

"REGISTERED" M. 91.

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THE THEOSOPHIST

A MAGAZINE OF

ORIENTAL PHILOSOPHY, ART, LITERATURE AND OCCULTISM

[Founded October, 1879].

CONDUCTED BY H. S. OLCOTT.

VOL. XXVI. No. 12.—SEPTEMBER 1905.

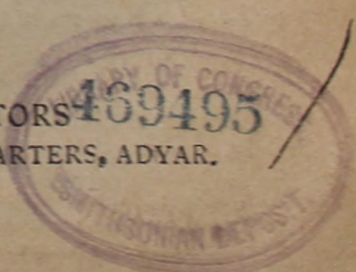
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MADRAS:

PUBLISHED BY THE PROPRIETORS

AT THE THEOSOPHICAL SOCIETY'S HEAD-QUARTERS, ADYAR.

MCMV.



lying together on the floor, the child asleep, and the snake apparently so."

The story tells us how the serpent—a tiger-snake nearly five feet long—was finally despatched by the father, and was subsequently 'fondled by the child, as an old acquaintance.' In closing, the writer says :—

"We never hear, in the bush, of a snake biting a young child. On the other hand, numbers of cases are recounted in which mothers have laid infants on the bed in dark rooms, and discovered a second later that a snake was underneath the child. The snatching up of the child released the snake, and invariably the trouble ended there."

Having recorded the above we read it to a lady in Ootacamund who said it reminded her of an incident that came to her knowledge in Northern India. A little girl had been in the habit of taking from her mother each morning, a piece of buttered bread which she would take into the garden and then spend a little time playing. For several mornings the mother had noticed that the child had suddenly become unusually quiet. On going into the garden to investigate, she found the girl seated on the ground and feeding a large cobra—which had its head in her lap—with small bits of the buttered bread.

The foregoing accounts seem difficult of explanation. It is quite possible that the perfect innocence and loving confidence of a little child disarms the snake, temporarily, of all its combative instincts. It is said that unruly horses are sometimes easily managed by a little child.

We are reminded of a story which we read years ago, of a child who lived with her parents near an African jungle. One day when her mother was away from home and her father busily engaged, she wandered far into the forest in search of wild flowers and lost her way. As the darkness deepened she espied a broad pool of water in the centre of which was a large rock. She managed to reach it, thinking her father could find her there better than among the bushes. But her agonized father did not reach his sweet little Marjorie till morning, though she watched for him all night. During the night "some big dogs," as she told her father, came to the pool to drink, and came up to her and licked her hands, and she patted their heads. "They seemed company like," she said. The footprints of the lions who came to drink, were plainly visible by her father, all around the pool.

An urgent request is again made to the President-Founder by the Secretary of the Buddhist Committee at Colombo to send a competent gentleman and a lady teacher to serve as Principals of two large High Schools at Panadure. These are excellent openings.

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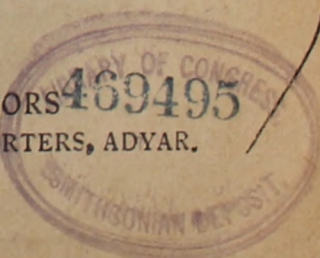
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Only matter for publication in the *Theosophist* should be addressed to the Editor. Business letters must invariably go to the "Business Manager."

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THE THEOSOPHIST.

(FOUNDED IN 1879.)

VOL. XXVI., NO. 12, SEPTEMBER 1905.

“ THERE IS NO RELIGION HIGHER THAN TRUTH.”

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

OLD DIARY LEAVES.*

SIXTH SERIES, CHAPTER IX.

(Year 1897.)

IT is rather a coincidence that Dr. Maxwell's great work on metaphysical phenomena should have come to me for review just when the course of my historical narrative should have brought me to the consideration of the official report of Eusapia's seances at Choisy Yvrac (at which Dr. Maxwell, himself, took a prominent part) sent me for publication by Colonel de Rochas. Whereas Dr. Maxwell's narrative gives a general view of the incidents, that of the Colonel puts us in possession of all the details. Some of these are very interesting, among them those which corroborate the statements as to the transfer of sensitiveness from the psychic's body to measured points in space around her. To make my meaning clear I will explain that the psychic, being at the time mesmerically reduced to insensibility to external influences—touch, smell, hearing, taste—at this very time these faculties are found to be transferred to what one might call an astral enlargement of the body, and while the sleeper can neither feel a pin-prick or a touch, nor hear a pistol-shot, nor smell acrid ammonia, nor taste the sweetness, bitterness, salinity, acidity or pungency of any substance, yet if one pinches or pricks the air at measured distances from the body (the

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measurement determined by a course of experiments) then the psychic immediately cries out and shows that repercussion upon her physical body has taken place.

The points made by Colonel de Rochas at the first seance, in the presence of M. et Mme. Maxwell, Comte de Gramont, Baron de Watteville and Colonel de Rochas, were the following :

(1) Eusapia is suggestionable (*i.e.*, can receive hypnotic suggestion). As soon as the state of credulity is reached, hallucinations of sight, smell and hearing are caused with the greatest ease and she then presents the common phenomena of insensibility of the skin.

(2) A few passes on one of her hands create the externalisation of sensitiveness at the distance of three or four centimetres from the skin ; but when Colonel de Rochas continues his passes and withdraws his hand in order to test the sensitiveness at greater distances, his hand is followed by Eusapia's, which is attracted by it. If one prevents the hand of Eusapia from following Colonel de Rochas', one can recognise the existence of a second sensitive stratum in the air, perceptible at about ten centimetres from the skin. One may consequently say that the externalised sensation in this subject transforms itself into movement.

(3) Colonel de Rochas puts Eusapia to (mesmeric) sleep to see how, in her case, the fluidic body is formed, the existence of which he has noticed in other subjects. After two or three minutes of passes on the head and chest, Eusapia, *asleep*, declares that she sees appear at her right side a kind of phantom, and we notice that it is in the place of this phantom by her indicated, that all her sensitiveness is localised. She makes signs of pain when we pinch the air where the phantom is, but shows no reaction when her skin or any other points of space are pinched.

At the sixth seance held with Eusapia the phenomenon of the levitation of the table occurred under circumstances which entirely support the statement of Dr. Maxwell about it in his book. The official report says :

"The medium, who has not been magnetised again, remains somnolent and perfectly dumb. The table lifts itself first on the side of the medium, resting on the two opposite feet. Then it twice lifts its four feet and remains suspended in the air. All hands, including Eusapia's, are removed from the table which *nevertheless remains suspended*. Several persons try to make it fall by pushing on it, but without success—they meet with much elastic resistance ; after a few seconds it falls of itself, with a crash."

It is a great pity that all intelligent persons who have read the S. P. R. report on Eusapia's phenomena at Cambridge could not read this official report of seances at Choisy-Yvrac by one of the most respected scientific men of France. If any doubts had lingered in their minds as to the futility of the Cambridge observations and of Mr. Hodgson's theory of Eusapia's frauds, they would surely be dis-

pelled. It will be found, translated into English, in the numbers of the *Theosophist* for April and May, 1897.

A long letter received on the 20th March from the ex-royal Prince of Siam, formerly Prisdamchoonsai, but now the Buddhist *bhikshu*, Jinawarawansa, of Ceylon, opened up a subject of gravest importance. The life of this scion of the Royal house of Siam has had at least one episode of a most romantic character. When diplomatic relations were established with the Treaty Powers, his cousin, the King, sent him as his first ambassador to Europe. His credentials accredited him in that capacity to Great Britain, France, Germany and other countries and he spent a number of years on these missions. While in England he connected himself in his personal capacity with one of the great engineering firms, passed through their works and perfected himself in the profession of engineer. Returning, at last, to Siam, a combination of circumstances led to his retirement from the world and his entrance into the Buddhist Sangha of Ceylon as a yellow-robed *bhikshu*. According to the rule of Ordination (*upasampada*) he was brought into the presence of a Council of senior monks, clothed in all his ambassadorial state—gold-laced uniform, silk stockings, varnished pumps, dress sword, plumed helmet, and all his jewelled orders pinned to his breast. His sponsors presented him as a postulant whom they could recommend, and he, corroborating this when questioned by the presiding monk, received the desired consent, returned to the ante-room, was stripped of all his finery, had his head and face shaved, his shoes and stockings removed, and was clothed in the simple under-robe of the order and reconducted before the Council. Here he was put through the usual catechism, and answering satisfactorily, was accepted into the Order. Thereupon he made the usual obeisances, was invested with the yellow robe and other appanages of his calling, received the name of "Jinawarawansa," and entered upon his new career.

Recollecting that this ceremony is 2500 years old, does the reader now see whence the Roman Catholic ceremonies of Consecration and Ordination were derived? And is it not amusing to read how the Church tried to minimise the effect of Huc and Gabet's discovery that the ceremonies, holidays, feasts, usages and paraphernalia peculiar to their worship had been used in Tibet by the Buddhist priests for many centuries, by saying that the Devil, foreseeing the arrival of Christianity, had tried to forestall its influence by setting up a mock system of worship?

The friendship between Jinawarawansa and myself has been cordial ever since the time when he first addressed me upon the grave subject above alluded to, and which I shall now explain.

It is known to all who have studied Buddhism that it is nominally divided into two schools, the Northern and the Southern: the countries covered by the former are China, Tibet, Mongolia and Japan; those belonging to the other group are Ceylon, Burma, Siam,

Chittagong and Cambodia. Between these latter nations there is very little if any difference as to forms of belief. In all these countries, in times past, there has been for each a Superior Council, composed of the senior monks, to whom all questions of monastic discipline and the punishment of offenders were referred for settlement; if this Superior Council failed in its duty, appeal would lie to the Sovereign, whose opinion was law and who had the power to inflict any punishment, even that of death, upon the offenders. This was the state of things in Ceylon before the advent of her several European conquerors, the Portuguese, Dutch and English. When the last vestige of Sinhalese Royalty was destroyed at Kandy, in the treaty made between the British General and the revolting Kandyan nobles, it was stipulated actually that the religion of Buddha, its temples and priests, should be protected and kept sacred. Inferentially, of course, the implication was that the British Sovereign, when mounting the throne of the King of Kandy, put himself in his place and assumed his obligations towards the state religion: that the Superior Ecclesiastical Board, or Committee, should be kept up, and the King would dispose of cases of ecclesiastical discipline coming to him on appeal. All went smoothly until some clamorous bigots, organising through Exeter Hall a campaign of public intolerance, forced a weak-kneed government to throw over its religious responsibilities in Ceylon, which included the administration of the large landed estates of the Buddhist Sangha, and to fling them all into the laps of the ordained priests, who by their ordination *are not allowed to have anything to do with money or money values*. Naturally this brought on something like moral chaos; the priests were placed at the mercy of their lay adherents, corruption spread among the latter, the moral tone of the priesthood was sadly lowered, the mandates of the superior priests lost their weight, and it actually grew so bad that monks who had been convicted of debauchery, embezzlement, the coining of false money, and other crimes, for which they had been sent to prison, defiantly resumed the yellow robe after their release and there was no hope of redress. When I first went to Ceylon in 1880 the High Priests of the two Royal temples at Kandy, the Asgiriya and the Malwatte, complained to me bitterly of this state of things and of their official impotence to restore order and discipline. It was to try and find a remedy that the "Prince-priest" wrote me in 1897.

Naturally, he came out of the garish splendour of Courts into the Buddhist monastery in the hope of finding the spirit of brotherly unity and religious calm, the very things to soothe his world-beaten spirit; this is exactly what I had looked forward to finding when I became a Buddhist at New York and was laying my plans to emigrate to the East. But the Prince-priest, like myself, found himself in an atmosphere of personal bickerings, childish sectarian squabbles, ignorance of the world about them, and incapacity to fit themselves to the ideals which the Lord Buddha had depicted for the govern-

ment of his Sangha. My way out of the difficulty was through a comprehensive system of mixed secular and religious education for the young, and the gradual evolution of a public opinion as to the duties and ideals of the priesthood which would focus itself upon the inmates of the *pansalas* and compel them to reform. Jinarawansa, coming out of the kingly order, and accustomed to see things settled by the *force majeure* of the Royal will, entertained the hope that he might get the leading priests of the Siam, Amarapooa and Ramanya sects to agree to a coalition into a single "United Sect" which should embrace the whole Buddhist community of Ceylon. Then he proposed to similarly arrange for one ecclesiastical coalition for Burma, and that these two national bodies should then coalesce with the whole national body of the Siamese priesthood: making, as will be seen, a vast international tripartite Sangha: *tria juncta in uno*. The Supreme Council would be composed of the elder priests, ranking in order of seniority of ordination, who should regulate the government of the three national Sanghas: over all, as religious patron and final source of ecclesiastical authority, would be the King of Siam, the sole remaining Buddhist monarch.

This was a great scheme and one which seemed to me practical, but one which, at the same time, would involve an enormous amount of working up of details. The Prince-priest wished to seize the occasion of his cousin, the King of Siam's impending visit to Colombo *en route* for Europe, to bring the thing to a head. With his natural impetuosity he threw himself into the business with zeal and enthusiasm; wrote to the leading priests of Ceylon and their chief lay supporters, got pledges from many, but soon ran against that awful inertia which pervades all Asiatic countries (Japan now excepted) and bars progress. The personal factor everywhere obtruded itself, and the poor fellow, finding himself at a standstill with the King's visit near at hand, despairingly appealed to me as "the only man who could awaken the slumbering Sinhalese:" he prayed me to come at once and see to the organisation of a Reception Committee and the drafting of an Address. Of course, the grandeur of the scheme and its apparent practicability were visible at a glance, and an urgent invitation reaching me on the 23rd March from our Buddhist Standing Committee at Colombo, to come, I closed up my office business and, on the 24th, sailed for that place on the French steamer, arriving on the 27th.

Besides attending to the business of the reception of the King of Siam, I had to go over the Sinhalese version of the new edition of the *Buddhist Catechism* with the High Priest, get his assent to the alterations that I had made in the text, and a fresh certificate recommending it for use in Buddhist schools. This was finally accomplished, but not without some sparring with that critical gentleman, Hiyayentaduwe, Assistant Principal of Sumangala's College at Maligakhandu.

The Buddhist General Committee met at the College on the 29th to discuss details of the reception. They elected me a member of the General Committee and also of the Executive Committee. At a meeting on the following day they accepted my views about the reception and we agreed upon the details. The King had sent on in advance one of his high officials, the Marquis Phya Maha Yotha, with his Private Secretary, Luano Sunthorn Kosa, to arrange with the local Committee about the details of the Royal visit. With these two and the Prince-priest I had frequent consultations, among others on the subject of the Committee's Address of Welcome to His Majesty. The Executive Committee deputed me to draw it up, and at their meeting on April 1st unanimously accepted my draft; at the same time authorising me to have made in silk two copies of the Buddhist flag which, as will be seen on reading the Address, we asked His Majesty to consent to have adopted and protected as the Buddhist flag in Siam, common to all Buddhist nations and quite devoid of political significance. For, as the reader must have perceived, the scheme of Prince Prisdan and myself implied no political connection, whatever, between the three separate nations which we wished to unite in the bonds of international religious relationship.

