, like the Greek Phanes, had his days of bliss before the existence of the physical world. And the idea of fall and sin is beautifully detailed in the Buddhistic system; while the paradise in the garden of Eden is matched by the garden and kingdom of Yima—the Satya Yuga of the Aryas and Buddhists—the long lost garden of their youth of the American tradition, the Mixteca's garden, where the two brothers dwelt.

The third class of affinity is traced in the conception of good and bad spirits, who had once a great war; and the latter were defeated and driven to hell. The fight between the Devas and Daityas, Ormuzd and Angra Mainyus, God and Satan of the semitic tradition, and between the gods and Titans in the Grecian legend—all these are but the different forms of one prevailing idea.

The fourth point of resemblance is the important part, that the sun and the other planets play in the mythological systems of different nations; many royal houses of which, such as the Sûryavansa of Ayodhya, the present dynasty of Japan, the ancient Iukas of Peru, claimed descent from him. The Ra (La) of Egypt, the Adonai (Sk. *Ardhanâri*) of the semitic legend, Helios or Appolo of Greece, La or Ul of Cheldia, Mitra of the Zoroastrians, are substantially as well as philologically the sun of the Hindus, who appears to be the primeval instructor of mankind.

And since I shall devote a special chapter to comparative philology, I need not now point out that Ra is from the root Ru of the *Sanskrit* Ravi (sun); that this Ra or la becomes Il or ul (whence Ellolium=

* L. Jaccoliot's Bible in India.

plural of Il) in the semitic languages; and the Belus or Baal and Bhaki of Chaldea are but the reappearance of important terms of Hindu mythology; and Boal is but Bors of the Norse legend.

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INDIFFERENCE: OUR ENEMY.

OUR life is a succession of moods. Some strong, mysterious influence rules their alternations, while individual character may mould the periods. It is the ebb and flow of our nature receiving and exhausting the objects of her experience. It is a method of the law of evolution.

Now if we think of it, we shall find that no hard and fast line can be drawn between these mental periods, no distinct boundary can be assigned, even as when from a waking state we fall asleep, we are unable to note the instant of change; and as in the latter case an intermediary unconsciousness veils the passage, so in the former, does the moment of the cyclic turn escape us.

Let us roughly describe our moods as positive and negative; the former, in which all our best qualities are awake and active, the latter, when our passions are powerful for evil. In our positive mood we seem to ourselves clothed in strength; our capacity for good is unbounded; we are giants of virtue. And from this vantage ground we are apt sometimes to indulge a feeling of self-complacency, which is the weakness of our strength. Are we not all agreed how easy it is at this time to mark out our future line of conduct on a scale of unimpeachable rectitude? Oh how we bristle with all the virtues! Now is the time when we take ourselves in hand and give ourselves all manner of friendly advice. The prospect is calm, there is a great peace, and in our present frame of mind we are really astonished at our past weaknesses and cannot forego our contempt. Certainly we are now putting on our armour against which future passion-shafts will strike unheeded!

This state may continue for one day or for many days, according to the character of the individual, as I have said. And then the change. Where now is all our former optimism; what has become of our good resolutions? Come, wake up, faint heart, and regain that strength in which you prided yourself just now.

And here, my Brothers, is the battle ground. It is at this critical period that unless we are very strong we shall suffer defeat.

The present writer has made a special study of this state of the mind, and offers his idea of where the weakness lies from his own personal experience. It may not be original, indeed it is quite the opposite; and as such is likely to appeal to those who are naturally self-introspective. It is in fact that subtle friend "Indifference." It is not that we forget, it is that we have grown suddenly callous. We

are fully alive to the good resolutions made before the wheel turned, but now, for some cause or other, we are strangely inclined to underestimate the importance of our late resolve. Our moral backbone is broken, and we are in a "*laissez aller*" mood. In this condition any sustained effort is painful.

Nevertheless it is a great point in our favour that we are alive to this difficulty, and our life's task is to tide over these weak cycles as rapidly as possible, for it is certain that a victory here and there will considerably lessen the duration of the weak period and lengthen the strong. It is the gradual absorption of the weak into the strong. Light and shade is the law of our being; and until we are perfect we must suffer. But, Brothers, let us recognize our difficulty so we may overcome it. Let us fight to the death against our subtle foe,—the "Dragon of Indifference."

W. BEALE.

MAN HIS OWN CREATOR.

WE have already seen that the Theosophic teaching as to the creation of the universe is that it gradually evolved, the Unmanifest becoming Manifest by successive stages in the descent of spirit into matter. The reality is therefore Spirit, Matter being simply a veil of varying density thrown around itself by that reality. Now whatever is true with regard to the Macrocosm is true also with regard to the Microcosm, man. And as we trace the evolution of man through the teachings of the Secret Doctrine, we find that the spiritual part of man is alone real and permanent, and that it gradually builds around itself veils of increasing density. And so, just as in the Macrocosm there are two aspects in manifestation, consciousness and form, so there are the same two aspects in man; and we can, speaking broadly, trace his development along these two lines.

The evolution of man may be said to begin with the first step towards differentiation in each Manvantara; for we are told that the human is the stage through which all forms of life must eventually pass in order to attain self-consciousness; so that the whole course of evolution is a gradual working towards humanity. But as we are farther told that the evolution through a smaller cycle is a reflection of that through a large one, it will be sufficient to trace the evolution of man simply during the present round.

In the First Race of this round, man's form is said to have been very shadowy and ethereal—a mere semblance of form, as it were—an astral model about which the denser physical form was gradually moulded. These astral forms were thrown off by entities who had reached a higher stage of evolution in a previous Manvantara, for throughout the course of evolution the more highly-evolved entities always supply the materials from which the forms of the lower entities are built. Here then is one line of evolution, that of form. During the

Second and Third Races the form gradually became more dense, as the descent into matter proceeded. So far the individual consciousness was latent, the forms not yet being sufficiently developed for the egos who were to pass through this cycle of experience. The monadic consciousness was there, for otherwise the forms could not have existed; but there could be no contact between the spiritual monad and the material form because the gulf separating them was too wide; and hence there was no individualised or human consciousness.

But by the middle of the Third Race the forms were ready, and so entities of a higher stage of development than those who had supplied the forms were able to incarnate in them. These were the *Mánasa-putra*, or Sons of Mind, mentioned in the Secret Doctrine; and they by supplying the *manas*—the connecting link between the spiritual monad and the material form—made the complete human being. It is stated that some of the *Mánasa-putra* had, before the Third Race, “breathed of their essence into men,” and “some took in man their abode” (S. D., II., 130, O. E.). But it was not till the middle of the Third Race that humanity as a whole was endowed with mind. Thus the consciousness, which had hitherto been dormant, was awakened to activity, and so the two lines of evolution, form and consciousness, became both active.

In the Fourth Race a further descent into matter took place, and the physical form attained its greatest density. The turning-point was thus reached, and it remained for the self-conscious ego to gradually purify and etherealise its form, until it returns to the spiritual plane—not to the point from which it started, but to a higher one, for it will be enriched by the experience it has gained and by its increased self-consciousness. This is the process which is now going on and which will not be completed till the end of the cycle.

Now it would appear at first sight as if, up to the middle of the Third Race, the evolution of man proceeded according to laws quite outside of his own control; and as if the Theosophic teaching were but little different from the orthodox teaching that man is created by a Deity outside of himself, and that he has from birth certain evil characteristics and tendencies for which he is in no way responsible, but which he is required to conquer and control. But this is only apparently so, and from a closer study of the teachings of the Secret Doctrine we are led to the conclusion that man is in every sense his own creator. It is true that the animal-man of the first two and a half races was an irresponsible being, having no higher consciousness developed; and during that period he therefore did not create any Karma; although there would of course be variations in the animal forms due to variations in the physical surroundings amidst which their evolution had proceeded. But Karma belongs, not to the animal or physical form, but to the ego or consciousness. We must here distinguish between those into whom the *Mánasa-putra* merely “breathed of their essence,” and those in whom they “took their

abode." In the first case they roused into activity the germs of mind that had been latent there from the first, and these then became separate individualities for the first time. They were, so to speak, "baby-egos," and now for the first time became responsible for their own development. The creation of their physical forms had so far taken place by the universal tendency for spirit to clothe itself in matter; they were not responsible for the condition and character of their personalities; their only Karma was that arising from the use they now began consciously to make of the personalities. But in the second case the beings who incarnated in the animal-forms already bore some responsibility. For they had already passed through a previous cycle of evolution, and had thus reached a certain point in their development for which they alone were responsible, as will be seen presently. It was mainly their state of development that guided them in the selection of those animal-forms that were most suited for their future development, and also in the time at which they were able to incarnate. But there was a further responsibility involved. It is stated in the Secret Doctrine that some of the Mánasa-putra refused to incarnate as soon as the forms were ready, choosing rather to wait. Now in this they made themselves responsible for any further tendencies and qualities that the physical forms might acquire during the period of waiting, and as they were as yet "mindless," there was far less to guide them in their progress, and to guard them against any violation of natural laws which would bring its result in an increased tendency towards disharmony and opposition to law. This the Mánasa-putra knew full well, and they were therefore exercising a deliberate power of choice when they decided to wait. After they had incarnated, their responsibility was increased, for they had assumed the control of what were now their own personalities, and it therefore rested with them to use them in the best way they could to bring about their own progress and development. They were in fact in the same position in which we are at the present time, as regards responsibility and power of "self-creation."

Now there are two senses in which we may regard ourselves as being our own creators; the first relating to the form or personality and the character, and the second to the surroundings and circumstances of life. We learn from science that in our physical bodies there is a process of decay and rebuilding constantly going on. Every action, every conscious movement, nay, even every beat of the heart, every breath we draw, causes certain particles to die so far as their connection with the body is concerned, and to pass off from it. They must be replaced by others which are derived partly from our food and partly from the air. It is a matter of common experience that certain kinds of food tend to produce certain outward characteristics. We are all familiar with the coarse, sensual appearance, which is the result of excessive indulgence in animal food. For since animals are at a lower point in evolution, than we ourselves the

particles of their bodies are of denser and less refined matter; so by partaking, even sparingly, of animal food, we are increasing the materiality and coarseness of our own physical bodies, and so providing ourselves with a less refined and less ethereal instrument to work with. But this is not all. According to Theosophic teachings, every particle in any organic body has a life of its own, and also shares in the life of the whole body. Now in animals the Kamic principle is fully developed and unrestrained by Manas; so by taking into our system particles of animal bodies we are assimilating something of the life of the animal and so intensifying the lower tendencies of our own natures. It is thus in our power to modify the character of our physical bodies by a careful selection of food, and by avoiding all the coarser forms of food to weaken to some extent our own animal propensities. But it is not a judicious choice of food alone that will do this. For, according to Theosophic, and even scientific, teachings, (see S. D., I., 104, O. E.), every thought clothes itself with an astral form, gathering round itself from the Akasa, particles similar in character to itself; and these thought-forms will affect our astral bodies, and through them the physical bodies which are the replica of the astral. Actions are nothing but thoughts rendered objective, and thus we can see how our actions will, through the thought-forms, affect the appearance and character of our physical bodies. This also is a matter of common experience, that by following a certain course of conduct we produce in ourselves a corresponding expression and cast of countenance. Another principle of general application in nature is, that there is a tendency for particles of similar character to be drawn together; and so, as we build for ourselves by our thoughts and actions a physical form of a certain character, particles of a similar character will be attracted to supply the waste constantly going on. The same line of thought may be applied to the Linga Sarira and the other higher and more ethereal astral forms, leading us to the conclusion that by our mode of life we are constantly building up our own forms.

That we are during our present life building up our own characters will be admitted by all; for we are creating habits that render it easier for us to follow one particular line of conduct than any other. But those who believe in Reincarnation will see that this process reaches much farther than this life. For it is with the astral and therefore the physical form, and with the character that we have created either in this or in previous lives, that we shall return in our next life, and so on till we have completed our evolution.

But we are the creators also of our surroundings. It is stated (Echoes from the Orient, page 19) that "there is an indissoluble connection between man and every event that takes place on this globe, not only the ordinary changes in politics and social life, but all the happenings in the mineral, vegetable, and animal kingdoms. . . . It is not necessary now to try to make it clear how the thoughts and deeds of men effect any changes in material things; that I will lay down for the present as a dogma, if you

please." Now one way in which this may be understood has reference to the thought-forms already mentioned. For as we are constantly throwing out thought-forms into the astral light, not only will these help to build up our own individual aura, and so affect our own astral forms, but they will also help to build up the aura of the earth. For it has its principles just as man has, and its astral form is the model on which its physical form is built. So our thoughts will affect also its magnetic and physical condition and so form *one* factor at least, in the production of storms, earthquakes, and all kinds of cataclysms. Thus we, as a race, are helping to create the earth by modifying its conditions. Similarly we are helping to create its social and political conditions. A realization of this fact would make a considerable difference in our attitude towards social conditions; for if we recognized that we ourselves have created them, we should feel our own responsibility more, and put forth stronger efforts to improve them; further, realising that they are to some extent the result of our own characters, we should be the more resolved to improve ourselves and so to do our share towards creating a better state of Society in the future.

But we are, in a more particular and individual sense, creating our surroundings. For in each life we build up, as has been seen, our own character and form. We also set in motion certain causes which will bring their effects sooner or later; we form connections either for good or for ill with our fellow-creatures, which must also be worked out in either the present or future life. And so we shall return to earth amid surroundings that are suitable for the results of the causes that we ourselves have produced; we shall be brought back to a state of Society for which we are ourselves responsible, having helped to create it in the past; and we shall be surrounded by those with whom we have become karmically associated in the past, and with whom we have old scores either of good or of evil, that have to be wiped out. If we recognise this, we shall cease repining at our surroundings, we shall no longer complain that we are so unfortunately situated that we cannot progress. We shall feel that though the past is gone beyond recall, the present is still ours, and we can make it what we will, and the future depends on what we do with the present. And recognising the power we individually have in the creation of the future conditions of the race, we shall rise to that higher altitude of mind where we lose all thought of our own progress in our desire that no act or thought of ours shall set in motion currents that will impede the progress of our brothers and sisters, but that our whole lives shall be devoted to the service of humanity.

"Let us then be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labour and to wait."

LILIAN EDGER, M. A.

THOUGHTS ON VEDIC SANDHYA'.

S*SANDHYA* means the meeting point. The meeting points of day and night and of forenoon and afternoon are set down as the most adapted for holy communion.

The Vishnu Purânâ says :—"When the Sandhyâ sets in, the householder must engage in devotion. O king, he must perform the morning rites before the stars have disappeared, and perform the evening rites before the sun has quite set. The morning and evening rites should never be neglected except at seasons of impurity, anxiety, sickness or alarm. He, who but for illness lies on bed at the hours of sunrise and sunset, is guilty of iniquity. Therefore a man should rise before the sun in the morning, and sleep not until after he has set. Those who sinfully neglect the performance of both the morning and evening rites, go to the hell of darkness after death."

The Sandhyâ Mantras are extracted from the Brâhmana part of the Vedas. The first record of their compilation seems to be the Sandhyâ Sûtras of Gobhila.

The Sâma-vedic Sandhyâ consists of nine parts—(1) Mârjana (2) Prânâyâma, (3) Achamana, (4) Punarmârjana, (5) Agha-Marshana, (6) Sûryopasthâpana, (7) Gâyatrijapa, (8) A'tma-rakshâ, and (9) Rudrapasthâpana.

I. MA'RJANA.

Mârjana means cleansing, purifying. It consists of sprinkling the head with water by means of a blade of Kusa grass, and of uttering the Mantras with a full understanding of their import. The Mârjana is called *Mantra-bathing*. Just as bathing in water gives a healthy tone to the body, so the Mârjana Mantras give a healthy tone to the mind and call the spiritual faculties to attention. These Mantras serve their purpose both by their rhyme and their sense. A mere understanding of the Mantras without a proper pronunciation is not sufficient. A knowledge of the Mantric harmony is therefore essential for a due performance of the Sandhyâ rites. The Mârjana Mantras are as follow :—

“Om ! Sanna âpô dhanvanyâh
Samanah santu nâpyâh
Sannah samudriyâ âpah
Samanah santu kâpyâh (1).

Om ! Drupadâdiva mumuchânah svinuah
Snâto malâdiva
Pâtam pavitrenevâjyam
Âpah sundhantu mainasah (2).

Om ! Âpô hi ssth'â mayô bhuvah
Tâ na ûrje dadhâtana
Mahe ranâya obakshase (3).

Om ! Yô vah sivatômô rasah
Tasya bhâjayateha nah
Usatîriva mâtarah (4).

Om ! Tasmâ arangamâma vô
Yasya kshayâya jinvatha
Âpô janayathâ cha nah (5).

Om ! Ritancha Satyanchâbhiddhât
Tapasô-dhya jâyata
Tatô ratrya jâyata
Tatah samudrôrnavaḥ—
Samudrâdarnavâdadhi
Samvatsarô jâyata
Ahôrâtrâni vidadhat
Vievasya mishatô vasi—
Sûryâ chandra masau dhâtâ
Yathâ pûrva makalpayat
Divancha prithivinchân
Tariksha mathô svah (6).

Of these 6 mantras, the third, fourth and fifth appear again as *Punarmârjana Mantras* and the sixth Mantra as the *Aghamarshana Mantra*. We shall therefore now explain the first two Mantras only.

San (blessing), nah (our), âpah (waters), dhanvanyâḥ (of the Meru regions), samanah (conferring blessings), santu (let be), nûpyâḥ (of watery regions), san (blessings), nah (our), samudriyâ (of the seas), âpah (waters), samanah (causing blessings), santu (let be), kûpyâḥ (of the well).

Let the waters of the Meru confer blessings on us, so let the waters of watery regions, the waters of the seas and the waters of the well. (1)

Drapadât (from the tree), iva (like, as), mumuchânah (relieved), svinnah (the perspiring), snâtah (bathed), nalât (from impurities), iva (like, as), pîtam (purified), pavitren (by the purifying agents), âjyam (ghee, clarified butter), âpah (waters), sundhantu (let purify), mâ (me), enasah (from the mental impurities).

Even as the perspiring gets relief from the shade of the tree, as bathing removes the impurities of the body, as the ghee becomes purified by its purifying agents, so let the waters purify thee from all sins (2).

Two blades of Kusa grass are used at sacrifices in purifying ghee, and they are also technically called *pavitra* and the Mantra may either refer to them or to other agencies of purifying ghee.

The first two Mantras are in the Anushtubh metre, as they are divided into four lines and as each line consists of eight or nearly eight syllables. The Devas and Rishis of these two Mantras are not given.

The other 4 Mantras shall be explained at their proper place.

During the recital of the *Mârjana Mantras*, water is to be sprinkled over the head with blades of Kusa grass. Kusa is a universal vehicle and gold is said to be its substitute. It is as it were the universal life-principle, corresponding to all the planes of the Universe. Compare with it the two special vehicles barley-corn (*Yava*) and sesamum (*tila*). *Yava* is used only in offerings to Devas and Rishis, as the grain is supposed to have correspondence to their plane only, and *tila* is invariably

used in offerings to the Pitris, as that oily seed is supposed to correspond to the astral plane.

(*Query.* Is there any physical connection between *Kusa* and gold ?)

II. PRĀNA'YĀ'MA.

The Prānâyāma Mantras follow the Mārjana Mantras, and we have already dealt with them.

Now let us follow the process step by step. The Mārjana Mantras are as it were a mental bathing. They give a wash to the mind, but washing is not necessarily purifying. If a clean vessel is washed, dust and such other accidental impurities are removed. But if it is rusty, the wash will not remove the rust.

The next process of purification is by means of Prānâyāma. The mind in order to be purified has to be laid hold of. But it is applied to thousands of objects, it is infinite in its ramifications, it becomes as wide as the external world it comes in contact with. The diffused mind is brought to a point by means of Prānâyāma, as the whole Universe is brought to a point in the Purusha. So the three-fold Purusha, underlying all the seven planes is the subject of contemplation in Prānâyāma. The Prānâyāma Mantras give you a glimpse of the whole Universe, but bring down that Universe to its seed.

It is through Prāna that the mind travels. Prāna is active vitality. Prāna is action. All energies proceed from Prāna. It is the motive power, the steam of the universal engine. As the working of the steam is manifest through the motion of the engine, so the working of Prāna is manifest in the human body through the breath.

By the control of breath or Prānic action, the mental Universe is dwindled down to a point.

Thus though the Prānâyāma is an essential process in the purification of the mind, it is also a very dangerous process, and has to be performed within strict limits only. Those limits are imposed in Vedic Prānâyāma by the length and import of the Mantras.

PURNENDU NARAYAN SINHA.

(*To be continued.*)

*A RETROSPECT CONCERNING A. B. AND HER TEACHINGS.**

NOW that the spiritual wave set in motion by the appearance in our midst of a great personality has passed over our heads; now that the thrill of excitement—the blissful yet feverish unrest—has subsided a little, it behoves us to look to the real significance of A. B.'s presence and teachings. After the intense longing, the keen expectancy of her visit followed a period of supreme felicity, a sort of Midsummer Night's Dream during which we sported with elves, fairies and cherubim and dallied with other fairer beings of her creation—during which our senses were dazed and raptured by the fairy-land panorama unfolded to our view, where the whole landscape is.....

“ In shape and hues
More beautiful than our fantastic sky,
And the strange constellations”

“ Their hues instill
The odorous purple of a new-born rose,”

then followed the dreary reaction, the sense of oppressiveness and mental desolation which her departure wrought within us—a period during which the mind would vainly long to get once more a glimpse of things which it had seen—when the air instead of teeming with these fairy beings now seemed a dull vacuity, when the glorious sunshine of her presence had faded into the light of the common day. After the sweet enchantment—this dreamy interlude—let us see where the land lies,—let us realise our position. Like the celebrated character of Washington Irving we awake to find ourselves amidst a strange order of things the significance of which we must try to grasp. This is invariably the case with the inauguration of new ideas. At the outset the idea strikes us like a bullet; its advent is like a meteor dazing our vision with its electric flash and the whole state of man is thrown into a violent commotion. Then gradually we become cool and realise according to our aptitudes the import, the inner significance of the idea. Now what ideas does A. B. symbolize? For you must remember that all great men are but the exponents of some noble ideas, some lofty conceptions. The object of the present paper therefore is to find out the ideas underlying A. B.—to think and cogitate upon them so as to realise and live them in our lives; for these ideas, these creations of the mind are not of clay.

“ Essentially immortal they create
And multiply in us a brighter ray
And more beloved existence.”

They first exile our low thoughts and then replace them and thus water the heart “with a fresher growth replenishing the void.”

Now the very first point regarding her philosophy is the acceptance of an order and classification in helping the evolution of an idea—the acknowledgment of the various grades of workers. In the present age when egoism runs rampant, where every one tries to pass himself as

* A paper read before the Bengal T.S., by Rajendralal Mukerji, M.A., B.L.

superior to every other, where we rush on to do other's duties—duties for which we are neither fit nor competent, in short where this conflict of duties is so painfully apparent, it is necessary for the stability of every organised Society that some sort of classification be accepted and adhered to. Otherwise the whole fabric would be thrown into disorder and dire confusion, and chaos would reign in the place of Cosmos. It is not arbitrary to expect that one's duties should be co-ordinated to his aptitudes—that one should do just what he is fit for and no more (though of course it is only just that opportunities may be given him to evolve by education higher faculties for higher duties). This confusion of duties is mostly due to the misleading hypothesis of the equality of man, a hypothesis which substitutes “*are*” for “*ought to be*,” “*the manifested*” for “*the eternal uncreate source of all things.*” The necessity of some sort of classification is therefore imperative and A. B.'s classification of men into the *thinker*, the *teacher* and the *worker* is simply felicitous, falling in as it does with the exact process through which a great idea is worked out in our lives individual or otherwise. The inception of every idea must be in the sanctum of the cloister where the world with mad bustle and senseless strife after tinsel toys never intrudes; and the men who are the first to discover the *ovarian egos* of the Future are just these who are ahead of their times and the least in touch with the actual world;—for the ideas which move the world can not come and make themselves felt in brains engaged in the pleasures of the senses, they can not reach minds solely engrossed in the present. So also the case with the teacher and the worker, the aptitudes of each class so conflict with those of every other that it is useless trying to reconcile them, and every scheme to this end is as much Utopian as to expect every poet to be his own printer and compositor too. But with the acceptance of this classification how smoothly the working of the ideal goes on: wheels move within wheels without clogging each other, every one knows what he is up to and longs not to take upon himself a duty which he cannot discharge, envy and undue emulation give place to placid contentment and brotherly reliance, and in the place of the unrest and discontent of failing in one's duties, will reign a peaceful calm, an unruffled serenity which comes of doing what one is expected to do. Interests clash not, for each is co-ordinated to the other and subordinated to the whole, and the glorious ideal of brotherhood, one not of equality of rights but of graduated duties, one though having still the high and the low in it, has for the sole end the working of the ideal, becomes possible.

The next feature in her philosophy to which I would direct your attention is her intense Devotion. This is the great truth she lives and practises, it is the grand secret of her success in entralling her audience in mute reverence and adoration; this is what casts a halo of light, a divine effulgence around her. Her presence does not overwhelm us with its colossal mightiness but on the contrary our mind expands, and expanded by the genius of the spot it becomes colossal. This mighty

frame-work of the Divine, the Divine *Brahma* itself, so stupendous, so inconceivable, so far beyond the highest flights of our mind, does not daze us ; for though it fools our fond gaze and defies the puny mind at first, yet with her we grow and dilate our spirits to the size we contemplate. This new idea is one that makes the hitherto intellectual presentment of esoteric truths living, and without be-littling our highest ideal, raises us to that stage where we leave our senses and mind behind us. The air is filled with beauty, we inhale the ambrosial aspect which, beheld, instills part of its immortality ; the veil of heaven is half undrawn and within the pale we stand and behold the mighty God, now our Loving Father, and

“ We gaze and turn away and know not where,
Dazed and drunk with beauty, till the heart
Reels with its fullness.”

The intellectual dry bones of Theosophy are now enlivened with a new spirit and the austerity of the original teachings is supplemented with something more human and therefore more soothing to the heart: the cultivation of Will gives place to Beatific Love. The path of knowledge is strewn with perils and hardships which stagger an ordinary mind and make spiritual life a thing almost impossible. It moreover repulses the man to whom the heart and its life is a reality. It satisfies not the intense longing to love and to adore, so innate in man, and though in the end, highest knowledge may be highest love yet we require some personal and concrete element—to wit Love and Devotion, to cheer and support us in our moments of trial. Without some personal ideal, the use of evil is meaningless ; so, at least to the individual soul, the whole process appears monstrous and life a mistake not worth living. The *Brahma* is not simply *chit* but *sat-chit-ânanda*. Moreover knowledge is never, at least with us, a spring of action, and we who have still to go on with the *Karma Yoga* must have some glorious ideal to enliven the task. What is there more chastening than the mute, glowing and transfused adoration of a votary ? Is there any sight more ennobling than that of a soul in communion with its ideal and slowly evolving itself to that which it adores, and like the violet, the soul

“ Gazes into the azure sky
Until it glows like what it there beholds.”

The votary sees the Undying Love, the All-pervading Life and Light which sustains this Cosmos and which reflects itself in everything from the meanest flower that blooms to the Holiest of the Holies, and Devotion leads him

“ Into a boundless blessing which may vie
With the immortal lights in its cternity.”

The next sublime feature in her philosophy is the principle of Sacrifice, of service to Humanity. Though properly coming under the point just adverted to, I am obliged to treat it more in detail, to dilate upon it a little, because there is a tendency in certain quarters to dissociate the two, a tendency which alas ! invariably leads to glorified selfishness. True devotion is not gained by mere words

nor by mere knowledge, but by a thorough self-surrender and perfect altruistic work. We get nothing by praising the Deity in terms of fulsome adulation, by hypocritical prayers or wordy bribes, but it is only by the complete abnegation of all our actions, words, and thoughts that are selfish, by completely subordinating the personal elements in us to the general laws which pervade the Cosmos, by completely harmonising ourselves to the vibrations of the Infinite Microcosm, that the Beatific stage of true devotion can be attained. This Sacrifice is not Quixotic in its nature, it does not go gadding about for its object nor has it anything fanatical in it. On the contrary it lies in accepting ungrudgingly, nay gladly, the duties of life, be they painful or pleasurable: it lies in calmly and deliberately renouncing all these traits in us which hedge ourselves with the insuperable barrier of selfishness; it consists in so attuning ourselves that the Universal laws may act through us in harmony, without creating in us the least sentiment of pleasure or pain, of like or dislike; it lies in short in making ourselves a perfect instrument in the hands of the Deity for the evolution of Cosmos and the perfection of humanity. This is the Sacrifice embodied in

“त्वयाह्वीकेश हृदिस्थितेन ।

यथानियुक्तोस्मि तथाकरोमि ॥ ”

this the gospel which our beloved teacher preached the other day to her audience in the St. James' Hall—“ A new commandment I give unto ye—that ye love one another,” for in Love alone is Sacrifice, and where their is Love their is God.