Following is the address in question:—

MAY IT PLEASE YOUR MAJESTY,

The undersigned, a General Committee representing the Buddhist priests and laymen of Ceylon, and duly chosen at a public meeting at Colombo, respectfully offer to Your Majesty a heartfelt and joyful welcome to this ancient cradle-land of Buddhism, made holy by the touch of the lotus feet of the TATHAGATA and by the residence of many holy Arahats in different centuries. We offer our homage to the last independent reigning Buddhist sovereign and pray Your Majesty to grant the blessing of your sympathy and kind aid in the work for the revival and purification of Buddhism in this Island, which we have been carrying on these past thirty-five years with encouraging success.

All Buddhist nations honour Your Majesty for your memorable and most praiseworthy work, of publishing the Tripitakas in thirty-nine bound volumes; thus protecting the Siamese version from every evil chance and accident, and giving the best proof of your interest in Páli literature. The Sinhalese have had the further striking proofs of Your Majesty's kindness, in your gifts for religious education and the restoration of an ancient Dágoba at Anurádhapura.

From Ceylon the Arya-Dharma of the BUDDHA was extended to Siam and Burma, and in our time of political upheaval and religious distress Siam repaid her debt of gratitude by sending us her most learned and pious bhikshus to help to restore our religion and revive the courage and the efforts of our scattered priesthood. At another time we received like sisterly aid from Burma. So our three nations are linked together by the strongest and purest of international ties—that of a common religious interest. They are, in fact, three sisters who have kept pure the primitive teachings of BUDDHA, as finally fixed and defined by the

Vaisali Council of the Emperor Dharmasoka. But, while through political changes, Ceylon and Burma have been deprived of the Royal Protectors of their Sanghas, Siam is still in possession of this inestimable blessing; while their Sangharajas have lost their proper authority over their Sanghas, happier Siam has still her Ecclesiastical Council in unweakened authority, and with the help of her Gracious Sovereign, can enforce discipline and guard the people against the evils of scepticism and disunion. The visit of Your Most Gracious Majesty would be forever memorable in Ceylon history if it should result in a unification of the Buddhists of the three sister nations under one international Ecclesiastical Council with Your Majesty's august patronage and protection. This would be a far more noble monument to your memory than any that could be built by us. The General Committee, your humble memorialists, speaking on behalf of the Sinhalese Buddhists, pray Your Majesty to give this serious question the consideration which its importance deserves, and to earn the eternal gratitude of our people by co-operating with our best bhikshus and dâyakyas in perfecting a plan for its realisation. We are founding many schools for the education of our children under Buddhistic auspices, publishing books and journals, and encouraging the spread and deepening of the religious spirit among us. But without the loving help and sympathy of our co-religionists of Siam and Burma, we find the way obstructed by many difficulties that might be removed if the three nations were closely united in the common work.

As humble gifts, we offer Your Majesty two copies of this flag, the proper Universal Symbol of Buddhism, as its colors are the six bright rays—the Buddharansi—which streamed from the Body of the TATHAGATA with extreme splendour when he became BUDDHA and when he passed into Parinirvâna. As the Cross is the common symbol for all Christians, so this Flag of the Six Rays, will serve as the non-political, most appropriate symbol of all Buddhist schools, sects and nations. Beginning in Ceylon, it has spread to Japan and Burma, where it is flown on temples and houses on the day of Vesâkha Punnâmi, and is carried in religious processions with other religious flags and with the royal insignia. We pray Your Majesty to graciously consent to its adoption and protection in Siam as the Buddhist flag, so that the three nations may, on the days of religious observance and national holiday, march and worship under the same emblem of the Founder of their religion.

It is our desire and intention to further keep alive the memory of Your Majesty's first visit to Ceylon, by founding and endowing an Orphanage for parentless Buddhist children and, with permission, calling it by Your Majesty's Royal name.

Invoking upon Your Most Gracious Majesty the blessing of the Tri-Ratna, and a long, a happy, and a glorious reign;

*We are, Sire, Your Most Gracious Majesty's
co-religionists and obedient, humble servants.*

The Ceylon authorities had received orders from the Home Government to show His Majesty every courtesy and so the task of the Buddhist Committee was comparatively easy. The authorities had the spacious landing jetty splendidly decorated with flags and greenery, and also the inclined pathway which mounted up to the street

level. At this point was erected a spacious *pandal* (shed) where the Buddhist Committee as laymen, were to receive the King while distinguished priests would also be present and welcome him by reciting the well known Jayamangala Gatha. Naturally, these preparations involved a good deal of running about, committee meetings, and visits to the Government officials and the Siamese Ambassador and Siamese Consul. At last all preparations were completed and we were ready for our distinguished visitor.

The Royal yacht cast anchor in the harbour at daybreak on the 20th April, receiving the customary salute. His Majesty landed at ten o'clock, was greeted by the highest officials, and escorted up the inclined way to the Buddhist pavilion where the Committee offered their respects. I was posted just at the head of the inclined way and made him my best bow. He stopped, looked inquiringly at me and asked my name. When I mentioned it his face suddenly lighted up and he said in a most friendly tone: "Are *you* that man? Oh, I know you very well as a friend of Buddhism. I am glad to see you." He then extended his hand and gave mine a warm grasp. With his permission I then presented the members of the Committee and introduced him to Sumangala and the other High Priests. He then went to a small altar which had been prepared at the request of his Ambassador, and made reverence to the image of the Buddha; lighting some small yellow wax candles and sticks of incense, which he received from the hands of one of his suite. Having lighted the candles and incense-sticks he then, with folded hands in the usual way, recited a Pâli sloka (or *Gâtha*, as it is called in Buddhism). He took from me a garland on behalf of the Committee, which in their name I put over his neck, while the Hon'ble Mr. Ramanathan, on behalf of the Hindu community, showered flowers and rice over him; he listened and replied to two addresses, received the tilak and a garland from Mr. Coomara Swamy, the Brahmin of the Hindu temple, and acknowledged the cheers of the multitude, evidently most sincerely friendly. He then drove to Queen's House under escort, where he gave audience; his time being mostly taken up by deputations of monks from many different temples.

The next morning he left Colombo for Kandy to pay a visit to the temple and see the Tooth Relic. At the station he gave me another proof of his good-will by crossing over to where I stood and shaking me cordially by the hand. The Kandy visit had very unfortunate results, for the treatment he received in the tower where this world-famed object is kept, under the protection of four locks, of which the keys are kept by the Government Agent—the Devanilami, a Kandyan noble, who is the hereditary custodian of the precious object—and by the High Priests of the two Royal monasteries at Kandy, above referred to, was most unpleasant. In Volume II. of "Old Diary Leaves" (pp. 182—186), I give a full account of the Relic and its most romantic history, so I need not repeat the details; suffice it to say that it is

about the size of an alligator's tooth and bears no resemblance whatever to any tooth that ever grew in the jaw of an animal or man. It is slightly curved, about two inches in length and nearly one in breadth at the base and rounded at the extremity. An exact duplicate of it, painted to resemble the original and mounted on a gold wire which springs from the heart of a silver lotus flower, which came into my possession several years ago under very peculiar circumstances, may be seen in the curio-case in the Adyar Library. Dr. Gerson Da Cunha tells the whole story about the Tooth,* and the destruction of the original by the Archbishop of Goa, under the mandate of the local representatives of the Holy Inquisition, who forbade the Viceroy, D. Constantia de Braganca, to accept a fabulously great sum—no less than 400,000 cruzados—a coin worth 2s. 9d.—offered by the King of Pegu as its ransom. The story is that they ordered it to be destroyed. So the Archbishop, in their presence and that of the high officers of State, pulverised it in a mortar, threw the powder into a lighted brazier kept ready, and then the ashes and charcoal together were scattered into the running river, in sight of a multitude "who were crowding the verandas and windows which looked upon the water." Dr. Da Cunha is very sarcastic in his reflections upon this act of vadalism. He says: "If there ever was a point where the two extremes met it was this. The burning of a tooth for the glory of the Almighty was the point of contact between the sublime and the ridiculous."

Bigoted and ignorant Buddhists account for the size of the alleged tooth by saying that in the days of the Buddha "human beings were giants and their teeth kept pace, so to speak, with their larger stature." Which, of course, is all nonsense. It is asserted that the present object of adoration was made out of a piece of deer's horn by King Vikrama Bahu, in 1566, to replace the original, burnt by the Portuguese in 1560. Other Buddhists believe that this is really a substitute only, that the real tooth is concealed in a sure place, and that a substitute was what fell into the hands of the Portuguese. However, visitors to our Library can see for themselves what the Kandyan relic really looks like and form their own opinions. It will be remembered that as a mark of the very highest respect the tooth was shown to H.P.B. and myself during our visit to Kandy in 1880. His Majesty, the King of Siam, was naturally anxious to see so far-famed a Buddhist relic, and when he was admitted to the room in the Dalada Maligawa, wanted to take the Relic in his hands, but two Kandyan aristocrats, with the worst possible taste and ignorant fatuity, protested, although the King's brother, Prince Damrong, and even the Christian Czarewitch (the present Czar) had been allowed to handle it on the occasion of their visits to Kandy. The King was naturally indignant at so palpable an affront and left the temple; he returned the presents that had been made to him by different High Priests and came back to Colombo.

* "Memoir of The Tooth Relic of Ceylon."—London, Thacker & Co., 1870.

Of course the Committee met him at the Railway Station, where he once more greeted me with entire cordiality. He disappointed two great crowds that had gathered according to programme at the Maligakanda and Kuppyavatte temples, bade farewell to the Government officials, and re-embarked on the Royal yacht, which sailed that day. With the rest of the Buddhist Committee I saw him off at the jetty. As we were aligned at the opposite side of the platform, not wishing to thrust ourselves forward, as soon as he caught sight of me he crossed over, gave me a parting hand-shake, and desired me to express his thanks to the Buddhist community for the pleasure which he had derived from their kind, popular welcome.

One incident which occurred during our brief intercourse gave me real pleasure. Learning that his Private Secretary, Phrayah Srisdi, was buying watches, scarf-pins, rings and other articles of jewellery, to be given as presents to those who had been active in organising his welcome, I went to Queen's house and informed that gentleman that I should not accept any such souvenir, as my interest in His Majesty was not caused by his being a King, but because he was the only remaining Buddhist sovereign ; I had received all the benefit I could have desired in having been able to testify my respect on the occasion. "But," said the Secretary, "if His Majesty wishes to make you such a present what would you do?" I told him that if it was forced upon me in such a way that I could not, without breach of good-manners refuse, I should certainly give it away to somebody after His Majesty's departure. It is more than likely that he told this to the King, for on that day, before leaving Queen's house for the jetty, he sent me a full-length photographic portrait of himself in full uniform, signed with his name and with my name and the date written beneath. It hangs on the wall in my private office. In it he appears as a well-formed, refined and soldierly-looking man, with a high-bred face and an expression of calm dignity. He stands there with his hands leaning upon his sword and his breast covered with jewelled orders.

When the news of the Kandyan incident got to Colombo and spread among the masses, there was an outburst of indignation against the stupid Kandyan aristocrats who had thus spoilt the harmony of His Majesty's visit. There was no possibility whatever of mistaking the genuineness of this feeling. The Committee at once organised a sub-committee, consisting of Mr. H. Don Carolis, Dr. Perera, of Perak, and myself, to go to Kandy, investigate the facts, and report to a public meeting which was called for Sunday the 2nd April at Maligakanda. We went there, took all available testimony, and fastened the responsibility upon the real culprit, the late Mr. T. B. Panabokke. At the mass meeting, the Committee, in submitting their report, made the following points :

(1) That Mr. Panabokke and no one else is guilty of the offensive remark at the Dalada Maligawa on the 21st instant, which so vexed His

Majesty and caused him to change his benevolent intentions with respect to gifts to our temples and Bhikshus.

(2) That his refusal to allow His Majesty to hold the Relic and take away the ancient book to have it copied, were unauthorised by either the High Priests or his colleagues of the Special Committee of three who were clothed with the official functions of the Diwa Nilame for that occasion, and that he alone is responsible for all the unpleasant consequences which have ensued.

(3) That his statement to the District Judge that he was but interpreting the wishes of the High Priests is contradicted by their signed declarations to the contrary, as well as by that of his fellow committeeman, Mr. Nugawela Ratemahatmeya.

(Signed) H. S. Olcott, D. B. Perera, and H. Don Carolis (Hevavitarana, Muhandiram).

The CHAIRMAN and Vice-Chairman addressed the meeting on the subjects to be considered. Mr. Dullewe Adigar made a long speech during which he strongly condemned the action of Mr. Panabokke in refusing the King his wish. He stated that the Tooth Relic had been handled both by Christians and Buddhists high in authority, and the only Buddhist King now living should have been allowed his wish. He submitted that the Buddhist community should condemn the action and submit the true state of affairs to His Majesty the King. At the end of his speech he moved the following resolution:—"Whereas the Buddhist community of Ceylon have been deeply pained by certain acts of disrespect offered to His Majesty the King of Siam, while visiting the Dalada Maligawa on the 21st April, and whereas an inquiry made into the facts by the Executive Committee charged by the Buddhist community to organise the reception of His Majesty on his arrival at Colombo, has resulted in proving beyond question that the responsibility for the said acts rests on Mr. T. B. Panabokke, President, Provincial Committee, Central Province, under the Buddhist Temporalities Ordinance, and upon no one else; now, therefore, be it resolved that the Buddhists of Ceylon protest against and condemn his conduct as discourteous, uncalled for, and wholly unwarranted."

MR. SIMAN FERNANDO seconded the resolution. He also made a few remarks condemning the action of Mr. Panabokke. The resolution was then put and was unanimously adopted.

After a resolution warmly thanking the Executive Committee for their efficient services, the following resolution was, on motion of Mr. A. Perera and seconded by Mr. D. C. Pedris, unanimously and enthusiastically adopted.

"That this mass meeting of the Buddhists of Ceylon do instruct their Chairman and Secretary to forward copies of these resolutions and reports relating to the Tooth Relic incident to His Majesty, the King of Siam, through the proper channel, for his information, with the prayer that he will hold the Buddhists of Ceylon entirely innocent of blame in the matter and accept their unanimous declaration of personal respect and affection for himself and his royal house and of their love for the Siamese people, their co-religionists."

Thus an incident, inexcusable in itself, toppled over the house of cards which Prince Prisdan and I had so carefully constructed in

the matter of the proposed international brotherly union of three Buddhist nations, and which we had hoped to be able to bring about. Of course it did not affect the main question in the least but only the King's momentary attitude towards the subject. When he parted with me on the jetty he said that he would give the question full consideration, at the same time adding, however, that it would be a very hard thing to accomplish. I ventured to call his attention to the fact that quite as difficult a thing had been successfully carried through in the foundation and happy culmination of the educational movement in Ceylon and that I was persuaded that it was possible to realise our scheme for international Buddhistic unity.

H. S. OLCOTT.

SOME MISCONCEPTIONS REGARDING REINCARNATION.