I can not sufficiently impress upon you the importance of following this immortal doctrine, but I will content myself with reminding you that it is through Sacrifice that the world has evolved, that it is in sacrifice that it lives moves and has its being, that it is through sacrifice as opposed to self-assertion, that the evolution of Humanity is only possible, that through sacrifice alone and the consequent expansion of the self, *Moksha* can be attained. And in the path of Sacrifice is the true *Ananda* of the devotees, for he gives away everything that is personal, everything that is of Name and Form, for the Self, the Eternal, the Undying, the Uncreate, and the Holy—for the self from which all this manifested universe proceeds and to which it returns—for the Eternal Lord, the Iswara—the sacrificial horse that rose out of the depths of Brahma. Therefore Brothers, ye that are treading on the secret path, ye that long to lead the life that leads to immortality and bliss, ye that are travellers to the Place of Peace—therefore Brothers it is imperative on us to sacrifice the individual in us so that the Self may shine resplendent, illumining the darkness of illusions and rescinding and stimulating us to a purer life—therefore Brothers it is incumbent on us to realise the Supreme Unity and discard the heresy of separateness which lies at the root of all our evils—therefore Brothers let us join hand in hand and go on with the work of universal brotherhood and service to Humanity so as to give to the outside world

an ideal to look up to and an example to follow—therefore Brothers let us try to realise the Supreme Lord, not in the cold abstractions of metaphysics, no longer mediately through the intellect or on authority but directly, and in the world, as pervading it, in, round and through—remembering and cherishing in our hearts what the Lord saith in the immortal Gîtâ.

योमांपश्यति सर्वत्र सर्वञ्च मयिपश्यति ।

तस्याहं न प्रणश्यामि सचमे नप्रणश्यति ।

ओं स्वस्ति

SELFISHNESS, AND MOTIVES OF ACTION.*

THE simple feelings of Hunger, Thirst, Comfort, Love, and Reverence, are the motive powers, or main-springs of action in man, which, though small in their origin, form the broad rivers of life, namely, the social, political, moral and religious history of the human race in all its variety and grandeur, as we see them present in our midst, in this stage of our progress. In their early simplicity, they act as mere impulses, and are no more than the instincts which enable even minerals and vegetables to select and assimilate what is necessary for their growth, and development; and as Life is continuous, these very instincts appear in man as conscious activity, as also, to a certain extent, in the animal kingdom, that is, in proportion to the distance at which the various classes thereof stand in relation to man. It is only when these feelings become complex, giving rise, by the law of multiplicity, to those secondary and resultant ones which are known to us as anger, revenge, hatred, love of power, of aggrandizement, and of praise, that selfishness, as a motive, properly so-called, becomes possible; for it can not of necessity come into existence, before we have had some experience of the benefits in the shape of pleasure, or gain; or of the losses, as pain, or disappointment. Let us trace the course of some of these basic feelings to illustrate the truth of what we have said here:—

(1) For instance, hunger impelled us to eat, and the moment we did so, we experienced a taste, and a relish; and what we did at first, to satisfy a want of nature, we begin to do next time also for the sake of the pleasure which the act affords; this has given rise to the Art of Cooking, and all the variety and luxury in eating!

(2) In the beginning, men were instinctively drawn to seek one another's society, but later on, they did so also for the pleasure and advantage derived from friendship: when gradually grouped together into communities, struggle for existence caused friction, and friction produced heat which is represented in man by anger, and its kindred feelings, leading us into the domain of politics; and we had our wars and conquests, as well as our various systems of government, creating

* A paper read before the Dehra Dun Branch, T. S.

in us the concomitant feelings, love of military fame, of dominion and wealth, after having seen the benefits from the results of these natural conflicts :

(3) The first mother loved her child, she knew not why; yet at a later period, she loved it also for the support she would receive in her old age; and so on.

Now, the fact is, that our feelings like our faculties, are subject to the law of evolution, and it would be the height of inconsistency, if we expected perfect unselfishness, before we have perfect Man. The soul, a passive potentiality at first, as soon as it falls into incarnation, refracts, as it were, into characteristics, all consequent on, and appropriate to, the new conditions in which it is placed on the objective plane. These characteristics vary, again, according to the degree of materiality into which the soul may have entered in its passage along the line of evolution. This being the case, our habits, ideas, and conceptions must take their colour, that is, must be the natural offspring of, and peculiar to, the conditions in which we are placed for the time being, and by the very law of limitation, all things relating to a stage in advance, must be of the nature of an Ideal. It is, therefore, very difficult to find an analogy to aid our conception, unless we look back, and compare stages we have already passed through. It will then appear that what was thought impossible in one stage, became a matter of course, in another. The primitive man could never understand that feeling in civilized races which prompts them to relieve a wounded enemy; it is equally out of the question for a restless wanton boy, though intelligent enough to see the beauty of it, to realize what made Newton remain absorbed in study and meditation for years, or how Archimedes never heard the din of battle when engaged in solving a mathematical problem. It is because neither the natural man, nor the boy had anything of the sublime feelings in his consciousness yet. I would say, that our position with reference to absolute unselfishness is exactly the same. As already said, it is an "Ideal" held up before humanity by those who are gone far ahead of us, and we have to rise by dint of *action* to the high level. It must be a negative virtue at present, and all that we can do is to practise unselfishness, by *not being selfish*; as the opposing forces are hard at work in us, and are far from having exhausted themselves. To *become* unselfish, we must work up our nature to a pitch where it will be an immediate fact of our consciousness—a part and parcel of our being—and as easy, and spontaneous an activity as our fully developed lower propensities are now, making selfishness as great a difficulty then, as unselfishness is at present in the absence of the conditions necessary for its expression; but higher up, it will shine a perpetual day-light, when all our sensuous envelopes are removed, and the soul is set free from the mighty gravitation which binds it down to live and move with matter, and material surroundings.

What then do we mean by "acting unselfishly," seeing that it is impossible in its absolute sense? Evidently, our part, under

the circumstances, is to regulate our actions so as to minimize more and more the amount of energy taken up in providing for our personal wants, and desires, widening the sphere gradually to embrace the whole of humanity. As rational beings, we are expected to take the responsibility : we are all intelligent forces destined to supplement and guide nature, and as it is in *our* power to hasten or retard her operations by working one way or the other, we may feel what a duty we owe to God and man ; and we know of no glory higher than to bear a part (better if an important part) in the great work of preparing the way for the approaching millenium, when all social and political distinctions shall cease for ever, and the reign of justice and love be established on earth, and humanity stand as one brotherhood—being the grand consummation for which nature has been working during ages past.

KALI KANTU SEN, F. T. S.

NOTES ON SCIENTIFIC EXPERIMENTS.*

NO. I. ACOUSTICS.

[Though the student of Physics may be familiar with the larger share of these experiments, the general reader may be interested in knowing in what manner very rapid vibrations are determined and recorded. Some of these experiments have an important bearing on certain occult laws.—*Ed. Note.*]

A SOUND-WAVE travels about 1,100 feet in a second : (varying a little with the temperature of the air), hence, according to science, that is said to be its *wave-length*.

The air is alternately condensed and rarefied by the sound-wave.

From the point of greatest condensation the air becomes rarer until at the half wave-length the greatest rarefaction is reached, when it again becomes denser until the point of greatest compression is reached.

This is claimed to be proven by experiments, such as passing a ray of light through mediums of different density ; as, a stick with one end in water looks bent, because of this property of the light to undergo refraction on coming out of the water and entering the air.

If a ray of light be transmitted *across* a narrow hall-way, and waves of sound be transmitted *lengthwise* from a deep-bass organ pipe through the hall, the spot of light upon the wall will become a *luminous streak*, showing that it is dancing up and down by being alternately bent upward and downward. This up and down motion of the spot of light seen as a *streak*, comes from the rarefaction and condensation of the air, through which the ray of light passes ; the former being effect-

* From the Posthumous MSS. of an American Theosophist : compiled by W. A. E.

ed by the sound-waves, so that the ray of light is bent from a straight course. In other words, the phenomenon of the bent stick, in water, which is *permanent* (because the condition of the denser medium, the water, and the rarer medium, the air, remains unchanged), is, so to speak, in the case of this experiment, made to oscillate, and you see as it were, a blurred, broad stick, or the two ends of the stick in one uniform vibration, because the ray of light which strikes the eye from the stick, is an expression of the two states of density and rarity produced by the rapid vibration of the sound-waves. The spot of light is rapidly refracted up and down, because of the property of light to be thus refracted from a straight course on passing through mediums of different states of rarity and density—as a prism, for instance.

If the organ-pipe be of a pitch less than 18 waves per second, the spot of light can be seen moving up and down, but if the pitch of the pipe be greater, the impression of light will be continuous on the retina of the eye, because of the greater rapidity of the sound-waves, and appear as a *streak* of light. Stop sounding the pipe, and the streak becomes a spot.

Each sound-wave travels in the direction of a straight line, from a sounding body, when the air through which it passes is of the same temperature.

A sound-wave on striking an object, produces a succession of impulses with a frequency exactly the same as that of the oscillating or vibrating body giving off the sounds.

The sound-wave *loses as much of its energy as is not reflected*, and that which is not reflected, becomes *motion* of the object against which it is propelled. This is *sympathetic* motion, or *vibration*—one of the most important of the phenomena of occult acoustics.

The condition which renders sympathetic motion possible is that of the sound-waves being in *harmony* of *number* and *time* with the vibrations in the object against which the sound-waves are propelled. It is difficult to experiment with tones of high pitch; the waves being too rapid to be observed with the unaided eye.

Open a piano, stand near it and sound with the voice a note of *high* pitch and then of a *low* pitch; the *same* tone is heard in the piano as was produced by the voice. Hold in your hand a box or piece of paper and let some one produce different tones (of voice) until you feel it vibrate in your hand.

Place several violin strings in a state of uniform tension and tuned in unison, over a sounding board. Then go to the other end of the room and sound a pipe, or a string having the same pitch as the violin strings, and by listening closely it will be noticed that sympathetic vibration is established in the strings from the effect of the harmonious sounds at the opposite end of the room. By varying the tension of the strings so as to increase or diminish their pitch, it will be learned that sympathetic motion or vibration can only be established when they are

in exact unison with the pitch of the pipe or string sounded at the other end of the room.

When the sympathetic vibrations are too feeble to be heard by the ear, a ray of light can be used (by some mechanical device), to indicate their presence.

Here two points are worthy of special notice and study: these are, *unison*, and *harmony*. By *unison* is meant, having the *same* frequency; by *harmony*, having a frequency *twice*, *thrice*, or any *whole* number of times faster than the pitch of the fundamental tone. The effect becomes *weaker*, the farther removed the harmony is from *unison*. This can be shown by the following experiment, if the operator is sufficiently expert and exact.

Place upon the surface of a basin of water, a small metallic ball, made hollow, with the aperture closed, that it may be light enough to float, and then sound in its presence, a pipe whose pitch can be varied gradually by diminishing the length of the tube, and if you succeed in striking the same pitch as that of the ball (for each article, form or substance has its special pitch), you will see the sympathetic vibrations of the ball produce a series of concentric waves upon the surface of the water. If the ball be a small one, its pitch will be high, and the basin must be placed in such a way that the lights and shadows of the room may fall upon it in different directions, in order that the waves may be made visible. If with the same pitch you try another ball, a larger or smaller one, it will not manifest sympathetic vibrations. To produce them you must raise or lower the pitch to that of the different balls; or if you make the first ball either lighter or heavier, you will have to correspondingly alter the pitch of the pipe to adapt it exactly to the changed size and weight, before sympathetic motion can be started in it by sound-waves. A knowledge of this law must guide the experimenter.

Sound is a property of the invisible, inter-cosmic substance called *ether*. The mode of the force called sound, is by rhythmical, isochronous vibrations of any coherent mass of matter in a state of tension, or in a condition free to move.

These vibrations can take place in the *absence* of any medium to be thrown into waves, and these vibrations have proportions and conditions, independent of their effect upon the medium in which the mass is immersed. The waves have the same pitch as the vibrations of the mass producing them, and these waves are capable of producing sympathetic vibration in all masses immersed in the same medium, having the *same* or a *harmonic pitch* of the fundamental pitch of the creating vibratory aggregate.

The way sound acts upon a distant object is through the intermediate action of either air, water, or gas, which, being thrown into synchronous pulses, expends its force upon some object against which it impinges, and which, being in *unison*, or *harmony*, is caused to vibrate sympathetically.

The three phases of sound action, are its *starting*, where energy of some kind is converted into vibration ; its *transmission*, where an intervening medium is thrown into *waves* of alternate *condensation*, and *rarefaction* travelling outwardly from their source, and the final *impingement* of these waves upon some object, causing it to vibrate sympathetically. A proper study of these facts will give a good foundation for intelligent experiments.

It is important to fix in the mind the theoretical relation between *pitch* and *frequency of wave per second*, and the amount of *tension* necessary to produce these high or low pitches : several marked tuning-forks are very useful in these experiments.

THE PHENOMENA OF TRANSMISSION.

There is a law of what is called the aberration or *refraction* of *sound* corresponding to that of light, or of a ball thrown against a wall. If the ball strike the wall at right angles to its surface, it will rebound in the direction from which it started. If at an angle of ten degrees, it will leave the wall at the same angle, but in the opposite direction. The same is true of air waves set in motion by sound ; the angle of *reflection* is always equal to the angle of *incidence*. Light, going from a medium of less, to one of greater, density, as in the case of a ray of light passing through a prism of glass, will bend from the straight line ; the amount of the bend is called the " index of refraction ". A sound-wave striking a gas of greater density than the air, is also bent from a straight line. A certain experiment is said, to have been made to demonstrate this, as follows :—a design, ingeniously corresponding to a prism was formed, through which a sound-ray, so to speak, might pass, in imitation of a ray of light through a glass prism. It consisted of a wire frame with a thin collodion film covering it, so as to easily transmit vibrations of sound. A sound-ray, or wave, on passing through it, was bent from the straight line, and it is claimed that the angle of that bend is the measure of the pitch of the sound, that is, its wave-length, or frequency per second.

The discovery that what is true of light, as to refraction of rays, is true of sound-waves, and that the bend made by passing from a lighter into a denser medium, (like gas, which filled the interior of the frame in this experiment) is of great importance and significance ; for, it is said, it not only enables the physicist to determine the size of the object vibrating, but it makes possible the exact measurement and record of the vibrations of all sounding bodies.

A vibratometer used in certain experiments consisted of a long cylinder filled with air (it should be *many* feet in length, and several in diameter ; this one being 11 feet in diameter, and of corresponding length). Within this large tube was placed a small box, 3 inches in diameter, covered with a thin sheet of rubber. On the under and inner side of the rubber was fastened a small, conically shaped copper wire dipping into mercury, and electrical connections were made in

such a manner that the alternate condensations and rarefactions of the air by sound-waves depressed and elevated the sheet of rubber and more or less dipped the copper wire cone into the mercury, and so varied the resistance of the current of electricity thus established. This variation of the electrical current being caused by the greater and lesser wave pressure. Each sound-wave, in passing, produced one elevation and one depression of the rubber diaphragm, and each one of these, made one variation in the resistance of the transmitted electric current. A record of these electrical variations was made by means known to every physicist. This vibratometer, accurately measures the rapidity of the very highest sound-notes, and demonstrates that there is one condensation and one rarefaction of the air to every note of sound.

This is accomplished in another way it is said, by having about midway of the tube or tunnel, two small apertures opposite each other and on opposite sides of the tube.

A ray of light is then made to pass from one side, through these apertures, emerging at the opposite side, where it is conducted into a photographer's camera on which a sensitive ribbon is revolving at a uniform rate of speed, by clock-work.

The ray of light is refracted from the straight line, by the difference in density of the air in the tube during the transmission of sound-waves through it; and these alternate bendings of the ray of light produce a passing up and down of the spot of light upon the sensitive plate of the camera, and this photographs a line of light, with one rise and fall for every wave of sound that passes lengthwise of the long tube.

(To be continued).

POETRY AND POETS.

POETRY is the Art of representing to the Mind's Eye by means of words the many-sided aspects of Nature. Art is, as Aristotle has said, an imitation of Nature. What are commonly called the Fine Arts, *i. e.*, Sculpture, Painting, Music, and Acting, are imitations of different aspects of Nature.

"The Sculptor," to use the words of Macaulay, "can imitate only *form*, the Painter only *form* and *colour*; the Actor, until the Poet supplies him with words, only *form*, *colour*, and *motion*. Poetry holds the outer world in common with the other arts. The heart of man is the Province of Poetry, and of Poetry alone. The Painter, the Sculptor, and the Actor can exhibit no more of human passion than that small portion which overflows into the gesture and the face, always an imperfect, often a deceitful, sign of that which is within. The deeper and the more complex parts of human nature can be exhibited by means of words alone. Thus the objects of the imitation of Poetry are the whole external and the whole internal universe, the face of nature, the vicissitudes of fortune, man as he is in himself, man as he appears in society, all things of which we can form an image in our minds by

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combining together parts of things which really exist. The domain of this imperial art is commensurate with the imaginative faculty."*

Macaulay might have added Music to his list of the Fine Arts, as Music may be called the Art of imitating the myriad voices of Nature, of reproducing by means of the combination of sounds the harmonies of Nature.

The scope of Poetry is thus far wider than that of the Sister Arts of Painting, Sculpture, Music, or Acting, since it may be said to represent *all* the ever-varying aspects of Nature.

The Painter, the Sculptor, the Musician, and the Actor *suggest* by the master-pieces of their arts certain higher emotions to the mind that is properly attuned to them. But it is the Poet who *gives expression by means of words*, to these emotions. It is he who by the magic of his words *reflects* them in the mirror of the Mind's eye. He *holds up*, to use the expression of Shakespeare, *the mirror to Nature*, and this he does by means of *words*.

But objects reflected in a mirror are somewhat different from the objects themselves. They are the same and yet not the same. One sees an exact representation of them in a perfect mirror, but sees also something more. They are *glorified, idealized, "transfigured,"* so to speak. Hence Poetry has been defined by Alfred Austin as a "*transfiguration of life.*" And *Nature*, taking the term in its widest sense, to include, (as Wordsworth puts it) all things.

"The round ocean and the living air, and the blue sky and *in the mind of man.*"

"All thinking things, all objects of all thought:" *Nature*, I say, is the manifestation of the *One Life*, of the "Infinite and Eternal Energy from which all things proceed†." Nature is, as has been said, "God manifested,"—"God—so to speak—stepping out of his interior being into the exterior.‡" In other words, it is the externalization of Thought. Nature is the expression of God's Thoughts, and Poetry is the Art of reflecting by means of Words the Thoughts of God in the mirror of the human mind.

God's thoughts are always beautiful. God's thoughts are always sublime. God's thoughts are always good, honest, just, pure, lovely, and of good report. But we are apt to forget this in our rush to secure the filth of the world, the flesh, and the devil. It is to remind us of this that the Poet is sent into the world to *transfigure* life for us, to hold up the mirror to Nature.

The Universe is full of the beautiful, of the sublime, of the wonderful. It is pervaded by

"A spirit of Beauty that doth consecrate with its own hues all that it shines upon of human thought or form.§"

* Macaulay's Essay on Byron.

† Herbert Spencer.

‡ See Hartmann's *White and Black Magic*, p. 25.

§ Shelley's Hymn to Intellectual Beauty.

Under all the seeming ugliness which we see around us lie hidden forms of divinest beauty. Innumerable as the countless grains which the morning sun makes to glitter on the sea-beach, they greet the eye everywhere, but we purblind mortals pass them by unheeded every moment of our lives. "We are starving in the wilderness" (as, Spurgeon puts it); "when a Goshen of plenty is open before us."

"For Nature beats in perfect tune,
And rounds with rhyme her every rune,
Whether she work on land or sea,
Or hide underground her alchemy,
Thou canst not wave thy staff in air,
Or dip thy paddle in the lake,
But it carves the bow of beauty there,
And ripples in rhyme the oar forsake."

until they are made to sparkle under the light shed by the Poet's mind, there they lie, those forms of grace and loveliness, undiscerned by us blind mortals, or, when discerned, mistaken for something else. There is, however, one who cannot mistake them. To the Poet they appear in their true light. He is not blind to their beauty, for his dwelling place is in their midst. To him they appear as they really are, fresh from the hand of God. They are not as strangers to him but as members of his own family. Daily converse with them "touches his spirit to finer* issues." His manners are not as the rude and coarse manners of common mortals, but cultured as if by intercourse with beings of a superior order. From them he derives a grace which moulds his form by silent sympathy; there passes into his face a beauty born of the harmonies hymned daily by them in his presence.

Poets are, as Carlyle calls them:—

"The appointed interpreters of the Divine Idea pervading the visible universe: a perpetual priesthood,—the dispensers and living types of God's everlasting wisdom, to show it in their writings and actions in such particular form as their particular times require it in."

As a recent writer (see "Lux Mundi," p. 270) has expressed it:—

"It is the Poet who interprets our inner nature or the magic of the external world and becomes—

'A priest to us all
Of the wonder and bloom of the world,
Which we see with his eyes and are glad†':

he sings—

"Till the world is wrought
To sympathy with hopes and fears it heeded not‡".

Every man is a potential poet, for (to quote the words of Emerson):

"There is one mind common to all individual men. Every man is an inlet to the same and to all of the same. * * * *. What Plato has thought

* Shakespeare.

† Matthew Arnold's "Youth of Nature."

‡ Shelley's Ode to the Sky Lark.

he may think : what a saint has felt, he may feel : what at any time has befallen any man he can understand."

"External nature," says St. Bernard, "is but the shadow of God,—the soul His image. The chief, the special mirror, is the rational soul seeking itself. If the invisible things of God are understood and clearly seen by the things which have been made, where, I ask, rather than in his image within us, can be found more deeply imprinted the knowledge of Him? Whoever, therefore, thirsteth to see his God, let him *cleanse from every stain his mirror*; let him *purify his heart* by faith."

We are all "trailing clouds of glory," "come from God who is our home*." We are spirits seeking union with the Infinite Spirit : "dew-drops" striving to "slip into the shining seat." But in the pilgrimage of our souls towards *Nirvana*, i. e., towards union with God, some have outstripped others in the race ; some have advanced a stage beyond the rest ; the result of *their cleansing from stain their mirrors* and of *purifying their hearts by faith*. In the pilgrimage of the soul towards perfection through myriads of re-incarnations, some have sought

"Whatsoever things are true, whatsoever things are honourable whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report"

more assiduously than others and have not been led away towards their own destruction by the siren voices of the lower nature. These souls have blossomed forth into Poets, and will in future births continue to blossom forth into greater poets till eventually they attain unto *Nirvana* ; till they become perfect as their Father which is in Heaven is perfect.

Our lives are the outcome of our former living and the Poet is the outcome of his former incarnations. He is "the finest of souls"† : he is the "highest type of mankind on earth."§ He is one who, by æons of aspiration towards *Nirvana*, has so purified the mirror of his soul from stain as to render it a medium worthy to reflect the thoughts of God for the benefit of his less advanced fellow pilgrims. The organism of his mind has (by the power of *faith*) been so transformed by pure deeds, *so washed in the blood of the Lamb*, (the symbol of innocence) as to render his soul an instrument more fitted than the souls of less advanced mortals for the Spirit Wind to play its music upon. His "heartstrings are a lute"|| more suited for the production of God's melodies than those of common men. His lips are more fitted to be steeped by "the golden pinioned genii"¶ in the "diviner flame kindled by the Breath of the Power of Holiest Name" than the less purified lips of ordinary men.

We are all of us more or less inspired by the "Breath" of this "Power of Holiest name," by the Holy Spirit of God, but the Spirit

* Wordsworth's Ode to the Intimations of Immortality.

† Edwin Arnold's "Light of Asia."

‡ Matthew Arnold's "Youth of Nature."

§ Anna Kingsford in "The Perfect Way."

|| E. A. Poe.

¶ Shelley's Revolt of Islam.

can at best find imperfect expression upon imperfect instruments. In proportion as the instrument is suited for the performance of the melody, the melody is good, bad, or indifferently executed. We are penny-whistles, Jew's-harps, dulcimers, pealing organs, or seven-stringed harps, in proportion as the organisms of our minds have progressed in our pilgrimage towards *Nirvana*. But the organism of the Poet's mind being more attuned than ours to the utterances of the Holy Spirit, discourses more eloquent music.-- "a seven-fold chorus of hallelujahs and harping symphonies*."

And this is the outcome of his former living. No poet is perfect. He cannot necessarily be perfect till he has attained unto *Nirvana*, but his imperfections are also the outcome of his former living.

As long as a trace of stain remains in his mirror, as long as for want of perfect faith, a single impurity disfigures his heart, so long he must necessarily be an imperfect master of his art, so long must his power of swaying the minds of his fellowmen and of awakening their sleep-bound hearts be defective.

But he is ever nearing perfection and in the *Æons* of the future he will progress until he attains to the perfection intended to be the common property of us all by the Infinite Love which "loved us into being,"† and which will never rest satisfied with his work until he develops in us the power to understand him fully and be blest."‡

The poet is a messenger sent to us from Heaven: his mission is to tell us how we ought to live.

"It is sometimes given to a poet" (says one of the writers in "Lux Mundi") "to sink a shaft, as it were, into the very depths of the inner life: to penetrate its secret treasures, and to return, Prometheus-like, with a gift of fire and light to men. The venturesome words that record such a moment of penetration and insight never lose their power: they seem to have caught something of the everlasting freshness of that world of which they speak: and one man after another may find in them, at some time of need or gladness or awakening, the utterance of thoughts which else he might have been too shy or too faint-hearted to acknowledge even to himself."

The first requisite, therefore, in a Poet is a knowledge of human nature, for how can we be taught that noblest of all arts, the art of living, except by one who has himself discerned the conditions requisite to the harmony intended to exist between us and our environment.

"The noble and profound application of ideas to life," says Matthew Arnold, "is the most essential part of poetic greatness"; and again "a great poet receives his distinctive character of superiority from his application under the conditions immutably fixed by the laws of Poetic beauty and Poetic truth; from his application, I say, of the ideas

"On man, on nature, and on human life"
which he has acquired for himself."

* Milton.

† Goldsmith's *Citizen of the World*.

‡ See Geo. MacDonald's "Unspoken Sermons," First Series,

In other words, the superiority of a poet depends on the extent to which his soul has progressed in the pilgrimage towards *Nirvana*, on the extent to which the "seeing eye"* has been developed in him,—that is, the power of discerning the *reality* of what we see around us, of *seeing things as they really are, not as they seem to be*, the power of seeing beauty, sublimity, harmony, where most men see only ugliness, baseness, and discord. For after all it is the Reality that is beautiful, sublime, and harmonious,—not the semblance.

The "myriad world" is but God's "Shadow,"† a fleeting semblance of Himself. It is His Ideal world alone that is Real. And when the Poet "moves away the pall from our dark spirits"‡ we begin to see the "shapes of beauty" with which the Ideal World is teeming.

ATHANASE.

(To be continued.)

A'NANDA LAHARI.

(Continued from page 38.)

I.

S'IVA is able to create only when he is united with Sakti; if not, the Deva can not even move about. Therefore he who inclines to praise and to worship Thee who art worshipped and praised even by Hari, Hara, Brahma, and others, ought to have done good Karma.

Lakshmîdhara, the Commentator.

The ordinary meaning is that union with Sakti alone will enable the Nirgunabrahma to create. To contemplate upon such union, only great men like Hari, Hara, and others are able; good Karma is a condition to enable one to contemplate even upon the fact of such union.

The Mantra Sâstra meaning:—The Union is represented by a figure of nine angles, four of them representing Siva and the other five Sakti. It is said that this figure is the origin of all the universe.

Achchudânanda says:—"Sakti" signifies Ichchâ (desire), Jnâna (consciousness) and Kriyâ (activity). Hari, Hara, Virincha, and others = अ (a) उ (u) म (m) and other forms. The meaning here is, that the Sakti should be worshipped through Hari, Hara, &c., i.e., through ओं (Om) and other lower methods.

Prayoga with Yantra says:—This sloka can be used for all practical purposes. This sloka has for its essence (Bijâkshara) the letter क्लीं (Klîm). This mystical letter should be inscribed in a gold plate in a prescribed angular form (Yantra); and the worshipper should repeat this sloka a thousand times a day according to certain prescribed rules, and should continue so for twelve days; then the practitioner will

* Carlyle.

† Tennyson's "God and the Universe."

‡ Keat's Endymion.

attain all his desires. Here also is prescribed some particular colour of flower for Pūjā and some particular kind of food for Naivedya and facing the direction of some particular quarters when he sits for Japa.