IT is really amazing to find so many misconceptions prevalent in both the East and the West, regarding the simple law of reincarnation—that obedience on the part of all matter, whether it be mineral, vegetable, animal or human, to the uplifting force of spirit, which is, as it were, pushing always from within outwards, new and higher forms supplanting the old ones, and thus maintaining the onward sweep of evolution which, without such a mighty factor, would be powerless to achieve its end.

The misconceptions regarding reincarnation, prevalent in the Eastern World, obtain for the greater part amongst the masses; few Orientals of education and refinement displaying much ignorance concerning this fundamental tenet of most Eastern religions, and the ignorance of the masses is due principally to the fact that several Oriental teachers gave out the doctrine, or rather interpreted it exoterically, for the benefit of the multitude, who were by no means prepared for it and soon misconstrued it altogether and to such an extent that other and less favoured peoples obtaining their knowledge of reincarnation from such sources, laughed it to scorn and utterly rejected it.

Here, of course, I refer to the Western World, where people of great intellectual ability and the masses alike have but the haziest notions conceivable regarding reincarnation. The great Teacher of the West, Jesus of Nazareth, never openly expounded it. In many portions of the New Testament allusions are made thereto, but all are veiled, and they are dual in their meaning. Theosophists recognize, naturally, that Jesus knew all the mysteries and that he told his Disciples much in private that he did not give out publicly, for did he not say, "Give not that which is holy to the dogs," and if further corroboration of the assertion that primitive Christianity, far from condemning it, taught reincarnation, the writings of some of the early Christian Bishops, Origen, Clement and others, and, most important of all, the recently-discovered "Sayings of Jesus," give it,

But Christianity, and when I use the term Christianity I mean the Western World, for, practically, the two terms are synonymous, having had no teaching for centuries regarding reincarnation, is at the present time in an exceedingly backward condition regarding such an important branch of learning, and this state has by no means been improved by recourse to the polluted channels of Eastern learning I have already referred to. Rather than take a definition of reincarnation from Theosophists, from men who have made a deep study of all religions and who have weeded out from the accretions of superstition, dead-letter and dogma, the verities thereof, it pleases Western religionists to go to the ignorant, common people of the East for instruction in the higher principles of life, not because they wish to imbibe them and benefit thereby, but because they wish to destroy the belief therein by proving them to be fallacious; and therefore they are anxious to obtain the crudest definition possible of reincarnation, one of the vital principles, in order that they may the more easily cast discredit upon it; a truly non-Christian spirit, but one which aptly illustrates the tone of the modern Christian Church towards any doctrine, however good and pure it may be, which does not happen to have the approbation of a clergy which is ever seeking to grasp temporal power—the shadow,—overlooking, or rather not perceiving the substance.

So it comes about that both in the East and in the West, there are many absurd misconceptions regarding reincarnation. To begin with this beautiful ideal of the higher evolving from the lower, the onward march of progress, the perfect adjustment of right and wrong and the elimination of all inequality in the struggle for life both here and in higher worlds (I use higher in the sense of purity, not of altitude), is degraded into a belief in the transmigration of a human soul after the dissolution of the body, into an animal frame. This is a direct result of pearls having been cast before swine. The masses of the East to whom the doctrine of reincarnation was preached, unable to fathom the idea of the gradual ascent of man from his present vile state to a higher condition of life by virtue or successive physical incarnations, each one serving to expand the Divinity inherent within him, and unaware of the law of karma, providing for the working out in the astral or desire body, and the mental body after physical death, of the wrong deeds, desires and thoughts of the physical life, but realising the preponderating evil tendencies of the average man and his dominant animality, took reincarnation in a sense absolutely foreign to the truth, and in their eagerness to provide man after death with what they deemed suitable for him on account of his animal ways, and desires—an animal body—prostituted an uplifting doctrine to serve an immoral end.

When one looks around and notices the bestiality of many individuals in all ranks of life one is inclined to forgive the masses for their erroneous interpretation of the doctrine of reincarnation, for

it does seem, in some instances, that where men are possessed of habits so nearly approximating to those of the hog, a hog's body would be their just due after death; but we know that the law of good must prevail and that, however degraded man may be, each incarnation lifts him further out of the mire, one day aiding him to shake himself entirely free from the filth. With reincarnation there is no slipping backward, there is not even any stationary stage and that is why we students of Theosophy are so hopeful, since we can realise, however dimly, the potentialities of each human being inhabiting the world to-day. There is no "hell-fire," no eternal damnation, but salvation for all, but whereas a few are, by self-sacrifice, hastening the glorious work of evolution, by bringing about their individual regeneration as speedily as possible, so many, alas, are drifting unconsciously towards the goal, at a snail's pace. We would have them realise how important it is that they should awaken to a sense of their individual responsibilities and learn the great truth that man rises on stepping stones of his dead selves to higher things. As yesterday was the parent of to-day, so to-day is now the parent of to-morrow, the past is beyond our control, but we can always shape the future. Salvation is effected by one's self and by one's self only. It is a sense of separateness and selfishness that keeps one from God. One must open the shutters of one's soul and allow the Heavenly Light to enter therein and illumine the darkness, dispelling ignorance, doubt, fear and hatred and diffusing love, happiness, peace and goodwill.

I have endeavoured to show that reincarnation is a law by virtue of which eternal progress is made. As with man, so with mineral, vegetable and animal, newer and better forms are ever taking the place of old ones. All is change and decay, with a high purpose, a working towards perfection in all things, great and small. The life principle in man evolves from the kingdom of the elements, the first embodiment, if one can term it such, of that pulsating energy, that coursing of spirit through matter we term life. Then onwards and upwards it goes, gaining in power and measure at every stage of ascent, from the elemental to the mineral kingdom, from the mineral to the vegetable, or into the animal kingdom and thence transmitted to man to preserve, cherish, cultivate and strengthen and hand on purified for a yet higher method of existence, until at length the realm of true spirit is reached and there the life principle is at rest; our mission of life is ended, and in the ocean of all-consciousness, having gained, in the ascent through matter, knowledge to be utilised later for the benefit of those still fettered with the bonds of physical life, the conscious self finds and knows its true abode.

Away with the false notion—another misconception—that reincarnation savours of fatalism, that all things which happen to a man are of necessity. Here, in Burma, this view is largely held by the ignorant and it is a very wrong one. In reincarnation both

necessity and free-will combine to produce a result that is perfectly fair. Reincarnation—physical reincarnation—continues whilst the lesson of physical life remains unlearned, whilst the education of the Higher Self, term it conscience, or what you will, remains incomplete. When that is perfected, then the spirit has achieved its emancipation from matter. But the lesson of physical life cannot be learned completely on the physical plane. Deeds, thoughts and desires determine the man and so in order to effect the emancipation from flesh, the thoughts and desires must be purified and their vibration must be fully responded to. This occurs in every stage between physical incarnation, since after death we pass into the desire plane and thence to the thought plane, and when a certain portion of the lesson—one suitable for that stage of our development—has been engrafted upon our permanent self, which is allowed a period to assimilate the knowledge (and some of which is very occasionally given out during physical life in the form of intuition) we return to physical life again, but our stay in the superphysical regions may be pleasant or otherwise, according as our deeds, thoughts and desires have been fair or foul; and I mention deeds because although in the desire plane a physical action cannot be carried out, the desire can be experienced and therefore vile longings of the flesh, sensuality, drunkenness, and so forth, give rise to great pain and suffering, since the desires cannot be gratified and the vibrations set up repeat themselves until exhausted, to the discomfort of the subject.

It will be seen, therefore, that whilst we continue to neglect the warning voice of conscience and continue our evil ways, we are, of necessity, making a rod for our own backs, both in other states of existence, after death, and in our succeeding physical incarnations. But we have free-will to hearken to or reject the advice of our inward and infallible mentor and if we accept the wisdom gained by intuition and mend our ways accordingly, we are truly shaping for ourselves a bright and glorious future, and hastening the day of freedom from the bondage of the flesh. In the face of this it cannot be urged that reincarnation is a doctrine in any sense of the word fatalistic; nay, it teaches that man himself is the Builder of his own destiny. Karma, sometimes termed Providence, may assist him by providing the materials and may guide him along the course he has chosen, but constantly before him lies the parting of the ways; on the one hand the straight and narrow path leading to life eternal; on the other the broad way leading to destruction—the thralldom of the continuing earthly life. As he chooses, so it is with him; as a man sows, so he shall reap, for, as the sowing, so the harvest. May we tread the straight and narrow path and guide others to it.

EDWARD E. LONG.

THEOSOPHICAL HARMONIES.

AGREEMENTS BETWEEN HINDUISM, BUDDHISM, AND
CHRISTIANITY.

[Letter to an elderly friend.]

WITH respect to your remark that you are "too old to take up new ideas, though they may contain truths," a Theosophist must regard you as mistaken because he would know that as long as the mind can function at all, new ideas are continually informing it, and you will admit that at least you have received the new idea that there are Theosophists, and that they have other ideas and means of explaining the world and life as they see them, than by the often trite, meaningless and inappropriate, presentments of orthodox and dogmatic theology.

What say you to this, for example ?

"Thou art the Lord of righteousness, the King of Glory, and the Prince of Peace." This is a beautiful poetic rhapsody addressed to Jesus.

But why is Jesus the Lord of Righteousness ?

Because He identifies Himself in all His thoughts, words, and acts with righteousness which is only another name for the Christ principle. And as Jesus was not unique in nature but simply human as we are—the son of *Man*—we can also identify ourselves with the Christ principle or Righteousness. If this were not so Jesus would only be mocking when He says, "Ye therefore shall be *perfect* (!) as your Heavenly Father is perfect."*

But it is not a mock and because it is not, the devout Christian can understand the Pauline phrase, "One man in Christ Jesus"—(One with Christ in God) who is the All-Righteousness by His identification with the "Father."—"The Father is in me and I in the Father." †

So also the far seeing and wisdom-illuminated Buddhist or the illuminated Brahmana says "I am That." And in doing so he is merely repeating the notable saying of Jesus, "I and my Father are One," ‡ in another form.

Now I am quite sure you can and will be able to receive this "new idea," if indeed it be new, and that it is offered to you by one so much younger than yourself will be no bar to its acceptance in its true and real meaning.

* Matt. V., 48

† John X., 38.

‡ John X., 31.

The painstaking and appreciative study of the world's important religions will enable most instructive comparisons to be made and give a far stronger and deeper hold of that Spirit of Enquiry without which we are poor and miserable inutilities at best. Through this study, the key note—the motif—of that repository of sublime thought formulated in the Kathopanishad can be understood and appreciated: "Arise! awake! seek out the great ones and get understanding"—That is a clarion call indeed.

But here comes some difficulty. The occult truth has to be learnt that "Before the eyes can see they must be incapable of tears." * Cognate with this are the words of Jesus, "He that hath ears to hear let him hear." † The inevitable implication from this is that all have not eyes to see and ears to hear, and we are driven to the recognition of inner spiritual faculties of which the physical ones are the analogues. And these spiritual faculties are the fruit of the workings of evolutionary law in the higher regions of our being. And until these workings have arrived at a certain stage all cannot "hear" the particular teachings to which the "let him hear" has reference. And until the spiritual faculties are gained, slavery and illusion must remain.

The reason for this is beautifully expressed in the Kathopanishad in these words—"Of whom the many have no chance to even hear, whom many cannot know though they have heard, of Him is the speaker a wonder, and able the hearer of Him; a wonder the knower (of Brahman) instructed by capable men." "Not easy to be known by little minds is He, declared and oftentimes pondered; by others undeclared; no way leads to Him; rarer than rare, beyond all argument He surely is."

"From whom the whole world comes, to whom indeed it goes again, by whom this is supported surely too—to Him, the Self that knows, all honour be!" This "Self," an expression peculiar to Indian thought, is the One Life of All—identical with the "Him" in that phrase of St. Paul's—"In Him we live and move and *have our being*," ‡ says our clear-minded Roman citizen—Apostle of the Gentiles—whose life and work is insufficiently appreciated by many, themselves Christians. To properly understand the mental attitude and state of the Brahmana who says "I am THAT" it would be very helpful to any one taught on Christian lines to make a study of VII. Romans in which St. Paul reasons out his illuminating conclusion, "Now therefore it is not *I* that sin but sin that dwelleth in me." As long as the sin notion attaches—and it is only a "notion" exaggerated in the "miserable sinners" phrase of the Anglican Church litany—the realization of "I am THAT" or of the cognate Pauline idea that "in Him we live and move and have our being" is very difficult if not impossible of attainment.

* "Voice of the Silence."

† Matt., XI., 15.

‡ Acts, XVII., 28.

Jesus attested His divinity by His teaching, as similarly does S'rî Krishna the Brahmana Avatâr attest His. And Krishna says: "Abandoning all dharmas (duties) come unto Me alone for shelter; sorrow not, I will liberate thee from all sin."* But it is only by self identification, knowledge of the oneness of all things, that we can so "abandon" and so "come" and be so "liberate" or, in the Pauline ideation, we must "consent to the law (of righteousness) that it is good" before we can see that "it is not I that sin," &c., &c. This is not word spinning and sophistry, but "the truth as it is in Christ Jesus."

And after we have realised that "it is not I that sin" we must still obtain deliverance "from the body of this death" concerning which St. Paul exclaims, "O! wretched man that I am, who shall deliver me." And this deliverance is alone to be obtained by knowledge and wisdom, in their turn again only to be attained by the practice of virtue which consists largely in abstentions. St. Paul answers his own query of "who shall deliver me," by positing Jesus Christ whom he clearly identifies with the law of Righteousness. This is very clear from the unique, striking, and significant Pauline phrase, "put on Christ," synonymous with being clothed with righteousness and cognate with the eloquent Apostle's beautiful illustration of the "whole armour of God," which includes the "breastplate of righteousness."

A consideration of these and many other identities (harmonies) in the Eastern religions and Christianity brings us to the conclusion of a common origin for them. And that makes the hypothesis seem at least possible to intelligent Christians that Jesus of Nazareth was a Teacher proceeding from a body of the illuminated followers of the Buddha in India. A very extraordinary claim, no doubt, to the view of your ordinary and orthodox Christian, but one that will stand a lot of critical examination and still remain unshaken—the firmer in fact.

Concerning the transcendent nature and strength of the attachment between Guru (spiritual teacher) and Sishya (pupil or learner) St. Peter forcibly and with passionate enthusiasm illustrates this in his reply to Jesus: "Lord, *to whom shall we go? Thou hast the words of eternal life.*"† Eternal life then is not a thing to get by baptism or by going to live in a particular country (Heaven) where the climate and means of sustenance are particularly good and sustaining. It (eternal life) relates to *words*—the words of the Teacher who so informs us that we are enabled to take hold of and *become* the Eternal life. St. John clearly postulates this identity of the "Word" with God who *is* the Eternal life. The "Word" of the Evangelist correlates the sacred word—the AUM of Hinduism. Herein is a striking and significant harmony for those who will think.

HARRY GORDON.

* Bhagavad Gita, XVIII., 66.

† John, VI., 68.

*THE UNITY OF RELIGIONS.**

BY the Unity of Religions I mean that all the world's great religions proceed from the same Divine Source, also that they have been brought to various races at various times by Divine Messengers who taught various aspects of the One great wisdom religion suitable to the times and the peoples to whom they were delivered, and that all of them serve the same purpose, teach the same lesson, and point to the same God. It is true that all of them, the latest not less than the more remote, have, with the lapse of time, been covered over and obscured either by the loss of important portions, or by accretions and commentaries of some of the adherents of the Divine Teacher having become incorporated with the original text. And it is also true that the earnest student may still find in any one of them, all that is essential to guide his footsteps to the doorway of initiation into that spiritual world which is our birth-right and inheritance here and now as well as our final destiny.

It is to be noted that all these Divine Messengers have pursued the same methods, have invariably taught by symbols and parables and that wherever the symbols and parables have been misunderstood and taken in their materialistic, literal sense, the result has been disastrous--spiritual growth has been stifled and blighted. St. Paul tells us that "the letter killeth; the spirit giveth life." And when the Divine Founder of Christianity asserted, "I am the way, the truth and the life, no man cometh unto the Father except by me," He was only re-proclaiming a universal truth, pertaining to that mighty spiritual Being in whose name He spoke. So again when He says, "Except ye eat the flesh of the Son of man and drink his blood ye have no life in you," He was only repeating in forcible phrase an old, old truth, a fundamental principle among the Hindu teachers, who strive for absorption into or union with God the Vach, or "Word"—the same identical "Word" or "Logos" which is so prominent an element in Grecian and Neo-platonic philosophy and which in the first chapter of the Gospel of St. John is applied to the Divine Founder of Christianity.

"In the beginning was the 'Word' and the 'Word' was with God, and the 'Word' was God. By Him all things were made and without Him was not anything made that was made." This is the same spiritual principle to which the Hindus and Buddhists look for absorption or union, and to which Jesus referred when he prayed:

* A Lecture delivered, April 16th, 1905, by Alexander W. Goodrich, before the Philadelphia Theosophical Society.

“That they all may be one; as thou Father art in me and I in thee, that they also may be one in us.”

To revert to the words of Jesus: It cannot have been his intention to found an exclusive religion and that these words should apply only to his immediate followers. He was conscious of His own Divine Nature—knew himself as Eternal—says of himself, “Before Abraham was, I am.”

There is nothing in his character that denotes exclusiveness, on the contrary He seems to have been most liberal and catholic and we can well believe that, following out His catholic spirit, his scriptures should proclaim that “Every man in every nation who feareth God and worketh righteousness is accepted of Him.”

And yet, how blindly throughout the centuries have His teachings been misunderstood and misinterpreted! How much blood has been shed, how many wars have been waged, how much sorrow and misery has been brought home to human hearts through this misunderstanding! What monstrous waste of energy and material resources have followed in consequence!

The average Christian of the present day feels horrified at the suggestion that there may have been other Divine Teachers besides Christ.

To entertain this idea would be to shatter the very foundation of their spiritual life. They have not yet reached the high plane where spiritual brotherhood becomes manifest. They do not yet know the lesson that their Divine Leader aimed to teach them—that all men are sons of one Father and that our Buddhist brethren, our Parsi brethren, our Brahman brethren and our Christian brethren, by different paths are all travelling in the same direction, seeking the same goal, absorption in or union with the source from which originally they came—that mighty Logos who is indeed the only begotten Son of the Father. How true are those words in St. John's gospel: “In Him was life and the life was the light of men. And the light shineth in the darkness; and the darkness comprehended it not.”

These various religions contact each other at many points; all alike teach the same ethics—the same foundation stone of purity, honesty, unselfishness, gentleness, truthfulness, forgiveness. “Forgive your enemies; bless them that curse you,” is the language of the Christian teacher.

“Overcome anger by not being angered; overcome evil by good; overcome falsehood by truth,” is the teaching of the “Udanavarga,” one of the Buddhist Scriptures, and from the Hindu Upanishads we have, “Against an angry man let him not in return show anger, let him bless when he is cursed.” And from the Bhagavad Gîtâ, an ancient Scripture, revered alike by the Brahman and the Buddhist, we have: “Freed from passion, fear and anger; thinking on Me, taking refuge in Me, purified in the fire of wisdom, many have entered into My Being.”

All these various religions as well as the Chaldean, Egyptian and Grecian mysteries in their earliest and purest forms; the Pythagorean, Platonic and Neo-platonic schools, are closely related and all alike when properly understood, serve the same end and purpose—the elevation and development of man's spiritual nature, and point to the infinite unfoldment that lies before him.

The Scriptures of all the religions are alike obscure and difficult to understand, showing a set purpose running through all of them—that only those who are willing to strive earnestly, shall find the pearl of truth which sometimes lies concealed below the surface. That which appears to the careless reader as only a foolish and sometimes a trivial or an inconsistent and impossible fable, covers a profound truth to those who have the intuition to penetrate it.

In this way, in the Vedic Scriptures, interesting points in cosmogony, the whole theory of evolution and many of the most recent discoveries of modern science, are now being recovered where they have lain undisturbed from the most remote periods of time.

In most of them will be found the idea of the triune nature of God and that man was made in His image, and contains within himself a germ of the divine nature which is capable of an infinite expansion, not only to the highest human attainment, but into a larger and higher life far beyond all human experience.

We have found then, the foundation principles of ethics universally identical,—identity of purpose and identity of methods in the various religious teachings that have been given in widely separated regions of the world, through long intervals of time, and those who are sufficiently interested to pursue the subject will find the arguments much elaborated and presented with great force and clearness, in the introduction to Mrs. Besant's "Ancient Wisdom" and also in her book on "Four Great Religions."

But over and above the similarities to be found in the scriptures Theosophy brings us the great argument of the Unity of the Universe itself and of all things contained therein. That no man no creature, no Being, can be isolated and considered separately from his environment, or the system to which he belongs, and be in any sense properly understood. That each man is what he is, because of his relations to those around him, to those who have gone before and to those who follow. That any thought or any action directed against any unit of this composite creature affects in a measure not only the whole of humanity but the distant worlds and stars and the myriads of intelligences that exist around and about us, either in space or upon the surface of other globes. That, like the human organism which is made up of many cells, each cell a separate life, endowed with a measure of consciousness of its own, and yet subordinate to the dominant intelligence, performing during its brief existence its own particular function, recognizing its own place in, and resisting attack upon the organism as a whole; so, we are units of consciousness incorpo-

rated in that greater organism which we call the Universe; and it behoves us above all things to discover our place in Nature and that work which we can best do for the advantage of the whole organism, and how we can conform our will to that of the Dominant Intelligence in order that we may become co-workers with Him in the uplifting of our fellowmen. For as each man sacrifices his own individual desires, lives more sincerely, more unselfishly, he not only approaches nearer to the ideal of the divine life himself but, inasmuch as that which effects one unit effects all; he also, in a measure, lifts the whole race with him. "For the the Son of man was lifted up that he might draw all men unto him."

No man who observes the processes of evolution in Nature, or, who studies the Sacrifice of the Logos that the Universe and all its parts might become manifest, with all the infinite degrees of progression that that implies, can fail to find the direction which he must take if he would become a co-worker in this field.

The Christian Scriptures give us a hint of this oneness of the Universe where we are told that "in Him we live and move and have our being,"—a phrase that becomes most illuminative when we remember that all the worlds, with all that they contain and all the space between, are permeated and palpitating with the Divine Life and that we can not escape from it if we would.

Science too is making rapid strides in this direction. In the introduction to "The Correlation and Conservation of Forces," Dr. Youmans writes: "The Star suns of the remotest galaxies dart their radiation across the Universe; and, although the distances are so profound that hundreds of centuries may have been required to traverse them, the impulses of force enter the eye, and, impressing an atomic change upon the nerve, give origin to the sense of sight. Star and nerve-tissue are parts of the same system; stellar and nervous forces are correlated." "Nay, more; sensation awakens thought and kindles emotion, so that this wondrous dynamic chain binds into living unity the realms of matter and mind through measureless amplitudes of space and time."

Of course it follows that the converse is also true and that processes of thought may and must have an appreciable effect to the farthest confines of the Universe.

Theosophy brings us no more pregnant truth than this of the oneness of the Universe and all that it contains; nor imposes upon us any greater responsibility than that of using what influence we happen to possess to bring about its practical realization in the hearts and lives of ourselves and of those with whom we come in contact; so much of peace and contentment, so much that makes for righteousness, so much that tends to the increase of the happiness and advancement of humanity grows out of it. Because if the Universe is one great living Organism of which all the component parts are progressing together, all dominated by one great intelli-

gence, it follows that each unit of consciousness, each individual, must have some special function to perform for the welfare of the whole ; and each will be a useful part, just in the measure that he discovers and performs that function.

This thought is, in itself, an uplifting influence, an inspiration to better effort, and no man who has once taken it into his consciousness, and tried to mould his life upon it, can ever afterwards find reason to give way to doubt, uncertainty or despair.

If it be taken for granted that God is loving, merciful and just, whose purpose is the gradual unfoldment of the higher nature of man, then it follows, that among the great hierarchy, in infinite gradations of those who have consciously entered his service—his angels, ministers, principalities and powers, who are entrusted with high responsibilities in the intricate administration of so vast a field of labor—would it not be strange if no provision were made for the perpetuation of religious teaching? But fortunately we have no reason to doubt that such provision is made.

We are told that a great Lodge or Brotherhood exists composed of those who have attained to the summit of human perfection, and so far beyond anything we can conceive of as mere human goodness, that relatively to us, they are divine beings. That this Brotherhood has existed from the very dawn of manifestation, its ranks being renewed from time to time, and that it is from among them that teachers have been sent into the world to lead and to instruct mankind in spiritual matters. Sometimes they work by inspiring a preacher or a teacher with high and noble thoughts, sometimes they incarnate directly and come among the people as teachers. Over and over again they come forth into the world whenever they see an opportunity of impressing spiritual truths upon the minds of men. And all through the millions of years during which man has existed on this earth, many such teachers appeared and accomplished their work long before historic times, of whom no record has come down to us. This is the source then whence have come all our religious instructions; each various form is only a fragment of the whole great truth adapted to the times and to the peoples for whom it was especially intended. From this source other messengers will in the future be sent with still other fragments of spiritual wisdom as man grows up to it and requires it.

This explanation accounts both for the difference and the similarities in the various forms of religion, and, although in the heart of the Hindu, devotion is poured forth to Vishnu or Krishna, in the heart of the Mahomedan to Allah, in the heart of the Christian to Christ, in the heart of the Fire-worshippers of Persia to Ahura Mazda, in each case the fragrance of their self-sacrificing love arises as sweet incense before the Lord of the Universe who remains eternally the same although called by a hundred names.

When the time shall come, as surely it will come, when many

individuals shall realize the deep import of the unity of human brotherhood, and we can march together shoulder to shoulder with the Hindu and the Buddhist up the steep path of spiritual progress, how rapidly shall the face of nature be changed, and selfishness and greed, the reproach of our present superficial civilization be wiped out.

ALEXANDER W. GOODRICH.

THE GOAL OF HUMAN ENDEAVOUR.

ONE of the most noticeable characteristics of human existence is its strenuous activity. There is a mighty endeavour running through it all. Everywhere it is in evidence. Everyone would seem to be striving after something—putting forth more or less energy in the endeavour to attain some end.

What is this thing which is so striven for? What is the object—the goal of this mighty endeavour? To the great majority the ultimate goal—their real object—has not yet come into view, and to find the immediate object one would have to ask each individual; for with each it will vary. Furthermore, with each individual there is almost continual modification of the end sought. You cannot depend upon it that the object aimed at to-day will be *quite* the same as that aimed at to-morrow, with any one individual. So that it would truly seem that man does not know what it is he really, fundamentally wants. He would seem to be trudging all the time to find out what it is. He aims at one thing after another. Sometimes he succeeds, and is woefully disappointed to find that his want extends beyond the end attained. Often before he succeeds his aim has modified out of all resemblance to what it was at the start. The one thing he is quite certain of, is the want in him. That is the main-spring of his endeavour. It is desire that keeps him perpetually on the move—continually seeking and striving; and it is chiefly by means of desire that civilization advances, although it is often stated that religion is responsible for that. Religion, however, tends to simplify life, by rendering man contented with little taking from him the incentive to action. Desire makes of life a thing more and more complex, for desire is insatiable. However much it gets it wants more. Desire is at the root of every great enterprise. It constructs our railways, and always more railways—into more and more seemingly inaccessible places—spreading gradually a perfect network of them over the earth. It fashions our ships—ever larger, more powerful, more luxurious: and so is it with every department of human affairs—continual modification—continual improvement—ceaseless activity—endless endeavour.

And all to what end? for it has all been done before. We are simply repeating an old story, told many times in the past; for we hear of ancient civilizations, which would seem to have far surpassed

anything we have as yet accomplished. Archæological research keeps bringing to light more and more evidence of this : and occult research which can look back far beyond any other method, tells of the magnificent civilization of the Atlanteans when, amongst other marvellous things, the conquest of the air was an accomplished fact, air-ships being used as a means of locomotion. And what has become of all these ancient civilizations, with their wonderful contrivances for the enriching and beautifying of physical life? Atlantis, with its beautiful City of the Golden Gates, lies at the bottom of the Atlantic Ocean, cut off in the very midst of its splendour. Others have suffered slow decay and death, losing themselves in barbarism once more. In the ages yet to come, *our* civilization will probably attain to even greater heights than any that have preceded it; but it too must have an end, and yet another fresh start be made—the old tracks gone over again—the same laborious building up of a new civilization.

The very persistence of the process—the repeated rounding of what would seem to be the self-same circle—surely points to some inexorable law dominating existence; and looked at superficially it would seem to be but a blind and senseless law, that so persistently builds up, only to break down. Few things, however, give up their meaning looked at superficially; and to find the meaning of this seemingly senseless process, we must try to find out something of its ultimate goal.

It is to reveal something of that to the Western world that Theosophy has been given to it; and from the study of its teachings we begin to perceive that underneath all the seeming aimless confusion of life, a mighty plan is being slowly but most surely worked out. We begin to understand that an Infinite wisdom—a Love “that slumbers not nor sleeps,” broods over this great plan—an Infinite Patience that works and waits through the ages, until existence shall be perfected in accordance with this perfect plan—an Omnipotent Power to whom our mightiest, most magnificent civilizations are of no moment whatever, *except* as they have been, in the making, a means of developing and drawing out the faculties—the energies—the qualities of Humanity. It is not the building up of a glorious civilization that is the object of existence, but our own evolution.

To the child in the Kindergarten, it may well seem a waste of his endeavour when the teacher bids him knead his plasticene models into a shapeless mass once more, destroying the shapes he has so laboriously moulded, and which are so perfect in his eyes: but the ‘Try again,’ is of much more importance in the teacher’s eyes than the finished models. The child’s object may, for the time, be to mould the clay; but the teacher’s object is to mould the child. And we are but children of a larger growth. “The hands that reach through darkness moulding men,” time after time destroy the fruits of our endeavours, setting us to try again and yet again, watching, and

guiding our efforts with unwearied patience and care. To those who are not acquainted with Theosophical ideas, this would seem, while providing for the evolution of the race, to ignore the individual; but, taking the idea of reincarnation, we find that *we* are the people who have been occupied, building up *all* those past civilizations, reincarnating many times in the course of each race. The race is evolving, but only as, and because its individual members are evolving. The development of the individuals is the important matter, and is never lost sight of in the efforts to advance the race. Each individual stands alone, and must work out his own deliverance—must reach the goal by his own individual efforts.