II. Brahma has created this universe only with an infinitely small dust from my lotus feet. Vishnu with great effort bears this universe in a thousand ways. And Śiva powders this and strews it in the place of holy ashes.

L. The idea is that all this manifested universe is but the dust from Śakti's feet and that there are innumerable such worlds.

Kaivalyānanda says, this sloka indicates three gunas and the three functions of the Deity.

Pra. The Bījākshara is Hṛim. Similar observances with slight modification as the former. The repetition should continue for 55 days. The result will be that the worshipper repeating such Mantra is able to exercise control over all. (3 gunas).

III. This dust is like a city (situated) in the rising place of the Sun, to the darkness in the mind of ignorant men. To the animate it is like a flood of honey in the flower of *Chaitanya* (spirit). To those that are in want, it is like *Chintāmani* (a gem which yields all). To those, drowned in the ocean of life, it is like the tusk of the *Varāha*, (incarnation of *Vishnu*).

L. The deity is but one, though the forms of worship are many and the ways in which the worshippers are satisfied are various.

A. All the mantras from those of the Nirguna-brahma downwards to the mere ignorant prattle of a prayer are dedicated to the worship of Śakti.

K. The four ways in which Śakti is here described are indicative of the four important ways of worship and signify the four Vedas (Upanishads inclusive).

Pra. Bījākshara Śrīm. The practice should continue for 54 days, and the repetition two thousand times a day. The result will be that the practitioner will have all knowledge (contained in the Vedas).

IV. All Devas offer with their hands to protect their devotees from fear and to grant their desires. Thou art not so. But thy feet are themselves sufficient, O protector of Universes, to do the same and even more.

L. This shows the superiority of Śaktis over all the Devas.

A. This indicates the great Mantra known as *Bālā*; and this *Bālā* is superior to all the Mantras.

Dundima. Some Devas have the power only to grant Svarga, and others only Moksha; but Śakti gives both.

Pra. 3,000 times a day, 36 days. Will be cured of all diseases.

V. Even Hari, by worshipping Thee that art the comforter of thy devotees, was at one time, having taken a female form,* able to stir

* This means the Mohini Avātara of Vishnu to deceive daityas in regard to drinking nectar.

with love the mind of S'iva, the conqueror of his passions. By worshipping thee, the god of love with a body visible to *Rati* (his wife) is able to infuse passions even in the mind of great sages.

L. This is an example of the powers above-mentioned. The names Hari and Manmatha (God of love) are the Rishis or discoverers of certain mantras mentioned in Rigveda and Taithariyâranyaka respectively. Some commentators give different Mantras.

Pra. Bijâkshara Thum (ꣳ) surrounded by other letters in the different Konas (angles) copper-plate. 2000 times a day, 8 days alone. The plate should be worn on the head. The result, the practitioner will prepossess all in favour and smite all with love.

VI. O daughter of Himâlayas, having obtained a little favour from a kind side glance from thy eyes, the bodiless God of love is able to conquer the whole world, with a bow made of flowers, black beetles for bow-string, the five flowers for arrows, (lotus, asoka, mango, mallikâ, and red lotus), spring for a mate, and the south wind for a war-chariot.

This is the continuation of the 2nd part of the last Sloka.

Pra. Gold plate. 500 times a day, 21 days; the plate should be worn in the hand. The result is, even a eunuch will generate children.

VII. May that shape of thine be ever before my mind, that shape, with the string of a noisy gird, with breasts like the skull of a young elephant, with a thin waist, with a face as beautiful as the autumnal full moon, and with bow,* arrows, rope, and goad in the four hands, that shape which is an object of wonder even to S'iva.

L. This is known as the Samaya worship in Manipûra Chakra.

D. Though Deva is all in all, this manifestation is superior to all and is eternal.

K. This manifestation is the special form of worship by S'iva.

Pra. This sloka is used to protect from enemies.

VIII. Only a few fortunate people worship thee, as a being of Chit and Ananda, seated on the cushion of Paramasiva, spread on the cot of S'iva, in the house made of Chintâmani, in a garden of Nîpa tree, in the island of gems, surrounded by the trees called Kalpavriksha, in the ocean of nectar.

L. The contemplation is in the heart (Hridaya), and place being assigned to Kalpavriksha, Nîpa, &c., in the Anâhatachakra.†

A. Here is described the five elements of the Devi as represented by ओं (Om), viz, अ, (a), उ (u) म (m) Nâda and Bindu.

D. This refers to the Srîchakra with forty-four angles and sixty-four Pûjâs or Upachâras to be done in the same Chakra.

* The symbols are well explained by Bhâskarâchârya in his commentary on the Lalitâsahasrâma.

† Here the commentator writes very elaborately in the original.

K. This is Sthūla contemplation in the heart.

Pra. 1,000 times a day, 12 days. Relief from prison (bondage of Samsāra).

IX. Art thou not playing now with thy lord Sadāsiva in a secluded spot, in the Sahasrāra after having broken through all the Tatvas in their respective Chakras such as, the Bhūtatva in Mūlādhāra, the Aptatva in Manipūra, the Tejotatva in Svādhīsthāna, the Vāyutatva in Anāhata, the Ākāśatatva in Visuddhi, and the mind Tatva (including five Jnanendriyas and five Karmendriyas) in the middle of the eye-brows.

This sloka describes the method of leading the Kundalinī from Mūlādhāra to Sahasrāra.

L. Mūlādhāra = chief place.

Svādhīsthāna = its (Kundalinī's) own place.

Manipūra = rays of jewels when worshipped by the Samayas. (Occultists.)

Anāhata = sound without collision of two bodies.

Visuddhi = pure like a crystal.

Ājnā = a little knowledge—because when Devi (Kundalinī) goes into Sahasrāra she stays here a little while and appears to the worshipper like a flash of lightning.

She plays with her husband in the Sahasrāra after breaking through the six Chakras, *i.e.*, after raising the Kundalinī above all the 25 Tatvas which are five Bhūtas and five Tanmātras (from Mūlādhāra to Visuddhi), Manas including the five Jnanendriyas and five Karmendriyas and mind (in the Ājnāchakra) and Māyā and Mahesvara, and Sudhavidyā and Sadāsiva, (in the Sahasrāra). The husband is the 25th Sadāsiva and 24th Sudhavidyā is Śakti herself. The Union of the last two Tatvas is here described. It is called Parabrahma and is inseparable. The body of the Śakti is eight-fold—the six Chakras, Śakti and her husband. Though the order of chakras is after Mūlādhāra, Svādhīsthāna, yet the text says according to the order of Tatvas after Mūlādhāra Manipūra.

A. This signifies the seven lokas and the first six are Śakti's transient abodes and the seventh Sahasrāra is her permanent abode.

D. This worship is called Antaryāga (worship within one's own self).

K. This is the Sūkshma contemplation: conquering the Chakras means the conquest of the Tatvas of the Chakras, *i.e.*, conquering Bhūchakra means that earth Bhū is under the worshipper's control and that he can live anywhere without touching the earth.

Pra. On gold plate besmeared with civet. 1,000 times a day, 45 days. The five elements (including their causes) are under the worshippers' control.

X. With the copious drops of nectar flowing from the place of thy feet (when in Sahasrāra), after bedewing (my) whole body, returning through Chandra Nādi (Idā), thou now sleepest in the space Kulakunda (in the root of Sushumnā) making thy body like a coiled serpent.

L. The lower six Chakras put together are one Srichakra. The Sahasrâra itself is another Srichakra ; but the latter is the important one. Here the Kundalinî stays only for a time, as the strength of the worshipper's practices allow, and from which it returns after such time. Here the commentator quotes from the Taithariyâranyaka with his own elaborate comments.

Here is the difference of opinions arising, for example, Lakshmidhara says when the Kundalinî returns she goes to Mûlâdhâra again. Some other commentators say she goes to Svâdhishthâna.*

A. Here is described the descent of Kundalinî, after its ascent to the Sahasrâra as described in the previous sloka. The worshipper should make efforts to stay the Kundalinî in the Sahasrâra. Four colours are ascribed to the Kundalinî—Sukla(white), Rakta (red), Misra (mixed), and Nirvarna (colourless), which correspond with the gunas. Satva, Rajas, Tamas, and Nirguna. The first two colours occur in Ajnâchakra, the third in the heart and the fourth in the Sahasrâra.

D. Only when one awakes the Kundalinî in the Mûlâdhâra, he becomes a Yogi ; but when the force is led to the Sahasrâra the person is liberated or becomes a Mukta. Here is described elaborately the unity of the Macrocosm with Microcosm.

Pra. On gold—should be hung by neck with a red silk-band. 1,000 times a day, 6 days alone. Good formation of the body, &c.

XI. Thy abode with four Sîva Konas (angles) and five Sakti Konas, and with these nine Konas, which are the cause (of this manifestation of the Universe) become 44 Konas together with Vasudala, (8 leaves), Kalâsra (16 leaves), Thrivalaya (3 roundings), and Thirekhas (3 walls).

L. Here is the Srichakra described. He quotes from *Kâmikâ*, a Mantra Sâstra the human body is itself Srichakra, with *Tvak* (skin), *Asrik* (blood), *Mâmsa* (flesh), *Medhas* (lymph), and *Asthi* (bone), standing for the Sakti Konas, and *Majja* (marrow), *Sukla* (semen), *Prâna* (vital power), and *Jîva* (soul), for Sîva Konas. Similarly the whole Universe is represented by the Srichakra, *i.e.*, the five Bhûtas including Indriyas, &c., are Saktis Mâyâ and other 3 are the four Sîvas. This kind of division according to others, makes various numbers of the Tatvas, such as 94, 51, &c. But he holds all is included in the 25 Tatvas. The writing of Srichakra is described. He quotes authority from Veda for this. By slight variations in the manner of contemplation and the arrangements of the deities, the Srichakras are of three kinds, Meru, Kailâsa and Bhû. By peculiar arrangements and contemplation of Nityâshodasâ (16 Devatas), Matrikas (8 Devatas), and Vasinis (similar kind of Devatas) the three forms are respectively produced. He quotes Taitha-

* This point should be settled by him alone who has led the Kundalinî to Sahasrâra and returned. But the text has not clearly mentioned Mûlâdhâra or Svâdhishthâna. It is simply said *Kulakunda*. They interpret according to their own notion. If some say Mûlâdhâra, then why call the 2nd chakra Svâdhishthâna, if it is not at all the resting place of Kundalinî.

ryānyaka to show how Rishis, by name Prinis, worshipped the Chakra and how they awakened the Kundalinī and are led to Sahasrāra, &c. The commentary is here a very lengthy one. There are differences of opinions as regards to 44 and 43 Konas. Sridhara holds 44, and some others 43.

A. Recognizes only 43 Konas. This chakra is useful alone for outer worship.

D. Also has 43, and he designates it as the Bahiryāga, (outer worship).

K. Also 43. He quotes from Devi Upanishad and other sacred books.*

Pra. Bija-Srīm on gold. 1,000 times a day, 81 days. Even barren women will bear.

R. ANANTHAKRISHNA SASTRI.

(To be continued.)

RADICAL BROTHERHOOD.†

THE voice of God never reproves the fallen; and when man assumes an unnatural position and acts in unkindness toward those beneath his station in life, let him not presume to think he is acting in imitation of his Father in Heaven, for God prompts not to such actions.

Love worketh every man's re-union with God. And what is a re-union with God, save a free access unto him through the channel of his holy Love? Every man is conceived and born through the agency of Divine attributes, which attributes are as eternal as He of whom they are.

Every child created is a child of God, and created through the agency of these eternal attributes. God is not fallible, that he should err, neither is man God, that he should be infallible.

Having within his spirit a receptacle of that which created him, he can never close the receptacle, else would he be greater than God, whose attributes created him. Cause is ever greater than effect, and thus can fallible man never shut himself from God's power of loving; and as he has within his spirit the germ of love created, that germ will grow the instant love of God falls upon it.

Man may think God favors some and does not favor others of his kind, but a fallible measure cannot measure infallibility.

All men have felt that God loves them. They may call him by whatever name they please, or may even be so ignorant as not to call upon any name representing him; still there is that within every human being which ever aspires upward, and every child of God has affinity for God as his comprehension can measure Perfection.

* All the commentators dwell at length here and quote many authorities. The subject is very interesting.

† Extracts from a chapter of "The Healing of the Nations."

As unto thee, oh, wise man, appears thy most ignorant brother, reflect how thou must appear unto perfect Wisdom, and learn charity of that wisdom !

Man, with his greatest attainment, is very limited. He is as a germ which eternity quickens into life, giving ever more pure and holy fruits, and receiving ever more pure enjoyments, which are fruits of higher affinities.

Oh, man, when thou art revelling in luxuries on earth, and which are by earth produced, do not forget that thy immortal spirit ever longs for that which is above and beyond.

And when the sufferer is famishing by the wayside and thou minister not unto him of thine abundance, thou dost repel the holy influences of Divine Love, and enter into affinity with its opposite.

What matter how low or degraded a brother appears unto thee ; he is an heir of God's kingdom, which is Love by Light revealed.

Go thou to him ; if he reject thy kindly hand, offer again, for perfect love can never tire in well-doing.

It is a fearful thing for the strong to forsake the weak !

Suppose that God should forsake his children,—withdraw from their spiritual being his own sustaining light-within, which ever cheers them onward and upward : what dread night would envelop their being !

Then 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.

If ye are selfish, ye merit a selfish reward, and can not of love receive lovely gifts. Ye build your own monuments on earth, and upon them sit in heaven. 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 of those who love.

Love bringeth its own reward, and this truth is that which regulates the opposites of this pure attribute, as exhibited in the selfishness of man.

God's Love sustains the meanest reptile that crawls upon his foot-stool. His light nourishes the lowest vegetable formation. Both the reptile and the lowest plant are a combination of parts representing an individual organization, which is a truth composed of and by attributes as holy as those sustaining the body of man.

The only difference in them is, that man uses more of the attributes than the reptile or plant.

In man's body is encased the germ of higher attainments than in aught below him. His spirit is more particularly of God, because more intimately connected with the Fountain of knowledge. The spirits of men are the only really valuable parts of them unto themselves, for at

death of the body all else is but food for the reptiles and plants around their graves growing.

In view of these truths, what folly to stand aloof from a brother simply because his body is clothed in rags, or because he is degraded by animal passions!

He is nourished and cherished by the same God. He receives his scanty and coarse food from the same earth—breathes the same free air, if indeed he have strength to reach its play-ground—quenches thirst at the same fountain. He lives and dies and in life and death is a man.

Inasmuch as all bodies are of earth, so to speak, and all spirits of God, it would seem strange for a rational spirit to condemn a body because, perchance, it is unclean, when within the body may be encased a spirit of higher affinities than the one condemning.

Surely no man can expect to take his fine body or its costly covering into heaven with him, for the very striving to take them diminishes his comprehension of heaven, and his capability of entering its pure, spiritual enjoyment.

All can see that God does not value the outward above its deserts, for the beggar and king equally return to dust, dissolved by the same laws, and by the same laws used unto the best advantage in the outward formations of nature.

Their spirits, too, return just so far toward God as they have been fitted to approach perfect purity.

He who presumes upon his outward riches or outward poverty as being favorable in the sight of God, has but poor ideas of perfect justice.

A good king and a good beggar are alike in heaven; for as God is good, goodness is heaven.

If the king despise the beggar's rags and the *beggar* because of his rags, and the beggar in turn envies and hates the king, it were difficult to say which, in sight of perfect justice would be most degraded. Condemnation is an infringement of perfection. He who transgresses the laws of God, condemns himself to suffer the penalty, which penalty is in turn good, for it teaches the law.

(To be continued.)

THE JAIN THEORY OF KARMA.

THE word *Karma* (कर्म) is derived from the Sanskrit root *Kri* (कृ) to do. Its literal meaning is therefore "whatever is done" by means of body, mind and speech of a man or animal. According to the Jain technicality it is defined as:—

"The real cause of causes from which all actions emanate."

The soul, therefore, on account of this very cause, migrates through all forms, from the darkest region of *Nigode* and stones, through plants and all kinds of animal bodies, through men of various characters, passes the *yonis* of *Devas* and *Nārakis* until it reaches perfect enlightenment and enters *Nirvāna* by annihilation of that cause which has manifested all good and evil deeds throughout.

In order to explain the Theory of *Samyoga*, or the connection of *Jiva* (soul) with *Pudgala* (matter), it is essentially necessary to call one the Spiritual, and the other a Material force; the qualifications of the former being beyond all conception and imagination (*Anubhavic*), while manifestations of the latter are apparently conceivable.

Pudgala, as a distinct material substance, separately exists in its minutest (*Sūkshin*) form, *Paramānu* pervading the whole *Ākāśa* in a variety of *Skandhas*, classified only in relation to *Jiva*, who attracts, repels, and is attracted and repelled, by the affinity and antipathy which the latter possesses from the time (unknown) of its previously combined existence. That action and reaction are called *Karma*—good and evil. The combination of the soul (*Jīva*) with matter (*Pudgala*) and *vice versa*, being *Anādi*, is a mysterious problem left entirely to the natural course which has no beginning, but an end in only the ultimate dissolution of the two; the former in due time submerging into Eternity, and the latter left behind as lifeless body or bodies, to be decomposed and again made ready to be combined, adopted in various forms and *Skandhas* by other *Jivas* in their respective migrating course.

All the *Skandhas* of the *Pudgala* are formed from its primitive factor the *Paramānu* or the Atom (eternal in itself), in its *Sūkshin* state, visible and invisible to the human eye, by its tendency to attract and be attracted towards others to form *Dwanik-Skandha* (combination of two), *Trinuk-Skandha* (combination of three), *Ohatus-Skandha* (combination of four), and so on up to *Asankhyā-Predesi-Skandha* (combination of innumerable atoms), and lastly the *Ananta*-Predesi-Skandha* (combination of unlimited amount of atoms).

Out of these *Skandhas* formed naturally according to the respective magnetism and affinities of their own, *Jivas* manifest attraction and repulsion towards them and they towards *Jivas*, thus resulting in their respective combination and separation to form the *Will* (*Bhāva*) and distinctions of other *Prakritis*; the former governing the latter by their

* *Ananta* is technically used here to denote the quantity in excess as compared to the *Asankhyā*—innumerable.

spiritual strength in their subjective state, while the latter also very often predominating on account of their bulk and gravitation. This attracting force is called *Dharmâsti-kâya*, and the repelling force is named *Adharmâsti-kâya*. These forces likewise pervade the *Ākāśa* or Space which gives support (*Adhâra*) to life (*Jīva*) and matter (*Pudgala*), and the relative course of action and manifestation of each other in the long run, gives an idea of what is called *Time*, treated as a separate *Dravya* (substance).

Dharma (attracting force), *Adharma* (repelling force), *Ākāśa*, (space), *Jīva*, (life), *Pudgala* (matter), and *Kāla* (time), are the *Khatvrahya*, of the six substances on which the whole Jain system of philosophy is founded.

Karma is nothing but an active demonstration and real manifestation of the whole material world divided into eight main divisions classified in *Varganas* or groups.

These *Varganas* or groups consisting of a variety of *Skandhas* of various magnitudes, are better understood by the name of *Māla-Prakritis* or the principal agents which are constantly at work with *Jīva* to uplift and suppress them, till He (the *Parusha*), liberates himself from the so-called net or bondage (*Bandha*).

I. *Gyanāvarni*—Accumulation of *Skandhas* which cover the knowledge of the soul, viz., the intellectual faculties which are developed by their repulsion (*Kshaya*).

II. *Darsanāvarni*—Accumulation of *Skandhas* which over-shadow the power of introvision or internal sight. A clear perception of things is gained when these give way.

III. *Vedni*—Accumulation of *Skandhas* governing the physical nature by interfering with the health of the person thus causing all sufferings and enjoyments, creating all diseases, &c., and when partly done away with are productive of good health and regularity in the system.

IV. *Mohini*—Accumulation of *Skandhas* forming the basis of affection and passions and thus governing the whole moral nature, which when obscure and bad does not give way to see the Truths within and without, and becomes the cause of all sorrows and pains.

V. *Ayu*—Accumulating *Skandhas* which are thus proportionately gathered to fix a limited time or age of each separate individual existence. In the lower classes of beings it is quite obscure and unaccountable (*Abyakt*) while in the higher orders it is measured by *breathings* which when expired cause privation of body from the soul.

VI. *Naam*—Accumulation of *Skandhas* or (*Nirmān*), attracted to form the physical nature and the bodily organizations, the color and beauty, &c., of the various classes of beings, rational and irrational, visible (*Bādar*) and invisible (*Sūkshma*).

VII. *Gotra*—Accumulation of *Skandhas* which are attracted to attain high and low births, positions, and occupations.

VIII. *Antarây*—Accumulation of *Skandhas* attracted to form the basis of interference and obstacles in the way of worldly success, governing partly the moral and partly the physical nature. When repulsed they give freedom, and render the soul liberal in its actions.

GULAL CHAND.

(To be continued.)

DISSATISFIED THEOSOPHISTS.*

OCCASIONALLY we read that some one has publicly withdrawn from the Theosophical Society, yet we can safely calculate that for every one who thus withdraws, a hundred ~~are~~ more join the Society and *the work moves on*. So has it been: so will it be. Most members of the T. S., joined because its declared objects seemed worthy of espousal. They are equally worthy now. This being the case, and realizing the value of Theosophic truths to us as individuals who have received them, and to the many who have not, yet who are hungering for such truths, would it not be well to put aside our suspicious and personal prejudices, and join hands with the majority of earnest and honest workers in the T. S., for furtherance of the objects which it seeks to promote?

Even were we to suppose that certain deceptions had been practised in the past, by two or three prominent Theosophists, the basic objects which the Society seeks to further, would remain unchanged.

Belief in Mahatmas is by no means necessary to membership in the T. S., and if members are dissatisfied with the official management of the Society, they are at liberty to present their grievances at any of its conventions, and instruct their delegates to labor for any desired reform.

The T. S. is not under despotic sway. "Presidential action is subject to the approval of the General Council," and Col. Olcott stated before its last assembly,—“I do not wish to remain President one day longer than my services seem necessary for the best interests of the Society.”

Surely, if the ardour of our adherence to any cause is lessened by the adverse criticism of a mistaken public opinion, the depth of our devotion to the cause may well be questioned. Leaving a Society, and hurling sweeping accusations and ignoble insinuations against it, and its founders or leaders, while *still professedly cherishing its essential principles*, will, on calm reflection, hardly seem the wisest method of promoting its reform, or of advancing its acknowledged truths.

W. A. ENGLISH.

* [A letter to Editor "Madras Mail." Reprint.]

Reviews.

MAGAZINES.

Lucifer.—September, 1895. "On the Watch Tower" discusses the Chinese Missionary troubles from a common-sense stand-point, notes the tone of the British press, and quotes a resolution which was moved at a public meeting where Mr. Lewis Appleton lectured on "Missionary Enterprise in China."

The resolution expressed "profound sympathy with the relatives of the victims, and "horror and indignation at the perpetrators of the outrages," &c. But an amendment was finally moved—

"That this meeting regrets exceedingly that English and American Missionaries will persist in going to China and attacking the ancient and highly developed, and orthodox religion of the Chinese."

As the vote on this was a tie, the chairman turned the scale in favor of the amendment.

The Bishop of Ripon is next quoted as presenting "a higher conception of social duty," in a late sermon. Following this are some very pertinent comments.

A quotation from the *Valian* containing Mrs. Besant's remarks concerning membership in other Theosophical Societies than the one of which Col. H. S. Olcott is the President-Founder, may also be found in our "Cuttings and Comments" of this issue of the *Theosophist*.

The common "travesties of Eastern faiths," by Western teachers is next discussed. It is shown that the original meaning of "Nirvāna," even before the origin of Buddhism, was simply—the death of "passion," not the annihilation of the individuality, (see Prof. Max Müller in *Nineteenth Century*—May 1893).

Referring to Ceylon news concerning Mrs. Higgins *Girls' School* and *Orphanage*, it is mentioned that—

"On August 14th, the foundation-stone of the rooms that are to serve as dormitories for the girls and as a library, was laid by Mrs. Higgins, assisted by Mrs. W. de Abrew. These rooms are to be solidly built, and roofed with tiles, and will form part of the main building. Accommodation has also been provided for friends visiting Colombo."

Some statistics concerning cremation are next given,* and the spread of Theosophical study among Hindus is noticed.

Mr. Mead's treatise on "Orpheus," Mrs. Besant's two excellent articles—"The Doctrine of the Heart" and "Karma," "Two Houses," by Ivy Hooper, "Early Christianity and its Teachings," by A. M. Glass, and "Unpublished Letters of Eliphaz Lévi," (translated by B. K.), are each continued.

"The Rationale of Life," by Charlotte E. Woods, is "A paper read before the Bristol Lodge of the T. S." It contains much that is valuable and carefully thought out.

"Eastern Psychology" in a brief yet highly suggestive Monogram; the subject being treated in its relation to education,—especially the education of

* (See present issue of *Theosophist*, "Cuttings and Comments" for further remarks on this subject.—*Ed. Note*).

children. The department for "Recurrent Questions" does not seem to be largely patronised yet. "Theosophical Activities" are cheering.

E.

Mercury—September, 1895. "Platonism," by Lydia Bell, presents some of the doctrines of the noble old Athenian philosopher from whose name this title is derived, and compares them with the higher ideals of Theosophy. In the continued article, "New Wine in old Bottles," Alexander Fullerton elaborates the ideas that, if permanency is to be ensured, changes "must not be too sharply radical," and that, in religious systems, provision for growth, for continued evolution is necessary. The outgrown must be eliminated, to make room for the new assimilations demanded by evolutionary law; but that which is still useful should be retained. "The Dream of Har-Ma-Akku" is a continued article. "Behind the Veil," notes some interesting psychic experiences. The department of "Practical Theosophy" is good, and we are quite sure the children will be abundantly delighted with Dick Liscomb's sensible letter in which the boy-nature finds wholesome expression. "The Twelve Brothers," in the "Children's Corner" will interest and instruct. "Answers to Questions," completes this issue.

The Path—September, 1895. "Letters of H. P. Blavatsky" are, of course, interesting (she could never be uninteresting). This chapter narrates some remarkable and "hair's breadth escapes" from illness; one, in one case, to the powers of the Masters, and in another, to Dr. Ashton Ellis, who came over from London, and, she says "spent nine days by my side (massaging my back)".....

Dr. Buck has a good article on "Mind as the Theatre of Human Evolution," "Notes on the Bhagavad Gita," contains some practical suggestions which are worth heeding and is by William Brehon. "The Nature and Purpose of Devachan," by J. H. Fussell is continued, and the Theosophical idea of "Capital Punishment" is well presented by W. Q. Judge. "Correspondence," "Literary Notes," and "Mirror of the Movement" follow, as usual.

Pacific Theosophist—September, 1895. The opening article on "Aspects of Karma," by A. E. Gibson, is followed by "Religion in Religions," a continued paper, by B. B. Gattel, presents the basic truths to be found in different faiths, and which tend toward the unity of the whole. "Yogis, Chelas and Adepts," "Letters to a Student, No. X," and the Editorial—"The Heart Doctrine," are each good.

Theosophy in Australasia—September, 1895, notes the favourable comments by the press on Countess Wachtmeister's lectures, and the onward movement of the work in that country. A long list of places are noted as yet to be visited by her in this hopeful field of effort. Mr. Bertram Keightley's excellent article on "The Purpose of the Theosophical Society" is being re-printed from *Lucifer*; "A Graduated Scheme of Study of Theosophical Teachings" is again taken up, and Wilhelmine J. Hunt presents some very important views in the "Lotus Circle" department, concerning right and wrong methods of educating children. It would be well if these ideas were more widely disseminated.

Theosophia—Amsterdam, September. No. 41. "The Initiation," by Afra, is the first article, followed by translations from "The Key to Theosophy," "Through Storm to Peace," "The Idyll of the White Lotus," "The Doctrine of the Heart," by Mrs. Besant, and "Letters that Have helped Me." The original article on "India and her Sacred Language" is continued.

The Theosophic Gleaner, for October, contains a list of contents numbering 17 articles,—very readable, and a large share of them original. The first article comprises the first half of a lecture delivered before the *Blavatsky Lodge, T. S.*, at Bombay, by D. D. Writer, and is entitled "Fire as a Symbol of the Deity and the Basis of all Existence."

The Theosophic Thinker, of the issues of October 5th, and 12th, contains editorials on "Theosophists and Borderlanders," and "Kama Rupa and Mâyâvi Rupa;" papers on "Durga Puja" and "Ten Avatars," and continued articles on "The Tiru Mantra," "Importance of Society," "Doctrine of Grace," and "Sîtârâmânjanêya Samvâdam." This valuable little paper is issued weekly, and is doing good work.