As before stated, it is to reveal something of that goal that these teachings termed Theosophy—the hitherto secret doctrine of every religion—have been given to the West; and happy indeed are they who will understand, and in some sense perceive that goal; for to even dimly understand what is God's will with regard to us, what it is He wills to make of us, or rather what He wills we shall make of ourselves, is to know at last what it is we want, is to know absolutely that the reaching of that goal is what we have been striving after, hungering for, through all the past—that that is truly the very essence of all our desiring—that nothing short of it could ever rest and content us. Happy indeed are they who can perceive this; for that perception draws them as by a magnet directly to the goal by the straightest possible path.

By the normal way which the great majority will keep to, the goal will not be reached for many millions of years; for it is a long, roundabout, easy way. A very gradual mounting up, by the easiest and therefore longest grade. The goal will most certainly be reached by all, without exception, however long they may take; and there is no condemnation whatsoever for those who choose the long and easy way, except that they condemn themselves to long ages of bondage, when by choosing the short path, they would gain their freedom in a few short lives.

Now the idea that we *are* in bondage, is one that is quite new to western minds. We wonder what is this liberation that is spoken of?—What are we in bondage to? If we are told that we are in bondage to desire, we rather incline to think that that is not what troubles us, but the difficulty in obtaining satisfaction for our desires. We think that existence entirely devoid of desires to be gratified would be a blank, a waste howling wilderness—void of all interest or hope. If we are told that this great liberation will release us from earthly existence, we are quite certain that that is the last thing we want to be liberated from. We cling to earthly existence with might and main. Give us what we desire here and we want no other heaven.

We are like the chained cave-dwellers of Plato's allegory, who, knowing nothing of the sunlit upper world, were dully content with

their dark, dreary dwelling-place, lit only by the smoky glare of fires. Having never known what free unfettered movement might be like, they did not think to chafe and fret at the chains which bound them to the rocks. And when one came amongst them telling of a glorious life of sunshine and fresh air, of running waters and fragrant flowers, of fresh green grass and shady trees—well, they did not know what these words might mean; nor did they feel any great inducement to set about trying to break their chains. Chains were in the natural order of things to them: why should they do such an unheard-of thing as to break them; besides it was useless to try—the thing could not be done.

We can see how foolish were such arguments in that case; but it is hard for us to understand that we are in precisely the same position with regard to a greater, wider life, as far beyond our present existence as is this life of ours beyond that described of these cave-dwellers. It is our true life, that greater, wider one, into which we shall enter when we have completed our education in this great training-school of physical existence. It is certain that we *are* being trained, whether we recognize the fact or not—that we *are* being moulded into shape—that by being continually compelled to put forth effort of one kind or another, we are growing; but so soon as the fact strikes us that training and development are the sole objects of our stay upon the physical plane, then the time has come when we will surely take ourselves in hand and apply ourselves with a will to the furthering of this process of development. In this case we *can* by taking thought add *many* cubits unto our stature—we can, indeed, by taking thought, grow swiftly to the full measure of the stature of Christ, which is the measure of our true manhood and maturity, attaining which we enter into that greater life, which is life indeed.

And first we must endeavour to see how, in *every* respect, this is a *desirable* thing to do; because desire, though a hard master, makes an admirable servant, like fire or electricity or any other force in Nature. Desire is one of the greatest of natural forces: bring it into subjection, and we shall be Lord over Nature and all its forces. Desire may be chains to bind us, it can also be wings to lift us to the freedom of illimitable space. Desire has *driven* us so far upon the way. It has compelled us to put forth effort for its gratification. Does it not sometimes occur to us how cruelly we labour to gratify desire? How many women will sit up half the night to finish some piece of finery to be worn next day at some festivity; and next day are too tired and sleepy to really enjoy themselves. How many men toil, morning, noon and night—not for daily bread—not for love of others, but simply that they may heap up wealth, which when acquired, they have lost all capacity for enjoying. Can we not, each one of us, give an instance of equally foolish subjection to desire, from our own personal experience? Surely it were an *eminently* desirable thing to be liberated from desire. Yet it has, by compelling us to put forth effort, driven us along the

path of progress. The efforts put forth, though under such compulsion, have gained us a certain measure of strength; now let us become perfect in strength by conquering our tyrant. Does the task seem impossible? Man has done it; and what man has done, man can do. And how? By simply saying, "I will," and meaning it. There is absolutely nothing in the Universe that can stand in the way of a truly resolute "I will." "Only resolve, and lo! the whole great Universe shall fortify thy soul;" because that resolve harmonizes our will with God's will, which practically makes us sharer of His Omnipotence.

Yet we must not think to be master all at once. We shall probably begin by failing utterly and completely. That is not of the slightest consequence, so long as that "I will" keeps resolute and does not falter. Though we fail a thousand times in our endeavour, there is no need to despair. The failures also have their use; for there is a strong tendency in our nature to grow proud of our successes; and to conquer and grow proud puts us in worse case than we were in at the start. There is no bondage like that of pride: there is nothing—no element of our nature, however base, that will so completely hedge us in and bar our onward progress as pride, self-satisfaction or a sense of our own superiority. There is truly nothing to feel superior about, however high we may rise—however great we may become; for, one and all, from highest to lowest, from the noblest to the most degraded, our natures are compounded of the self-same elements—the self-same possibilities are latent in each. The endless variation of individual differences amongst us are simply the result of some variation in the arrangement of these primary elements; just as all music, however grand or however trivial, in all its infinitude of variation, is compounded of the same few primary notes. The same differences are found all through nature—a difference in the arrangement of atoms and molecules, producing all the variation of forms. The sapphire and the ruby present a distinct difference in appearance, yet the difference is produced by a very slight variation in the compounding of the elements. Both were originally a shapeless lump of clay. Would the sapphire and the ruby be justified in despising the lump of clay or in feeling superior to it? Endow them with sufficient intelligence to understand, and one would expect them to realize that fundamentally there was no difference between them and the clay. Just so shall we, when we have quite got rid of this pernicious, one life and special creation theory, and replaced it by the true one of evolution by means of many lives, realize that the degraded man and the savage are fundamentally like ourselves—one with us. They may be in a stage corresponding to the clay, while we—well no one of us can boast of being the perfect crystal yet.

To all behind us on the path of evolution we are in the position of elder brothers. We are one great family, all growing up to take our place in the Father's home, to share His life and His work. And we to whom this knowledge has come, will surely no longer be con-

tent to be *driven* home, on the slow tide of evolution. We will surely arise, quit ourselves like men, and cleave out our own pathway, straight up the mountain side: no longer to fritter our energy on the little interests of earthly existence—to be bound by its little joys and distracted by its little pleasures, or fretted and irked by its limitations, its pains and miseries and petty, wearisome cares. Yet it is not freedom from earthly existence that is to be aimed at, although that, in comparison with the radiant life of the higher planes, is but a dull, dreary twilight—it is freedom from the bondage of it, from the hold it has upon us, from the *necessity* of returning to it. We must gain the freedom to come and go as we will—to be masters of our own destiny—not compelled to anything by anyone, least of all by any mere element of our own nature, as we all are, more or less, at present. It is these unruly elements that are the source of all our trouble, that bind us and compel us. To gain our freedom we must master our *self*. There is no other way. That self, like Sinbad's old man of the sea, rides upon our shoulders, rides us well-nigh to death many a time; and we have no conception what an intolerable burden it is we have been labouring under, until the first glorious sense of freedom dawns upon us with the first relaxation of its hold upon us. It is not easily induced to relax its hold, yet were the tearing asunder multiplied many times in its pain and difficulty, it were well worth the enduring.

It is no easy path, this that leads straight up the mountain side—the occult path as it is called—the path of liberation. Full of uttermost strain and storm are the few lives occupied in travelling it; for into those few lives are compressed the experience which would normally be spread over hundreds of lives. There are few *dull* moments in them, however; and notwithstanding the raging of the elements, the furious onslaughts of circumstance that come upon us, the grinding of our very hearts, as it would seem, between the millstones of fate, life grows more and more intensely, absorbingly, interesting. We become more and more certain that we have found the only path in life worth travelling—the only object and end in life worth striving after—that indeed we have found at last the clue to what we have been wanting all the time. Would we cling one moment to the joys and interests of earth could we realize that these are but a pale, lifeless, sometimes debased reflection of the joys and interests of that wider life, just as the most interesting plays of children are an imperfect imitation in miniature of the doings of their elders? The child with her doll faintly reflects the joy of the mother with her living, growing child: and in their play, the children long for the wider life of the grown-up state when their play will become the reality. We need have no fear of leaving any joy behind—of losing anything. Nothing that is worth having is ever to all Eternity lost. All joy, all interests, all beauty, and surely the very essence of laughter and merriment are contained in that wider life of reality towards which we

are *all* travelling, whether slowly or swiftly ; and that life of reality is the goal of all human endeavour.

AGNES E. DAVIDSON.

THOUGHTS FOR THE YEAR.*

INTRODUCTION.

HINDUISM is based on the Vedas. The Vedas are four in number, Rig, Yajur, Sama and Atharvana. The Vedas have two parts, the first part, the Purva Bhaga, the Karmakanda, and the second part, the Uttara Bhaga ; the Jñānakanda consisting of the Upanishads, the chief of which is the Mandukya, which treats of the Pranava or the syllable AUM, the best symbol of Brahman, the One Existence. The first part is systematized in the Purva Mimamsa and the second in the Uttara Mimamsa. The Uttara Mimamsa which deals with the philosophy of Hinduism is called the Vedānta and is in the form of Sutras or aphorisms. The Bhagavad Gîtâ is an epitome of the Vedas, both the Karma and the Jñānakandas. The Upanishads, the Vedānta Sutras and the Bhagavad Gîtâ are called the Prasthana Traya or the Tripod of Vedānta.

The Religion of the Bhagavad Gîtâ as taught by Srî Krishna to Arjuna is briefly this :—Though unborn, the imperishable Self and also the Lord of all beings, brooding over Nature, which is Mine own, yet I am born through My own Power (IV, 6). By Me all this world is pervaded in My unmanifested aspect ; all beings have root in Me, I am not rooted in them (IX, 4). Nor have beings root in Me ; behold my sovereign Yoga ; the support of beings, yet not rooted in beings, My Self, their efficient cause (IX, 5). As the mighty air, everywhere moving is rooted in the ether, so all beings rest rooted in Me—thus know thou (IX, 6). The natures that are harmonious, active, slothful, these know as from Me, not I in them, but they in Me (VII, 12). All this world, deluded by these natures, made by the three qualities, knoweth not Me, above these, imperishable (VII, 13). This divine illusion of Mine caused by the qualities, is hard to pierce ; they who come to Me, they cross over this illusion (VII, 14). Earth, water, fire, air, ether, mind, and reason also and egoism—these are the eightfold division of My nature (VII, 4). This, the inferior ; know My other nature, the higher, the life-element, O mighty-armed, by which the Universe is upheld (VII, 5).

This body, O son of Kunti, is called the field ; that which knoweth it is called the knower of the field, by the sages (XIII, 1). Understand Me as the knower of the field in all fields, O Bharata. Wisdom as to the field and the knower of the field, that in My opinion is wisdom (XIII, 2). A portion of Mine own self, transformed in the world of life into an immortal spirit, draweth round itself the senses, of which the mind is the sixth, veiled in matter (XV, 7). When

* Compiled by N. K. Ramasami Aiyar, B.A., B.L.

the Lord of the senses acquireth a body and when he abandoneth it, He seizeth these (the senses and the mind) and goeth with them, as the wind takes fragrances from their retreats (XV, 8). Enshrined in the ear, the eye, the touch, the taste and the smell and in the mind also, He enjoyeth the objects of the senses (XV, 9). Know this (the higher nature) to be the womb of all beings. I am the source of the forthgoing of the whole Universe and likewise the place of its dissolving (VII, 6). My womb is my Mâyâshakti; in that I place the germ; thence cometh the birth of all beings, O Bharata (XIV, 3). In whatsoever wombs mortals are produced, O Kaunteya, the Mâyâshakti is their womb, I their generating father (XIV, 4). All beings, O Kaunteya, enter My lower nature, at the end of a world-age; at the beginning of a world-age again I emanate them (IX, 7). Hidden in Nature, which is Mine own, I emanate again and again all this multiplicity of beings, helpless, by the force of Nature (IX, 8). Under me as supervisor, Nature sends forth the moving and unmoving; because of this, O Kaunteya, the Universe revolves (IX, 10). There is naught whatsoever higher than I, O Dhananjaya; all this is threaded on Me, as rows of pearls on a string (VII, 7).

○ There are two energies in this world, the destructible and the indestructible; the destructible is all beings; the unchanging is called the indestructible (XV, 16). The highest energy is verily another, declared as the Supreme Self; He who, pervading all, sustaineth the three worlds, the indestructible Lord (XV, 17). Since I excel the destructible, and am more excellent also than the indestructible, in the world and in the Veda, I am proclaimed the Supreme Spirit (XV, 18). I will declare that which ought to be known, that which being known, immortality is enjoyed—the beginningless, Supreme Eternal, called neither Being nor non-Being (XIII, 12). Everywhere That hath hands and feet, everywhere eyes, heads and mouths; all-hearing, He dwelleth in the world, enveloping all (XIII, 13). Shining with all sense-faculties, without any senses; unattached, supporting everything; and free from qualities, enjoying qualities (XIII, 14). Without and within all beings, immovable and also movable, by reason of his subtlety imperceptible, at hand and far away is That (XIII, 15). Not divided amid beings and yet seated distributively. That is to be known as the supporter of beings; He devours and He generates (XIII, 16). That, the light of all lights, is said to be beyond darkness; wisdom, the object of wisdom, by wisdom to be reached, seated in the hearts of all (XIII, 17).

Know thou that matter and spirit are both without beginning; and know thou also that modifications and qualities are all matter-born (XIII, 19). Matter is called the cause of the generation of causes and effects. Spirit is called the cause of the enjoyment of pleasure and pain (XIII, 20). Spirit seated in matter, useth the qualities born of matter; attachment to the qualities is the cause of births in good and evil wombs (XIII, 21). Supervisor and permitter, supporter, enjoy-

er, the great Lord and also the Supreme Self, thus is styled in this body the Supreme Spirit (XIII, 22). He who thus knoweth spirit and matter with its qualities, in whatsoever condition he may be, he shall not be born again (XIII, 23).