Maha Bodhi Journal, for October, publishes a portion of the late proceedings of the Court of the District Magistrate of Gaya, an abstract from Prof. Rhys-Davids' lectures at Columbia College, taken from the *New York Independent*, and "The Celebrity at Home," from the *World's* sketch of Sir Edwin Arnold.

The Arya Bala Bodhini—October, 1895. This useful magazine for Hindu Boys continues to interest and instruct its readers. The first four articles treat on "The Building of Character," "Why I Sympathise with the T. S.," "The Student Community in India," and "How does Theosophy help the Young."

"*The Buddhist*—October 11th, contains an editorial on the "Buddhist Temporalities," showing how the "Temple Lands" and the large incomes therefrom which should be devoted to noble uses, are selfishly misappropriated by the resident priests and their favourites. Verily, Priestcraft is the ruling power in the chief religions of the world. The Report of the Director of Public Instruction in Ceylon for the past year shows that—

"Out of 1,027 schools examined for grant, 939 belong to Christians, 5 to Mahomedans, 33 to private parties, 6 to Sivites and only 44 to the Buddhists."

The Buddhists, in view of their "shamefully small" number of schools, are exhorted to emerge from their "lethargic state" and engage in more active work. Although this number seems small, considering the Buddhist population, the work so well begun by Col. Olcott will increase from year to year, until schools shall be established in every village in the island.

Mr. A. E. Bultjens, B.A., has severed his editorial connection with this magazine, "owing to pressure of important work at Ananda College" of which he is Principal, and Mr. D. C. C. Pedris, Proctor of the Supreme Court, Colombo, succeeds him, as Editor *pro tem*.

The Brahmanadin.—The second number of this new and able expounder of the Hindu faith is full of interesting matter relating to Eastern philosophies and the teachings of the Vedas. From the editorial on the "Vedânta Religion" we extract the following:—

"The religion of self-discipline and self-culture is already trying to assert itself, as against the old religion of sacrificial rituals. It is indeed far better for a man to fortify himself against temptations and subdue the evil that is in him, than perform rites and offer numberless sacrifices of various kinds to various deities. The object of all true worship must be not so much to please God, as to make man worthy of His love."

The Vahan, Forum, and Prasnottara and our French, Spanish and Swedish exchanges, with many others, are thankfully received and deserve favourable mention.

THE VEDIC PHILOSOPHY.

And an Exposition of the Sacred and Mysterious Monosyllable ओम् (AUM); also, (Part II). THE MANDUKYA UPANISHAD (Text) with English translation and Commentary and an Introduction to the whole, by Har Nārāyana.*

The above work, of 128 pages, is a plain and concise presentation of the body of teachings imparted to the author a few years since by his *Guru*, or spiritual preceptor, and will be found very useful to all who desire to acquaint themselves with the fundamental principles of Eastern philosophy and metaphysics. The introduction, containing 43 pages, canvasses the entire matter of the body of the work, by way of explanation and comparison, and evinces much subtle analysis and familiarity with metaphysical reasoning. Part first treats,—among other subjects—on the "Evolution and Involution of the World," "Re-incarnation of the Conscious Soul," "Human Origin and the Vedic Revelation," "Removal of Sin or Impurity," "Removal of Unsteadiness of Mind," "The Universe Analysed into Phenomena," "Consciousness the Cause of the Phenomenal Universe," &c. The Monosyllable, Aum, is analysed, and discussed at great length, much light being thrown upon the different aspects of this sacred root-word. The author says that by means of the teachings here given, his "ignorance of Self was removed." He admits his imperfect knowledge of English, and his plea for charity disarms all carping criticism concerning the occasional errors in etymology and syntax which might be pointed out. The ideas are clearly put, without useless verbiage. We are glad he has placed these teachings on record, that others may also share in the benefits he has received.

E.

THE LUNAR PITRIS.

By MRS. A. P. SINNETT, AND W. SCOTT ELLIOT.

[Transactions of the London Lodge T. S., No. 26, Theosophical Publishing Society, 7, Duke St., W. C.]

This subject, as previously treated in the Secret Doctrine and other Theosophical Literature, has not been rendered sufficiently clear to be considered as placed beyond the region of doubt.

The authors appear to have made a special study of the question from the foundation, and chiefly from an independent stand-point; not drawing from the treasures contained in the Secret Doctrine, as from an *infallible*

* (Manager, Tribune Press, Lahore, Messrs. Gopal Nārāyan and Co., Bombay, and Manager, *Theosophist*, Adyar, Madras. Price 1 Rupee, 8 Annas.)

scientific storehouse, but largely, as they say "from information subsequently received."

The valuable results obtained by the authors in their careful researches, supplemented by the additional information alluded to, can not fail to be of deep interest to the general reader, and have the merit of being presented in a condensed form. E.

SAMBANKULA VILAKKA.

A pamphlet in Tamil containing 28 pages, advocating the amelioration of the Pariah caste residing in Southern India and comprising a population of about 2,100,000,—by one Mr. Aryaratna, at the request of Mr. Srinivasa, the Editor of "Pariah,"—a weekly Tamil Journal published in Madras.

The book gives the origin and history, and describes the present state of the Pariah community, and appeals to them to improve their social position.

R. A. S.

Theosophy in all Lands.

EUROPE.

LONDON, 4th October, 1895.

The "Vahan" of the 1st October publishes an important "Executive Notice" from the President-Founder, which is given to show that the claims made by the late seceders from the Society have no foundation. Two documents are printed containing the Reports of meetings of the Society in New York, in 1877 and 1878—and are given that the Members of the Society and the public may know the facts reported therein. The first document gives the President of the Theosophical Society power to form branch societies in any country, and provides that the presiding officer in any such branch must obey the instructions of the Parent Society, and conform to its rules "as communicated to them from time to time through the President." Also that the Head-quarters of the Society may be transferred to any country where the President is "temporarily established." This letter is written by Mr. Judge, and signed by him as Secretary, and by Col. Olcott, President. In the second document it is resolved that in case of the Head-quarters being at any time in a foreign country, the President may there admit persons to active fellowship, and that he has full power to make any rules or to do anything that he may consider necessary for the welfare of the Society and its objects: all bye-laws inconsistent with this resolution being repealed. This letter is also written by Mr. Judge and signed by A. Gustam, Secretary, and by the President.

I understand that Col. Olcott's book—"Old Diary Leaves"—will be published almost immediately, also that Mr. Mead's work on "Plotinus" will be ready very shortly, to form a volume of "Burd's Philosophical Library," by order. Mr. Mead is now working at the "Pistis-Sophia," of which he is bringing out a translation in two volumes, the 1st being the "Translation" and the 2nd a "Commentary" on it. He will also publish four essays on the "World-Mystery." 1st, The World-Soul. 2nd, Vestures of the Soul. 3rd, The Web of Destiny. 4th, True Self-reliance. Mrs. Besant's five lectures, "In the Outer Court," will also shortly be ready.

Amongst the late weekly lectures at the "Blavatsky Lodge," has been one given by Mrs. Besant on the subject of man's duties to the lower forms of life, animal, vegetable, and elemental. This lecture was received with great interest and many questions asked at its close. It was on a subject that sadly needs discussion in this country, and we thank Mrs. Besant for speaking on it thus publicly and for her promised pamphlet on the same. These last few months have been full of interest and much work has been done for the Society. We shall this month with regret say farewell to Mrs. Besant for some time, as she together with the President, Col. Olcott, are leaving for India.

In "The Contemporary Review" for September is a long article entitled "Heredity once more," by Professor Weismann. It is written partly in answer to questions that have come from Mr. Herbert Spencer and partly in review of Lord Salisbury's opening speech at the meeting of the British Association in Oxford. Prof. Weismann expresses himself very clearly in his concluding pages as to the position of Scientists, and looking through his words we cannot fail to see that he, himself, recognises that the unknown force he apprehends is a *creator*, a force behind the "Atoms, cosmic ether, and elements," which he describes as symbols only of what is unknown.

He argues that what Scientists look for is the *truth*, and that they will never yield their convictions through any fear of "Social extravagances" or because the results they find do not agree with the doctrines of any religious sect; that the knowledge of a truth could never hinder, but would further, higher development. The greatness of Nature is the first truth that is impressed on the minds of great Scientists. Surrounding what is called by Lord Salisbury the "island of our knowledge," is the unknown ocean lying behind Nature, in which Weismann recognises the *creator*. Speaking of the scientific man his words are—"it is, indeed, to him inconceivable that a creator should designedly interfere in the course of Nature—inconceivable that he should, so to speak, intervene to supplement the forces of Nature just where they break down. But, at the same time, there is nothing to prevent our conceiving (if conception be the right term to use in such a context) of a Creator as lying behind or within the forces of nature and being their ultimate cause."

The *Review of Reviews* this month guides us to the present state of thought in many minds regarding some of the great problems. First as to the riddle of existence from an article by Professor Goldwin Smith, in which he criticises Mr. Kidd's theory as to the progress of man, concluding that he fixes the motive power of humanity as desire for improvement; "Man alone aspires." Also that this aspiration is strong in the higher, and weaker in the lower races, and that the lower kingdom which produces such marvels as bees, ants, and beavers, shows no desire for, and makes no effort towards, improvement; adding that of the existence and degrees of this desire "Science may be able to give an account." We may question these last words, but must agree with him that we *are* intended to strive for improvement and knowledge. He says we may not know where such efforts may lead us, and adds "manifestation remains, and *great manifestations appear to be opening on our view.*"

Next under the title of "Is there such a thing as Time?" We have Mr. J. McIntyre's views on "Time and the Succession of Events." He shows that "the individual is known, and moreover is, only through and in

his acts ;" that the *Absolute* is the only reality and only known in his works "for just as our sole knowledge of the character of the finite individual is derived from his acts, so it is with the Infinite."

There is also an interesting article containing Prof. Max Müller's opinions as to the works of "Celsus," a philosopher of the 2nd Century. He thinks the discovery of the original text of his work on the *Logos* is not to be despaired of, and that it would be the greatest discovery of the coming year if made. The reason of its concerning students so deeply being the great value of his views on the doctrine of the *Logos*, and of how subjective religion came to be materialised in Christianity. Prof. Max Müller deals with the *Logos* doctrine as one fundamental in Christian teaching, saying that the inner meaning of "In the beginning was the Word," needs *thought* as well as *faith*, and that religion must be prepared to answer philosophy. Finally, "Celsus is referred to as having written about the doctrines of the Egyptians, and Assyrians, the Jews, the Persians, the Eleusinians and other nations with religious and philosophic systems, for he believed that all these systems bore a certain relationship to each other."

The same magazine devotes several pages to a description with illustrations, of the work of M. and Mde. de Plongeon in Central America. Their work is not unknown to many Theosophists, who will now be glad to hear that there is a prospect of the publication of the result of their labours in a book to be entitled "The Monuments of Mayax and their Historical Teachings." In a paper written by Mr. R. D. O'Sullivan, the British Vice-Consul at Pemba, and published in the current number of this Review, there is an account of the ancient stone buildings and inscriptions uncovered by these explorers, in Yucatan. Amongst the forests in this country they have found sculptures and bas-reliefs, said to surpass in harmony of design those of Egypt and Assyria. Of many of these, Photographs have been taken and plaster moulds made. M. de Plongeon connects one of the oldest traditions, that of the Deluge, with a terrible cataclysm, said to have taken place some 8000 years before the record found of it was written. This must be, he says, the time when the island continent of Atlantis disappeared, agreeing with the account given to Plato by the Egyptian Priest.

The cosmogonic conceptions of the old inhabitants of Central America—the *Mayas*, is described, and the fact seems to be established that the Sacred Mysteries celebrated by them, were identical with those of India and Egypt.

Has the time come when "Atlantis" will be recognised as having had a place in the history of the world? or will it continue to be the unknown land and the creation of a dreamer only?

Relating to Indian affairs, it is of interest to know that the case brought before the Courts of Gaya, relative to the desecration of the Temple at Budh-Gaya, has been fully written upon in "The Times" newspaper, and the decision of the local Magistrate and Judge approved, though it says the fine imposed "must seem to many earnest religionists in India to be but a poor vindication for the insult to a holy image, and the desecration of a Shrine." The finding of the High Court which eventually quashed the sentence and fine, has called forth a letter from Sir Edwin Arnold who writes to "The Times" as follows :—

"The thanks of all Oriental scholars and of those who take an interest in the future of the Chief Buddhist nations are due to you for your luminous and impartial summary of recent proceedings in connexion with the Mahabodhi Society and the great temple of Budh-Gaya. For the moment, the effort to redeem that temple—immeasurably sacred to so many pious people—has been thwarted, and the High Court at Calcutta has issued a judgment which would make the Ottoman ashamed at the Holy Sepulchre, and the Mussulman blush at Mecca. The chief loser by this regrettable decision, which upsets the finding of the local Magistrate and the elaborate decree of the Supreme Court is, I grieve to say, her Majesty's Government in India. To have declared the temple open to the decorous and governed use of the Siamese, Burmese, Sinhalese, Tibetan, Chinese and Japanese pilgrims who desired to repair thither, would have been worth untold moral force to England in Asia."

E. A. I.

THEOSOPHY IN HOLLAND.

There is much in a kind request made by some one you honour, and whom you feel ready to obey; even so much that I try to do what I never dreamt of doing—to write a page for the "Theosophist," the oldest of the Theosophical mouth lies, which has already given to the world at large, so many interesting and elaborate articles. But, what with the friendly inducement spoken of, what with a small stock of courage and a strong wish to begin weaving a thin thread, which may swell into a strong one, when others more competent than I come forward to take my place, I'll make my start to-day.

My purpose is to tell my eastern friends something about Theosophy in Holland. Yes, everybody always speaks of Holland, yet this name is not geographically correct. Holland is but *one* province out of the eleven which constitute the country called the Netherlands. But in troublesome times, some centuries ago, when courage and money were wanted even to an uncommon degree, Holland was ever called to the front and it never lacked in both. And, happily, something of the old spirit is still discernible, though the times are calmer and we enjoy peace. Besides, the capital of the whole country is situated in this province of Holland; and we know that in each land, however small, the capital is the *point de reunion* of the most intellectual and laborious part of the population.

Amsterdam is not the residence of the Court, nor of the Government; nevertheless you can be cultivated and even a great thinker without holding the additional charge of membership in one of the Houses, or of that of Deputy. Amsterdam sends the greatest number of politicians to the Chambers. What in a Theosophical month is of greater interest, is, that Amsterdam rejoices in by far the largest number of Theosophists. Its second start began in Holland in the year 1888. There had been a previous movement in this direction, which, if I am rightly informed, had a President and a few members residing in The Hague; but it had entered *pralaya*, and never did much work; at all events it had ended and everything had to be set up anew. In October 1890, there were two members in the capital, and at that very moment, I don't believe there was another member in the rest of the country.