Some by meditation behold the Self in the self by the Self, others by the Sankhya Yoga and others by the Yoga of action (XIII, 24). Others also, ignorant of this, having heard of it from others, worship, and these cross also beyond death, adhering to what they had heard (XIII, 25). Whatsoever creature is born, immobile or mobile, know thou, O best of the Bharatas, that it is from the union between the field and the knower of the field (XIII, 26). Seated equally in all beings, the supreme Lord, unperishing within the perishing, he who thus seeth, seeth the seed (XIII, 27). Seeing indeed everywhere the same Lord equally dwelling, he doth not destroy the Self by the self and thus treads the highest path (XIII, 28). He who seeth that matter verily performeth all actions and that the Self is actionless, he seeth (XIII, 29). When he perceiveth the diversified existence of beings as rooted in One and spreading forth from it, then he reacheth the Eternal (XIII, 30). Being beginningless and without qualities, the imperishable Supreme Self, though seated in the body, O Kaunteya, worketh not nor is affected (XIII, 31). As the Omnipresent ether is not affected by reason of its subtlety, so, seated everywhere in the body, the Self is not affected (XIII, 32). As the one sun illumineth the whole earth, so the Lord of the Field illumineth the whole field, O Bharata (XIII, 33). They who by the eye of wisdom, perceive this difference between the field and the Knower of the Field and the liberation of beings from matter, they go to the Supreme (XIII, 34). Rishis, their sins destroyed, their duality removed, their selves controlled, intent upon the welfare of all beings, obtain the Peace of the Eternal (V, 25). AUM, the one-syllabled Eternal, reciting, thinking upon Me, he who goeth forth, abandoning the body, he goeth on the highest path (VIII, 13). AUM Tat Sat, this has been considered to be the threefold designation of the Eternal. By that were ordained of old, Brahman, Vedas and sacrifices (XVII, 23). Abandoning all duties,* come unto Me alone for shelter; sorrow not, I will liberate thee from all sins (XVIII, 66).

That the Religion of the Bhagavad Gîtâ is the Religion of Science will be clear from the following considerations. All the phenomena of the Universe are ultimately resolvable into the two great factors of matter or not-self, and energy or mind or Self. Matter and energy are inseparable. There is no matter in which some energy is not working and no energy which is able to work except in some form of matter. Matter and energy are indestructible. They are ever changing their form, yet themselves never destroyed. All

* This is a bald statement and needs qualification. The idea which is intended to be conveyed is, that man should not *rely upon works* (duties) for salvation, but seek union with the Lord.—ED. NOTE.

forms of matter are but the different conditions of one and the same primal substance; and all forms of energy, including thought, are but the different conditions of one and the same energy. Matter and energy are indistinguishable ultimately. When matter is disintegrated into its final or corpuscular condition, it is impossible to distinguish any difference between the corpuscles and electricity, which is a mode of energy. It is impossible to conceive the phenomena of the Universe which are resolvable ultimately into spirit and matter, without a Reality unifying them, which Reality must be absolute and secondless. We cannot conceive that our knowledge is a knowledge of appearances only, without at the same time conceiving a Reality of which they are appearances, for appearances without a Reality are unthinkable. And this Reality must be Absolute and secondless, for the final cause must be One, especially when the multi-form phenomena have been resolved into the inseparable and finally indistinguishable spirit and matter. There is then but one absolute Reality which is the unity of spirit and matter, whose manifestation is the Universe. The supposition of more than one Absolute is self-contradictory. Unity of existence is the philosophy of science which must be the basis of the Religion of Science. Religion infers the existence of a spiritual world and of a human personality surviving bodily death, from certain ascertained occult phenomena—phenomena which imply a communication between the living among themselves and between them and the dead, of thoughts and images from mind to mind by some agency, not that of the recognized organs of sense. The human personality must evolve, like every thing else, by segregation and the consequent attraction towards the manifest side of existence, until a state of equilibrium is reached, or separation is complete, after which involution must go on by the process of aggregation, until it merges finally in the one absolute Reality. Hindu Monism which is adopted by Theosophy, that claims to be common to all the religions of the world, reconciles Religion and Science by holding that there is but one absolute Reality; that the Universe, both visible and invisible (which is but the subtle form of the visible) is one with the Absolute; that the human personality is essentially one with the absolute Reality, unifying spirit and matter and underlying the Universe; that the individual soul is born again and again as long as it thinks itself to be separate from the Absolute and is consequently attracted towards the manifest side of existence, and that the realization of the unity of existence is the means of salvation or union with the Absolute. According to Hindu Monism, there is but one absolute Reality and the Universe is one with it, because therefrom it is born, therewith it is merged, thereby it is maintained.

The question, why is there any Universe? why should the Perfect become the Imperfect, God become the Universe, the brute, the man? is unanswerable, for it is founded on false premises. The Perfect is the all, the totality, the sum of Being. Within its infinity is every-

thing contained, every potentiality, as well as actuality of existence. All that has been, is, will be, can be, ever is in that Fulness, the Eternal. This Perfect never becomes the imperfect. It becomes nothing. It is all Spirit and Matter, Strength and Weakness, Knowledge and Ignorance, Peace and Strife, Bliss and Pain, Power and Impotence. The innumerable opposites of manifestation merge into each other and vanish in non-manifestation. The One includes manifestation and non-manifestation, the diastole and systole of the heart, which is Being. The one no more requires explanation than the other, the one cannot be without the other. The puzzle arises because men assert separately one of the inseparable pairs of opposites—Spirit, Strength, Knowledge, Peace, Bliss, Power and then ask why should these become their opposites. They do not know that no attribute exists without its opposite. A *pair* only can manifest. Every front has a back. Spirit and Matter arise together. It is not that spirit exists and then miraculously produces matter to limit and blind itself, but that Spirit and Matter arise in the Eternal as a mode of its Being, a form of self-expression of the One. All that we see around us comes forth from that fulness and is as the shadow of that substance.

Matter has three attributes, *viz.*, Rhythm, Motion and Inertia. These three qualities of Matter are its very materiality—that which causes it to be matter. When these are in equilibrium, there is sleep, inactivity. Every particle of matter has Resistance, Motion and Rhythm. When the equilibrium of the three is disturbed by the breath of the Universal Self, these three qualities at once manifest: Inertia or Resistance, Motion—throwing every particle of the resistant mass into active movement, thus producing Chaos; and Rhythm, by means of which each particle becomes a vibrating, *i.e.*, a regularly moving particle, capable of entering into relations with the surrounding particles. All the qualities found in matter arise from the interaction of these three qualities, their endless permutations and combinations producing the endless variety of attributes found in the Universe. The predominance of Inertia in a body made up of countless particles, gives rigidity, immovability, such as is seen in stones and other things that do not move of themselves. The predominance of motion in a body gives unregulated hasty movements, restlessness, excess of activity. The predominance of Rhythm gives harmony, controlled rhythmical movements, order, beauty. But in the most immovable stone the minute particles are in a state of unceasing vibration from the presence of Motion and Rhythm. In the most restless animal, there is stability of material and vibration of particles and in the most harmonious and controlled man there is stability of material and movement.

There are three worlds comprising the Universe, and three bodies belonging to them called gross, subtle and causal, made up of the gross elements, the subtle elements and primal matter,

and corresponding to waking, dream, and deep-sleep consciousness respectively. The causal and subtle worlds are invisible and together with the gross, form one continuous field of an evolutionary process, interpenetrating each other and not lying one above the other; each latter one being a finer condition of the former. These three worlds and bodies are symbolized by A, U, and M, respectively. The order of the evolutionary process in the physical world is Minerals, Plants, Animals and Men. In the unconscious earth, stones, &c., the spirit has not yet attained to the form of the individual Self. The unmoving selves, namely, the herbs and trees, and also the moving selves are stages of manifestation in a higher degree. At the beginning of the day of manifestation, the many stream forth from the One Existence and when the day is over and the night comes, then all these separated existences again dissolve into It. Over and over again this occurs, for Universes succeed Universes in endless succession. The individual-self-atom, a reflection of the Universal-Self-not-self, passes through the diversified existences of the mineral kingdom and of the plant and of the animal realms before coming into the human kingdom.

The bodies in which the individual Self dwells are related to the different worlds. By his bodies, the Self comes into contact with these worlds and is able to gain experience from them and to act in them. The bodies are only brought into existence to serve the purposes of the individual Self, moved by desire to taste these worlds. The soul or the individual Self is a conscious being and that consciousness seeking external experiences, fashions senses and sense-organs for contact with the outer worlds, and a mind, of nature more akin to itself, as a bridge between the outer and the inner. The different worlds mark the stages of evolution of the consciousness of the Soul. As his powers unfold, he becomes conscious of these worlds and becomes able to feel, think and act in bodies made out of matter, corresponding to them.

Each world as a state, represents a form of the consciousness of the Universal Self, and as a place, represents a modification of matter expressing that state of consciousness. As the Soul is of the nature of the Universal Self, he is capable of realizing these states of consciousness and of thus being in touch with the respective worlds or modifications of matter which correspond to them. The Soul uses as bodies the physical or gross body, the subtle body and the causal body. The Universal Self has also three similar bodies. What is collective in the Universal Self is distributive in the Individual Self. As every man uses the three bodies as the organs of three different forms of consciousness, the Universal Self also uses three bodies as the organs of the corresponding three different forms of universal consciousness.

When a term of earth-life is over, *i.e.*, when the time of physical death comes, the individual Soul withdraws from the

gross body and passes into the subtle world in his subtle and causal bodies. The subtle body, separating itself from the gross body, leaves the latter inert and helpless. The gross elements are scattered and go back to the general store; and the man enters, in his subtle and causal bodies, the subtle world, where he mentally suffers the results of his evil deeds. After this purification, he enjoys mentally the results of his good deeds. He then throws away his subtle body and in his causal body goes into the causal world. From this world he returns to the subtle world, where he takes on the subtle body, the causal body being retained throughout the transmigratory Cycle, and even till final liberation. After taking the subtle body, the gross body of the physical world is formed, and so re-birth is gained. He who has no attraction to the subtle or the physical world, does not return to the Earth, but stays in the causal world. Here, transcending the idea of separateness, and realizing the unity of existence, he merges into the Universal Self and then knows himself as the Absolute. A man may, even during his life-time here, free himself from all attractions and thus rise into the higher region of the causal world; and far more, he may reach the knowledge which leads him completely, by which he may transcend entirely the idea of separateness and merge into the Universal Self, by realizing the unity of existence and know himself as the Absolute. Man thus carries to the invisible worlds the results of the earth-life to be enjoyed and suffered as fruits. Having arrived at the end of the fruit of that work—of whatsoever he here does—this one returns again from those worlds to this world of action. This round of births and deaths is not everlasting for man. Man wanders about in the Universe so long as he thinks of himself as different from the Absolute and is therefore attracted towards separate existence; knowing himself to be one with it, and therefore not thus attracted, he loves all as himself, acts for them as for himself, and thus realizes that he is and also becomes the Absolute. Such is the teaching of Hinduism—the Religion of Science.

The following work contains the twelve Mantras of the Mandukyopanishad arranged under the different months of the year and one sloka from the Bhagavad Gitâ for each day of the year, according to the following arrangement of the several Yogas or means of liberation, treated of in the different Chapters:—I. The two-fold Path—Sankhya Marga and Yoga Marga, or self-knowledge and action (Ch. 2). II. The first Path (preliminary to Sankhya or Jñâna Marga) Yoga or Karma Marga (Ch. 3). III. The second Path—Sankhya or Jñâna Marga (Ch. 4). IV. Amplification of the second Path—(a) Raja Vidya Raja Guhya or Supreme Wisdom and Supreme Secret (Ch. 9). (b) Kshetra and Kshetrajna or Matter and Spirit (Ch. 13). (c) Purushottama or the Supreme Spirit (Ch. 15). V. Proximate means to the second Path—(A) First stage, Sannyasa Yoga or Yoga of Renunciation

(Ch. 5). (B) Second stage (a) Guna Traya Vibhaga (Ch. 14). (b) Daiva Surasampadibhaga (Ch. 16); (c) Sraddha Traya Vibhaga (Ch. 17). (C) Third stage—(a) Dhyana Yoga or the Yoga of Meditation (Ch. 6); (b) Vijnana Yoga or the Yoga of Wisdom (Ch. 7); (c) Taraka Brahma Yoga or the Contemplation of Pranava as Brahman (Ch. 8). VI. The Connecting Link—Bhakti Yoga or the Yoga of Devotion (common to Sankhya Marga and Yoga Marga) (Ch. 12). VII. Conclusion—Moksha Yoga or the Yoga of Liberation (Ch. 18).

JANUARY.

MANDUKYOPANISHAD.

ओमित्येतदक्षरमिदं सर्वं तस्योपव्याख्यानं भूतं भव्यं भविष्यदिति
सर्वमोङ्कार एव । यच्चान्यत्तृकालातीतं तदप्योङ्कार एव ॥

AUM—this syllable is all that is. Its explanation—what was, what is and what will be, all is verily Aumkara. Everything else which is not subject to the threefold time, is also verily Aumkara.

Notes.

The word Aum is used as a name. The name of a thing or person denotes the thing or person. Name is a more comprehensive symbol than a picture. AUM denotes the all-pervading Divine Essence (Brahman) of which it is a name. The Universal spirit denoted by AUM is this All. All that exists in the Universe is the Universal Spirit denoted by AUM. The manifest which is subject to time and the Unmanifest, which is beyond it, is verily the entity named as Aumkara.

JANUARY.

BHAGAVAD GITA.

The aim of the Bhagavad Gitâ is the Supreme Bliss, a complete cessation of Samsara or transmigratory life as well as its cause. This accrues from that Religion which consists in a steady devotion to the knowledge of the Self preceded by the renunciation of all works. The religion of works which is a means of attaining worldly prosperity, is also enjoined on all people. Though it is a means of attaining to the condition of the Devas and the like, still when practised in complete devotion to the Lord without regard to the immediate results, it conduces to the purity of the mind. The man whose mind is pure is competent to tread the path of knowledge and to him comes knowledge and thus (indirectly) the Religion of works forms also a means to Salvation. The Gitâ S'âstra specially expounds this two-fold Religion, whose aim is the Supreme Bliss. It also expounds the nature of the Supreme Being and Reality, the Para Brahma, which forms the subject of the Discourse,

I. THE TWO-FOLD PATH,
SANKHYA MARGA-YOGA MARGA
OR
SELF-KNOWLEDGE AND ACTION.

कार्पण्यदोषोऽपहतस्वभावः पृच्छामित्वां धर्मसम्बुद्धचेताः ।
यच्छे यस्यान्निश्चितं ब्रूहि तन्मेशिष्यन्तेहं शाधिमांतांप्रपन्नम् ॥

My heart is weighed down with the vice of faintness, my mind is confused as to duty. I ask Thee which may be the better—that tell me decisively. I am Thy disciple, suppliant to Thee ; teach me (II, 7).

Notes.

Arjuna's Vishada or despondency shows whence arises that evil of grief and delusion in sentient creatures which is the cause of their Samsara. Thus Arjuna displayed grief and delusion caused by his attachment for and his sense of separation from dominion, from the elders, sons, friends, well-wishers, kinsmen, near and remote relations, all owing to his notion that "I am theirs and they are mine." Grief and delusion are thus the cause of Samsara. And seeing that their cessation could not be brought about except by means of the knowledge of the Self preceded by the renunciation of all works, S'ri Krishna wished to teach that knowledge for the benefit of the whole world through Arjuna. Finding no means other than *Âtmajñâna*, or Self-knowledge for the deliverance of Arjuna who was confounded as to his duty and was deeply plunged in the mighty ocean of grief, Lord Vasudeva wished to help him out of it and introduced him to *Âtmajñâna* in the following words.

N. K. RAMASAMI AYYA.

(To be continued.)

THE BÛI CEREMONY OF THE PARSEES.

Meaning of the
word Bui.

The word "bûi" is the Persian form of the Avesta word "baodha." It is "bûi" in Pahlavi. Ordinarily, the word means "odour" or "smell."

In the Parsî ceremonial phraseology, it means perfume, or good odour. Fire plays a prominent part in all Zoroastrian rituals. No ritual can be complete without the presence of fire. So, sandalwood, frankincense and such other articles of fuel that emit good odour on burning, are necessary requisites in all ceremonies.

In the temples where the sacred fire is kept perpetually burning, the feeding of the fire is an important ceremony. It is called "bûi dâdan" in Persian, and "bûi devi," (*i.e.*, to give the perfume) in Gujarâti.

**The three grades
of the sacred
fire.**

The ceremony varies a little according to the different grades of the Fire-temples. There are three grades of Fire-temples :

1. The Âtash Beharâm (in Pahlavi, Verehrâm or Vahrâm ; Avestâ Verêthragna), *i.e.*, the fire of Victory (Victory over evil influences or powers).
2. The Âtash Âdarân, *i.e.*, the fire of fires.
3. The Âtash Dâd-gâh, *i.e.*, the fire (ceremoniously established) in a proper place. Dâd-gâh is the Dâitya-gâtû of the Vendidâd (Chapter VIII.)

**Grades of the
officiating
priests.**

In the first two grades of fire temples, it is the priest alone who can go before the fire and feed it. In the case of the third grade of temples, in the absence of a priest, even a layman can feed it. In the case of the Âtash Beharâm, the fire can be fed only by a priest who has become a Marattab and who is observing all the ceremonies required to be observed by one with a Barêshnum. In the case of the Âtash Âdarân, it can be fed by any priest, even when he is not observing the Barêshnum.

In the case of the Âtash Beharâm, the officiating priest must also have performed the ceremony of Khôb before going to the sacred fire to feed it. The Khôb ceremony consists of the performance of the Yaçna ceremony. Having once performed that ceremony, its qualifying influence lasts for four days. After the fourth day, it must be performed again. A bath during the interval, or a wet dream in sleep, which necessitates a bath among the Parsis, or the partaking of the food without the regular recital of the Bâj, *i.e.*, the prayer for grace, or the coming into contact with a non-Zoroastrian, breaks the influence of the Khôb, which in such cases must be performed again.

The ceremony of the consecration of the fires of these three different grades also varies.

**The five periods
for the perfor-
mance of the
ceremony.**

The Bûi ceremony is performed five times every day. It is performed at the commencement of each of the five Gâhs or periods of the day, which correspond, to a certain extent, with the canonical hours of the Christians. These periods are as follow :—

1. Hâvan. It begins from early morning when the stars cease to appear, and lasts up to 12 o'clock when the sun comes overhead. Literally it means the time when the ceremony of pounding the Haoma is performed.
2. Rapithavin. It runs from 12 o'clock noon to 3 P.M. Literally it means the pith (pithwa) or the middle part of the day (ayarê).

3. Uziran. It runs from 3 P.M. to the time when the stars begin to appear. Literally, it means the time of the advancement of the sun.
4. Aiwîruthrem. It runs from nightfall to midnight.
5. Ushahin. It runs from midnight to dawn when the stars cease to appear.

The ceremony of Bûi in the case of these three grades of Fire-temples varies.

Difference in the way of feeding the fire, according to its grades.

In the case of the second and third grades of Fire-temples (the Âtash Âdarân and the Âtash dâdgâh), the fire can be fed with one piece of sandalwood, but in the case of the Âtash Beharâm, the fire must be fed with a Mâchi * of sandalwood.

In this case, six pieces of sandalwood are placed in the sacred fire. The Âtash Beharâm is spoken of as Âtash Beharâm Pâdshâh, *i.e.*, the king.† Being the highest grade of sacred fire it is compared to a king. So the sandalwood with which the sacred fire is fed, is placed on it in the form of a Mâchi or a stool-like throne. The six pieces are arranged on the fire in pairs of two pieces placed one over the other.

Difference in the number of the recitals of the Âtash Nyayish, according to the grades of the fire.

The next point, in which the ceremony of the Bûi varies in the case of these different grades of Fire-temples, is this: In the case of the second and the third, the Âtash Nyâyish (the prayer in honour of the angel presiding over fire) is recited only once, but in the case of the Âtash Beharâm it is recited several times. In the first period of the day (the Hâvan) it is recited 11 times; in the second (the Rapithavin), 9 times; in the third, 7; in the fourth, 7; in the fifth, 6 times.

Again, in the case of the second and third grades of sacred fire the Bûi ceremony is very simple. The priest performs the Kûstipâdyâb (*i.e.*, performs ablutions and unties and puts on the *Kusti* again with the recital of a prayer) and then goes into the sacred chamber, places one or more pieces of sandalwood over the fire and recites the Âtash Nyâyish; but in the case of Âtash Beharâm, the ritual is a little long in other respects. I will describe it here:—

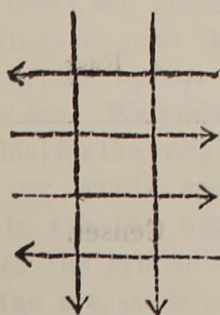
The Bui ceremony in an Âtash Beharam.

A priest, who has performed the Khôb ceremony, on the commencement of the new Gâh, *i.e.*, the period of the day, performs the *Kusti pâdyâb* and then recites his *Farziât*, *i.e.*, the necessary prayers, which are the *Srôsh-bâj*, the *Gâh* according to the time of the day, and the *Khurshid* and *Meher Nyâyishes*. He then goes into the sacred chamber, places some frankincense over the sacred fire, and then the *Mâchi*, *i.e.*, the six pieces of sandalwood as said

* *Mâchi* literally means a small stool.

† *Vide* my contribution in the *Zend Avesta* of Darmesteter, I., Introduction, LXI.

above. If sandalwood is not obtainable, six pieces of any other kind of clean good fuel can do. The six pieces are placed over the fire from three different positions, thus:—



At first, the priest, standing before the censer, faces the east and places two pieces of sandalwood over the fire at a short distance from each other. Then he turns to the south and places two more pieces over the first two. Then he turns toward the west and places two more pieces over the four.* He then washes with pure water,† the stone slab on which the censer of the sacred fire stands.‡ This ceremony of washing the pedestal or the stone slab (khân) on which the sacred fire stands, is alluded to in the 9th chapter of the Yacna.§ The priest then places on the fire a little sandalwood and frankincense three times, speaking the words Humata, Hukhta, and Hvarshta, *i.e.*, good words, good thoughts and good deeds. Then he goes round the censer with the ladle in his hand and standing in eight ¶ different positions (*viz.*, the four sides and the four corners), and then going back to his original position on the West of the censer and facing the East, recites, in these nine positions, different words of a short formula of prayer.

* In all the ceremonies of the Parsees, the North side is, as a rule, generally avoided. *Vide* my "Funeral ceremonies of the Parsees," p. 6, note 8.

† For these purification ceremonies, the water itself is, as it were, purified. Two water-pots full to the brim with well-water are taken into the chamber. The water from the one is poured into the other, which itself is full to the brim until the water overflows, and while thus overflowing cleans and purifies also the sides of the vessel. This is done three times with the recital of the words Khshnaôthra Ahûrahê Mazdâô and of the Ashem-Vohu prayer. The water of the other pot is similarly purified.

‡ The slab of stone is considered as the throne, as it were, of the sacred fire, and the metallic tray hanging from the dome high above the fire is spoken of as the Tâj or crown. The stone slab is ordinarily spoken of by the priests as Khuân or Khân. Prof. Darmesteter, by some mistake (*Le Zend Avesta* I., Introduction LXI.), calls the metallic tray, standing on a metallic stool on the left side of the censer, the Khân, but in the ordinary parlance of the priesthood, that tray is called Khâncê, while the stone slab is called Khân.

§ Yacna, Ha IX., I.

¶ In the performance of the ÂFRINGÂN ceremony also, the Âtravakhshi, *i.e.*, the person sitting before the fire, at the recital of Yathâ-ahu-vairyô and Ashem-Vôhu, points with his ladle in the tray, the eight different directions. From an Anthropological point of view, this custom has some similarity with the sides and corners pointed out by the Hindu Svastikâ and the Christian Cross.

A chart of the different positions.

The following chart points out the different positions in which the priest stands whilst reciting the various parts of the prayer-formula.

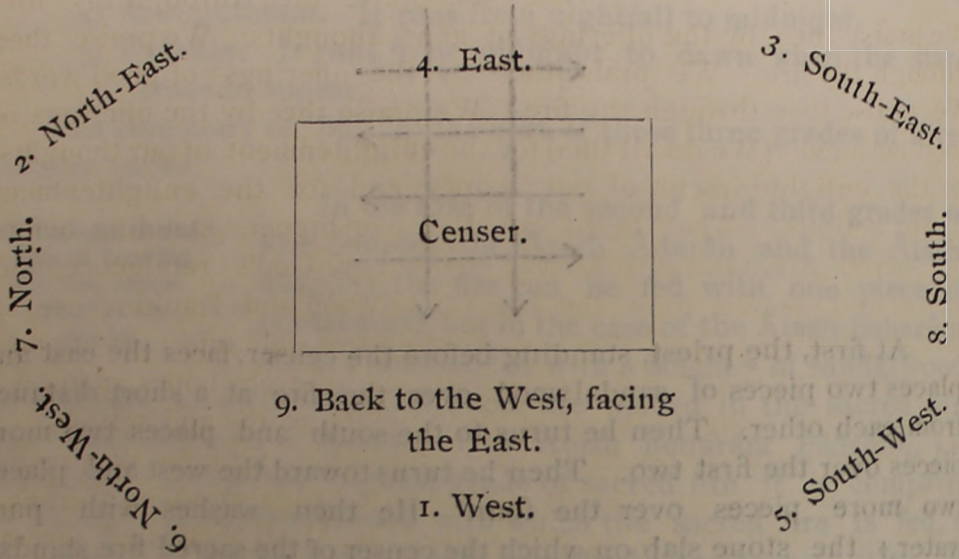


Table of the formula recited.

The following table gives the different words of the text, recited in the different positions before the censer, the references to the Avesta text, and their meanings.

Directions.	Words of the Avesta text recited.	Reference to the texts.	Translation of the words.
1. West.	...Âthwâ âthro gârayêmî.	The first two words from Yacna LI, 9.	I praise (thee, O God!) through thy fire.
2. North-East.	...Vanghêush mananghō zaôthrâbyô yazamaîdê.	Yacna LXVIII, 3.	We praise, through the offerings of good thoughts.
3. South-East.	Âthwâ âthro gârayêmî.	<i>Vide I.</i>	... <i>Vide II.</i>
4. East.	.. Vanghêush ukhdhahê zaôthrâbyô yazamaîdê.	Yacna LXVIII, 3.	We praise, through the offerings of good words.
5. South-West.	Âthwa âthro gârayêmî.	<i>Vide I.</i>	<i>Vide II.</i>
6. North-West.	Vanghêush shkyaôthnahê zaôthrâbyô yazamaîdê.	Yacna LXVIII, 3.	We praise, through the offerings of good actions.
7. North.	... Sûkâî manangha.	Yacna LXVIII, 4.	For the enlightenment of (our) thoughts.
8. South.	... Sûkâi vachangha.	<i>Ibid.</i>	...For the enlightenment of (our) words.
9. Coming back to the original place on the West of the censer and facing the East,	Sûkâi Shyaôthna.	<i>Ibid.</i>	...For the enlightenment of (our) actions.

The meaning of the formula.

The meaning of the above formula on the whole is as follows :—

“O God! We praise thee through thy fire. We praise thee by the offerings of good thoughts. We praise thee through thy fire. We praise thee by the offerings of good words. We praise thee through thy fire. We praise thee by the offerings of good actions. (We do all this) for the enlightenment of our thoughts, for the enlightenment of our words and for the enlightenment of our actions.” That is to say, the worshipper, standing before the sacred fire, taking it as the symbol of God's refulgence and purity, and placing over the fire, sandalwood and frankincense as visible offerings, offers the real, though invisible offerings of good thoughts, good words and good actions, and thereby hopes and prays for the further enlightenment of his thoughts, words and actions.

Having recited the above short but pithy formula of prayer, the priest places again over the fire a little sandalwood and frankincense, and then recites, as said above, the Âtash Nyâyish * several times according to the Gâh or period of the day. While reciting the first Nyâyish for the first time, the priest goes on placing bits of sandalwood and frankincense (aësma bûi) at the intervals of a few words.

Again, during the recital of the first Nyâyish, and during the recital of the first Pâzend portion of it, whilst uttering the words “dushmata,” “duzhukhta” and “duzvarshta,” *i.e.*, bad thoughts, bad words and bad actions, he rings a bell thrice whilst uttering each word, *i.e.*, in all, gives nine strokes of the bell. This is, as it were, to emphasise that portion of the prayer, wherein the worshipper expresses a desire to reject his bad thoughts, words and actions. At the end of the first recital of the principal portion of the Âtash Nyâyish, the priest draws by means of two ladles two circles in the ash in the censer at its ridge, and at the similar end of the second recital, he obliterates the circles again. The circle is a symbol, which is explained in various ways, among the sacred rites of various nations.

While reciting the Nyâyish during the first and the fifth Gâh or period of the day (the Hâvan and the Ushahin), the priest stands on the West of the censer with his face towards the East, and during the periods of the other Gâhs, *vice versa*.

JIVANJI JAMSHEDJI MODI.

* S. B.É., XXIII., p. 357. Le Zend Avesta, par Darmesteter II., p. 705.

*GOLDEN VERSES OF THE PYTHAGOREANS.**

A direct translation from Greek into English.

First the Immortal Gods as rank'd by law
 Honour, and use an Oath with holy awe.
 Then honour Heroes which Mankind excell,
 And Daemons of the Earth, by living well,
 Your parents next and those of nearest blood,
 Then other Friends regard as they are good,
 Yield to mild words and offices of love,
 Doe not for little faults your friend remove.
 This is no more than what in you doth lye,
 For power dwells hard by necessity.
 Doe these things so ; but these restrain you must,
 Your Appetite, your Sleep, your Anger and Lust.
 From filthy actions at all times forbear,
 Whether with others or alone you are ;
 And of all things yourself learn to revere.
 In Deed and Word to Justice have an eye.
 Doe not the least thing unadvisedly.
 But know that all must to the shades below,
 That Riches sometimes ebb and sometimes flow.
 Bear patiently what Ill by Heaven is sent,
 Add not unto your Griefs by discontent.
 Yet rid them if you can, but know withall,
 Few of those Thunder storms on good men fall.
 Oft good and ill doe in discourse unite,
 Be not too apt t'admire, nor yet to slight.
 But if through error any speak amiss,
 Endure't with mildness, but be sure of this,
 That none by word or action you entice
 To doe or speak to your own prejudice.
 Think before action Folly to prevent ;
 Rash words and acts are their own punishment.
 That doe, which done, after you'll ne'er repent.
 That which you know not, doe not undertake,
 But learn what's fit, if life you'll plesant make.
 Health is a thing you ought not to despise,
 In Diet, use a mean, and exercise ;
 And that's a mean whence does no damage rise.