But from this prelude, from this seed, there grew a plant which now, in 1895, can shelter whosoever wants rest and shade. So, things are blooming at present, and any body can easily find information, literature and a hearty welcome at Head-quarters. Often the two spacious rooms set apart for the

meetings, lectures, etc., are more than crowded with friends, new-comers, outsiders and members; especially when brothers and sisters from foreign parts come to visit their brethren and those who are interested in the movement here, and impart to them of their knowledge. From Amsterdam the workers went out into the country; other centres sprang up, working in their turn and helping to spread the Truth which can never be put aside.

The Dutch people are slow but faithful; they do not fly or rush after any brand-new philosophy or unknown prophet; but once a real good idea, an idea that is logical and has as we say here, two legs to stand upon, is grasped, then they stick to it; and one would have as much trouble to take it back again, as you had at first in giving it out, were you anxious to do so.

Further, there is a basis of earnestness, and a need deeply felt for religion or philosophy in the country. This is not only traceable in the progress made by Theosophy, but even by the success of the Salvation Army's *propaganda* with its distinct set of people. This is not alone, because this boisterous section of Christianity comes with drums and songs and sinners-benches and all that. No, it is equally brought forth because they feel a something that is right in their dim judgment, as they once more hear the name of God, be it even of a personal god. It has a good sound for ears deafened by sin and misery; the name of Jesus rejoices the hearts broken by shame and by untold sufferings; and the voice of the consciences of those to whom this hidden gift seemed a useless luxury, are once more listened to, and so a shadow of morality sets up. Who knows what amount of good may be gathered for the following incarnation, by having prayers and duties exacted from so many degraded ones, even in that most humble form, since they, the poor erring mortals, would never have been able to get out of the mire without having that hand extended to them.

So, as I said, our people are slow but faithful, with a basis of earnestness and a demand for religion; thus there is something to hope for, and a soil to work upon. Yet it is a difficult task for the Theosophists who have taken the spreading of this intellectual and exalted philosophy upon their hands. It is not enough to have lighted the lamp, you must keep it sufficiently replenished so that the light may not die out.

And no small help in this noble task fearlessly set up in every part of the world, is, to feel that you are united to friends, who may be far away in the body, but who are ever near with their thoughts, and ready to instruct and help you onward. So, we, in Holland, reckon upon these good feelings, and that intellect of yours—brothers, divided geographically by miles of sea and of continent, but belonging to the same Brotherhood with us.

So the thin thread has now been directly brought over to you, and I am sure of your willingness to discover it in its poor covering, and to fasten it where it will be most welcome.

AFRA.

AUSTRALASIA.

Throughout the month that has elapsed since our last writing, the Headquarters in Sydney has been the scene of much stir and activity; "gaiety" had nearly slipped from the point of the pen, and, indeed, the scene at the Saturday afternoon receptions held by the Countess Wachtmeister at the "Rooms," 42, Margaret Street, might justify the term. It was gay with flowers, and bright costumes, and cheerful voices, and aromatic with the delicate scent of coffee.

These receptions have been very successful, and have done much to dispel the idea that Theosophy is inextricably associated with closed doors, mystery and gloom, abstruse studies, and mediæval magic.

The fact that its mission is to dispel mystery, to throw light into dark places, and to inculcate the most cheerful and hopeful of philosophies, is nothing to the purpose with those who form, or adopt, pre-conceived ideas on this subject. They need an object lesson and they have had one here.

In her more serious work of lecturing the Countess has continued to receive most gratifying attention both from the press and the public. At the last of her series of five addresses, enthusiastic applause greeted her peroration, and many bouquets were handed up to the platform.* In addition to these set lectures, she has addressed the socialists at Leigh House, and the temperance Societies at Protestant Hall, and preached twice from the pulpit of the Unitarian Church. Her departure for Newcastle on the 23rd of September will leave a blank that it will take long to fill.

Mr. P. D. Khan, of Bombay, has been spending some time in the Colonies, and is now visiting Brisbane. In private letters, he describes, in the highest terms, the activity of this Branch, and the character of the members, adding details of the generosity of individuals which modesty had hitherto concealed from us at Head-quarters. Mr. Khan himself leaves many friends behind him as he travels. His exposition of the teachings of Zoroastrianism, and the gifts of character-reading and healing, he possesses, have excited much interest, and his amiability and patience have added to the favourable impression he has created.

From Adelaide we learn with regret that Mrs. Elise Pickett, the Honorary Secretary of the local Branch, is likely to be compelled by failing strength to resign her official position. Mrs. Pickett is widely known among Theosophists for her enthusiastic devotion to the cause, and her services will not be readily forgotten, nor easily replaced.

A project is on foot in this section for forming a lending library of original addresses and lectures suitable for reading at Lodge meetings. They will be type-written and one copy will be available for exchange with other sections. A list of subjects will be sent out from time to time and any communications may be addressed to Wm. Irwin, President, Capricornian Lodge, T. S., Rockhampton, Queensland.

From other Branches reports come from time to time of steady work and quiet progress. The Melbourne Branch has removed to quieter and more commodious quarters in Pleasance Buildings, 178, Collins St., Melbourne. The Ibis Branch is still located in its secluded and studious-looking rooms in Garden St., South Yarra. Both are carrying out excellent programmes of work, conjointly, and each in its separate sphere.

From Auckland also we have news of the transfer of the Branch offices to a more convenient position, but no doubt "*The Theosophist*" will hear direct from our Brothers there, details of their own news and of the welfare of the Branches in New Zealand.

In Hobart, Tasmania, a step forward is being made by the hire of a room for meetings, and the existence of a Branch of T. S. in that city will be made patent to the passer by. Few people in Tasmania have known, hitherto, that our Society is represented there, but owing to the enthusiasm of a group of a few earnest members this will now be altered.

S.

* For press notices see Cuttings and Comments.

[From another Australian letter, we take the following.]

New schemes of activity are being adopted, not only in the large centres but also in outlying Branches, and the desire to aid in spreading the teachings of Theosophy and to establish helpful and reciprocal relations between member and member, and Branch and Branch, is very encouraging,

The graduated Scheme of Study, the establishment of Lotus circles, the dissemination of original papers, the organization of newspaper press work and many other projects are received with favour, and find willing hands to help in their prosecution.

The Countess accompanied by the General Secretary has also inaugurated a New Lodge, the Dayspring Lodge in Surrey Hills, Sydney. The ceremony of presenting the diplomas of new members and reading the Charter, was impressively performed, and short addresses from the Countess and Mr. L. E. Marcus closed the proceedings.

CUTTINGS AND COMMENTS.

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

Change of Address. Alexander Fullerton, Esq., the General Secretary of the new American Section of the T. S. has removed from Irving Place to 108, East 17th Street, New York City. American Section correspondents will please direct their letters accordingly.

Exchanges. We trust all our Exchanges will note the facts given by the President-Founder in the Supplement of the Oct. issue of *Theosophist*.

As these statements include a copy of the minutes of two of the early meetings of the T. S. held in New York City, and as they were copied from the large book containing the original "Minutes of the Council of the Theosophical Society," which had been kept at the T. S. Headquarters, Adyar, they furnish direct evidence concerning the action taken by the first New York Society, in relation to the changes made in its rules and bye-laws before the departure of its two founders for India.

The report of the first of these two meetings was written and signed by "William Q. Judge, Secretary *pro tem*," and the report of the second meeting was also written by Mr. Judge, but signed by "A. Gustam, Secretary."

These reports show what a lamentable misapprehension of facts the delegates of the Boston Convention of the late American Section T. S. were laboring under, when they voted on the resolutions of April 26th, 1895.

Those who were instrumental in publishing to that convention and to the world, those mis-statements concerning the early history of the T. S. in America, now have an opportunity to publish the reports of these two meetings, as written by Mr. Judge himself.

The book containing the early "Minutes of the Council of the Theosophical Society" is no myth, (has not been "misaid"), and can be examined by any one who may be in doubt concerning these matters: furthermore we may state that copies of the reports of the two meetings above referred to were duly taken and witnessed at Adyar before despatching the original minute-book containing them to the President-Founder, that he might copy and publish them as a complete refutation of the statements prepared for the American Convention above mentioned.

E.

* * *

The following paragraph which we take from *The first Lucifer* contains some very wholesome ideas, which *Cremation.* should be noted by the Sanitarian and the Psychologist.

They, as well as others, can also note the fact that the *first* cremation in America was that made by Col. H. S. Olcott, of the body of Baron de Palm, on December 6th, 1876. Thus was started a wave of public opinion which is steadily broadening.

"*Light* gives some statistics on cremation that show a considerable growth in common sense among the New England Americans. In 1885 only thirty-six bodies were burned instead of being buried, but during eleven months of 1894 no less than 876 were thus restored to their elements. The fouling of the earth by decaying matter, and the poisoning of the atmosphere by the slow generation of unsavory gases, are a constantly growing danger to the well-being of the community, to say nothing of the psychological disadvantages resulting from this disposal of dead bodies. Ere very long, we may hope, all bodies no longer needed by their owners will be swiftly and innocuously dispersed by the purifying action of fire."

E.

* * *

The Countess in Australia. Theosophy occupies the attention of the public press in Australia to a considerable extent of late, and much discussion has been carried on. The movements of Countess Wachtmeister are thus commented on in *The Daily Telegraph*:—

"The countess is a woman of impressive presence and is gifted with elocutionary powers of a very high order, although her oratory is absolutely plain. Her ideas are conveyed in the simplest possible language. She has power to arrest and keep the attention of her hearers in a most remarkable manner. From the opening to the closing sentence, the lecture '(Man the Master of his own Destiny)' was followed with the keenest possible interest. Those who might be inclined to doubt the efficacy of Theosophy, and to question the advantages that are claimed for it, must have found their prejudices slowly dissolving under the spell of so earnest and cultured an advocate."

From another periodical, *Theosophy in Australasia*, we take the following:—

"The visit of the Countess Wachtmeister to Sydney has been marked by conspicuous success. The press has received her with flattering attention and the public has flocked to her lectures.

Her Saturday afternoon receptions in the lecture-rooms, at 42, Margaret Street, have been crowded, and have presented an interesting object-lesson on the fundamental principle of Theosophy—Brotherhood—for all classes of society, and many shades of opinion have been represented, and all have met in harmony on a common platform.

There is a subtle influence that radiates from this lady, finding outlet in voice and manner, in turn of thought, and mode of expression, which seems to conciliate all, and inspire confidence as well as regard."

*Hindu
Study of
Theosophy.*

In her September notes (On the Watch-Tower), Mrs. Besant touches upon the spread of Theosophical study among prominent Hindus. The closing paragraph has the following :—

"In this way true Hinduism is being vitalised in all directions, and more and more we may hope to see the ancient Religion manifesting its inherent beauties and shining forth with renewed lustre, undimmed by the modern accretions that have obscured its light. As this process continues, Indian spirituality shall again arise for the helping of the world, and the land dear to the heart of all lovers of Religion shall again be a centre of spiritual life. No nobler service to the Motherland can be done by her younger sons than this re-establishment of the ancient faith, in the purity which was its glory, when it was born as the eldest child of the Wisdom Religion."

E.

*Opinions of
Prof.
Max Müller.*

Prof. Max Müller in a recent letter to our well-known contributor, Babu Gulál Chand, of Calcutta, thus expresses his appreciation of the latter's translation of the Jain Sataks, lately published in the *Theosophist* :—

"Your translation of the *Virágya Sataks* is excellent. You would be doing excellent work by publishing *Jain Texts*, and translations. We know as yet very little of your religion, and the more I know of it, the better I like it."

*Anti-
Vivisection
Society.*

We are also indebted to our brother Chand for a report of the first and second public meetings of the Anti-Vivisection Society of Calcutta, held on the 26th of March and 24th of May last, respectively; the Hon. Mr. Justice Norris being President, and Babu Gulál Chand, Secretary.

We are in entire sympathy with the good work which this Society seeks to further by creating reasonable and humane public opinion against the practice of vivisection, a practice which seems to be a survival or revival of the barbarous customs of the dark ages. There is manifest a strong reaction in the public mind against Pasteur's methods, which have proved to be of exceedingly doubtful utility, if not really much worse than useless, however noble the motives of the lately deceased scientist may have been.

E.

The European T. S. The September *Vahan* has some comments made by Mrs. Besant in reply to questions relating to members of the T. S. who have joined "Mr. Judge's Society" in Europe. Further on she adds:—

"I mean no discourtesy in the "phrase Mr. Judge's Society", but am at a loss how to designate it distinctively in any other way, as the name "Theosophical Society in Europe" has always been used by the Theosophical Society as signifying its European Branches and members,—is its designation in a legal deed of trust, which enables property to be bequeathed to it, and stands as its recognised title in its Sectional constitution and Rules. No member of the Theosophical Society can therefore fitly give its long-used name to a new body."

Duplicate MSS. We lately published a MS. in *Theosophist*, not knowing that, previously to our arrival in India, the same matter had been sent to the *Theosophic Thinker*, and therein published. If Authors, when sending duplicate MSS. to different magazines, would simply mention that they are duplicated, it would be doing to editors more nearly as they would wish to be done by, were they to change places.

MSS. should also bear some kind of signature.

The Dharma Mahotsava. We are pleased to note the success which attended the great religious conference, held at Ajmere, September 26th, 27th, and 28th.

The delegates were numerous and are said to have represented 18 different historic faiths. Great interest was manifest and a spirit of toleration prevailed.

A stroke of Karma. One of the most tragical illustrations possible of the outworking of a terrible family Karma is given in the misfortunes which recently overwhelmed a family at Warrenton, near Johannesburg. The *Morning Post* thus tells the story:—

"It seems that three children left the house to go to their father, a farmer, who was in a field near the house. The three put their hands in a crevice of the rocks to obtain birds' eggs. In this crevice there was a deadly snake which bit all the three. Two of them died before the third could get home to tell the mother what had happened. The mother, frantic with grief, tried to lift the third child on to a horse to gallop for help. She pushed him too far, he fell over on the other side, fracturing his skull and died instantly. The mother re-entered the house and found a fourth child had fallen in the bath and been drowned. The whole family died within one hour."

Through how many winding ways of rebirths were these several *jivas* brought together into one family, each laden with a capital sin which demanded such a retribution, to perish within a single hour?