* We are indebted to *The Theosophic Messenger* for this translation which was published in London in 1682 and is said to be the best English translation of these verses ever made. The copy from which this is obtained, is now in the Library of the University of Pennsylvania.

Be neat, but not luxurious in your fare,
How you incur Men's censure have a care.
Let not thy' state in ill tim'd treats be spent,
Like one that knows not what's magnificent,
Nor by a thrift untimely rake too clean,
'Tis best in everything to use a mean.
Be not mischievous to yourself; advise
Before you act, and never let your eyes
The sweet refreshings of soft slumber taste,
Till you have thrice severe reflexions past,
On th'actions of the day from first to last.
Wherein have I transgress'd? What done have I?
What duty unperformed have I past by?
And if your actions ill on search you find,
Let Grief; if good, let joy possess your mind.
This doe, this think, to this your heart incline,
This way will lead you to the life Divine.
Believ't, I swear by him who did us show
The mystery of FOUR, whence all things flow,
Then to your work, having pray'd Heaven to send,
On what you undertake, a happy end.
This Course if you observe, you shall know then
The constitution both of Gods and Men.
The due extent of all things you shall see,
And Nature in her Uniformitie.
That so your ignorance may not suggest
Vain hopes of what you cannot be possesst
You'll see how poor, unfortunate Mankind
To hurt themselves are studiously inclin'd,
To all approaching good, both deaf and blind.
The way to cure their ills is known to few.
Such a besotting fate do men pursue.
They're on Cylinders still roll'd up and down,
And with full tides of Evil overflown,
A cursed inbred Strife doth work within,
The cause of all this Misery and Sin,
Which must not be provok'd to open field,
The way to conquer here's to fly, and yield.
And now from Ill, great Father, set us free,
Or teach us all to know ourselves and Thee.
Courage, my Soul; Great Jove is their Allie,
Their duty who by Nature's light descry;
These Rules if to that number you retain,
You'll keep, and purge your Soul from every stain.
Abstain from Meats which you forbidden find
In our Traditions wherein are defin'd
The Purgings and Solution of the Mind.

Consider this : then in the highest sphere
 Enthroned your Reason, the best Charioteer.
 So when unbody'd you shall freely rove
 In the unbounded Regions above,
 You an Immortal God shall then commence,
 Advanc'd beyond Mortality and Sense.

A Translation.

COL. OLCOTT'S BIRTHDAY.

THE PRAYER OF THE PANDITS.*

वितरतु कमलाकान्तः कर्णलप्रभवे सहस्रचन्द्रस्य ।
 दर्शनमानशंभविता भूयोभूयो वयोवृद्धये ॥ 1 ॥
 भातिस्वतोहि भक्तिर्यस्यहि धर्मं गुरावनिशम् ।
 भावयति योहिदैवं तस्मै संभावये वयोवृद्धिम् ॥ 2 ॥
 कर्णलालकाट प्रभुं स्तौमि महिमामलचेतसम् ।
 येनसर्वजगद्भू त्रिर्मलज्ञानभासुरम् ॥ 3 ॥
 करोतु जानकीजानिः कर्णलालकाट प्रभोर्मुदम् ।
 धर्मस्सनातनोनित्यं यन्मूलोह्यभिवर्धते ॥ 4 ॥
 यस्मिन्नित्यमनुव्रताश्शमदमक्षान्त्यात्मचिन्तादयः ।
 यस्मिन्जीवति पोष्यवर्गनिवहाः जीवन्त्यखेदञ्चिरात् ।
 येनाहो जनतोपकारकृतये सर्वं वयोनीयते ।
 तस्मै श्रीप्रभवे तनोतु जगतां नाथ श्चिरंजीविताम् ॥ 5 ॥
 त्रिपूर्वसप्ततितमे वर्षे जन्मदिने विभोः ।
 मंगलान्यभिवर्धन्तामिति याचे भृशंहरिम् ॥ 6 ॥
 वितरतु करुणापूर्णः कर्णलप्रभवे सकलयतांदेवः ।
 विलसति यदुरसि कमला विमलामुदिरेऽचिरांशुरिव ॥ 7 ॥
 जयतु सतु कर्णलालकाड्यदुपज्ञं ग्रंथमंदिरं महितम् ।
 मानसतामस विलसितविलङ्घनेथेऽतिजङ्गलम् ॥ 8 ॥

* These Sanskrit Verses were composed by Pandits of the Adyar Library, on the occasion of the 73rd birthday of Col. Olcott, 2nd August 1905. A free translation is appended.

A Free Translation by the Librarian.

Let the Lord of Kamalâ (Lakshmi) grant the Colonel the boon of seeing one thousand full-moons which will enable him to live long.

I praise Colonel Olcott who is devoted to Dharma, teacher and God, and by whose endeavours the light of pure knowledge has spread over the world, and I wish him long life. (1.)

Let the Lord of Jânaki grant blessings to Col. Olcott who is the root of Sanatana Dharma which is ever growing. (2 & 3.)

Let the Lord grant the longest life to the Colonel who is endowed with the control of external and internal senses, patience, and meditations on the self; whose dependents, while he lives, are long lived, without sorrows, and whose whole life has been dedicated to public good. (4.)

I pray to Hari, on the occasion of the 73rd birthday of the Colonel, that he may have increased auspices and blessings. (5.)

Let the Lord on whose breast Kamalâ shines like a flash of lightning, grant health and strength to Col. Olcott who founded the famous (Adyar) Library which is capable of completely removing one's mental darkness. (6.)

(7 & 8.)

Reviews.

"VISLUMBRE DE OCULTISMO, ANTIGUO Y MODERNO,"

PAR C. W. LEADBEATER.

TRADUIDO DEL INGLÉS POR JOSE' GRANE'S, M.T.

We have great pleasure in giving words of commendation to this admirably printed volume, which in its general appearance compares favorably with the books issued by the leading publishers of the great capitals of the world. It is a Spanish version of Mr. Leadbeater's "Glimpses of Occultism, Ancient and Modern;" the translation into pure Castilian having been done by Señor Granés, a member of our Society. The handsome volume is published by Señor Maynadé, Director of our Oriental Bookshop at Barelona, Spain. We hope that it may have a large circulation. We are also indebted to the same gentleman for copies of tastefully printed pamphlets in Spanish of Mr. Sinnett's "The System to which we belong," and Mr. Leadbeater's "Vegetarianism and Occultism," "Our Relation to Children," and "An Outline of Theosophy." The translator in each of the above cases is Señor Granés.

PHRENOMETRY.*

AUTO-CULTURE AND BRAIN-BUILDING BY SUGGESTION.

This booklet is No. V. of the Series of 'Psychic Manuals,' by R. Dimsdale Stocker, and contains three short Chapters: the first is on 'Phases of Consciousness and Brain-action;' the second on 'The Science of Mind;' the third, on 'The Secret of Personal Success.' The author

* L. N. Fowler & Co., London; Fowler & Wells Co., New York. Price, 1s. or 50 cts. For sale at the Theosophist Office.

holds that certain portions of the brain "are exclusively concerned with particular mental faculties;" and of course it naturally follows that the outer configuration of the skull corresponds with the development of these various faculties and propensities; and that the configuration may be changed by culture and unfoldment of *character*. Taking the location of the ears, as a starting point, one may be able to judge, with more or less accuracy, "the relative proportions of the various regions of the brain;" for instance, if a very large proportion of the brain lies in front of the ears, large intellectuality is indicated; if the head rises high and full above the ears, it shows that the moral and spiritual faculties are well developed; great breadth between the ears indicates executive force, resistive energy and the self-preservative tendencies. To build up any portion of the brain we must *not* concentrate our thought upon the deficiency, but upon the "*ideal formation*." Special directions are given for this. Some very good hints are given on 'Personal Success.' We are advised, if we wish to become magnetic, to "*drop* the personal note," to let the personal pronoun "I" have a rest, and to cease talking about the joys and sorrows, the successes and failures of yourself and your friends; to stop all *worry*, and to make the acquaintance of your inner, your higher, Self. There is a frontispiece, an illustrated chart of the head, giving the name and location of the faculties.

W. A. E.

HEALING.*

MENTAL AND MAGNETIC.

This is No. VI. of the above-mentioned Series—of the same size, having the same author and publisher, and being sold at the same price. Part first has three Chapters devoted to Mental Healing; part second, two Chapters to Magnetic Healing. In the last chapter we read that "*Health* will be imparted precisely in proportion as one embodies healthfulness," also that "Fear, anger, worry, vanity, and sensuality, in any shape or form are barriers against success in this direction." What is needed is an "expansion of the Higher or Universal, in the aspirant." The author is not an extremist, but his suggestions and directions are wise and practical and we can recommend them. These books are well bound and admirably printed on paper of good quality.

W. A. E.

TWENTY-FIVE YEARS OF BLAVATSKY LODGE (BOMBAY).

This pamphlet, which we learn was posted to us long ago, has now arrived, and contains life-like portraits of H. P. Blavatsky and Col. Olcott, with the history of the noble work accomplished by the Bombay Lodge during the past quarter-century, since its organization by the revered Founders of the T. S., on the 23rd April 1880. The first few years of the Branch were marked by struggles and many changes. The pamphlet contains an account of the celebration of the 25th Anniversary of the Lodge, its 'Silver Jubilee,' which was held in March last. The President-Founder presided at the meetings, and the numerous

*By an oversight this review was printed *separately*, last month, instead of in connection with the preceding one of the Series, as was designed; so we reproduce it,

speeches made furnish very interesting reading. There is also a brief account of the trip made by about one hundred of the members, on the third day of the proceedings, to the noted caves of Elephanta—which are referred to by H. P. B. in "From the Caves and Jungles of Hindustan."

W. A. E.

NOTES ON THE PEDIGREE OF MAN.*

The very helpful illustrated paper, by our esteemed contributor, Mr. A. Schwarz, which appeared in June *Theosophist* and elicited such favourable comments, both public and private, has just been issued in pamphlet form. *Theosophy in Australasia* has the following in regard to Mr. Schwarz's paper:

It is a very successful attempt to put in tabulated form the main features of the book, and the writer is greatly to be commended for the clearness with which he has done this. Diagram I, sets forth the various divisions of the Twelve Creative Hierarchies, which, with the Seven Planetary Logoi spring forth from the Solar Logos. The table shows quite clearly the division between the first five which have passed, or are now passing beyond our ken, and the remaining seven now in perceptive operation amongst us, and shows that of these seven, three are (to us) formless, and four have form; giving a few lines from the text descriptive of each. Diagram II, attempts to show the sequential order of the Globes and Rounds, and Planetary Chains. Table A, shows the three great groups of ex-Lunar monads. Table B, shows the stage of evolution reached by the seven Classes of ex-Lunar monads during the Rounds of the Earth Chain. Table C, deals with the physical pedigree, marks out the functions of the Barhishad Pitris in four classes, presiding over the first four Rounds. Table D, shows the same for the four classes of the Sons of Mind, with descriptive quotations from the book. Table E, gives characteristics of the first race, F. of the second, G. of the third, and H. of the fourth, while I, and K, respectively show the sub-races of the Atlantean and the Aryan races, the whole forming a most helpful digest of Mrs. Besant's abstruse little book.

MAGAZINES.

July *Theosophical Review*—not received. The issue for August opens with a highly important paper by Mrs. Besant on "the Reality of the Invisible, and the Actuality of the Unseen Worlds." Truly, as she says: "The worlds unseen are becoming the seen, and their forces are asserting themselves in the physical world by the production of effects not generated by physical causes." To those who have "transcended the life of the senses" the gates are open to all worlds and planes. Mr. Mead continues his translation of, and comments on, the wise and excellent sayings of "Philo: concerning the Logos." The two stories—"The Mystery of the Son of Man," by Michael Wood, and "The Death-Mark," by Miss Ethel M. Ducat—are both interesting. Powis Houlst, in a very readable paper, which is to be concluded hereafter, endeavours to arrive at a solution of that abstruse problem, "What is Beauty?" The next article, by Miss Elizabeth Severs, on "the character of St. Francis of Assisi," might be taken as answering, to a certain extent, the question which comprises the title of the preceding article; for, one who, while on his death-bed, experienced that deep peace and fervent joy which found expression in song, as he welcomed the near approach of the great change, must have been possessed of a character eminently lovable and harmonious—in fact, an embodiment of *beauty*. Dr. Hübbe Schleiden,

* The *Theosophist* Office, Adyar, Madras: Price one anna six pies.

under the heading of "Palingenesis," gives expression to his views on the status of the T.S. He thinks that,

Our evidence has *not* yet tried to come up to the modern standard; it has *not* attempted yet to satisfy the scientific criterion of proof; and—above all—it has not yet stooped down with the intention of meekly accommodating and assimilating itself to the basis of our modern mental culture.

He thinks *revelation* and *research* should not 'oppose each other,' and that,

truth is but *one*; and it can be found by the method of deduction as well as by that of induction, if both start from right premises. But even if their premises are right, they will never associate and combine as long as haughtiness stands against haughtiness.

He thinks our Society is too '*emotional*' and feminine in character, and needs to be more '*intellectual*' and masculine (though many think just the reverse); and further, that we shall never be taken seriously by real scientific leaders,

until we begin to work *with* them, not against them; to help them, not to scorn them; to understand them, not to pretend our superiority because we believe in revelations rather than in careful and conscious research, historical, scientific and philosophical.

Yes, with all our gettings, let us try to get that important virtue, *humility*. There are notes "From a Student's easy chair," by Ian Mör; "The Secret Gate" (a poem), by Fiona Macleod; Correspondence, news "From Many Lands," and other matter. This number closes the volume (half-yearly), and contains the Index—from March last.

Theosophy in Australasia, July, gives us much matter for thought in its gleanings from the 'Archdeacon's Testimony,' and its notes on 'Another St. Stephens Ghost,' 'Life from "dead" Matter,' 'Revival Psychism,' 'Criticism of our Betters,' etc. The testimony of Archdeacon Colley (an orthodox priest) who is apparently familiar with apparitions, must strike some of his fellow churchmen like the shock of an earthquake. He expressed his conviction

that the time was not far off when the invisible would be seen, the intangible sensibly felt, when matter should rarify to spirit, and spirit solidify to matter, and a strange transition take place, wherein we of earth, properly qualified, might go on a spiritual excursion into the realms of the transcendental, and one of spirit might be able, rightly conditioned, to visit us; the one using the life atoms and bodily constituents of the other, fitted to a temporary need, etc.

The Archbishop mentions a materialization that he witnessed in full gaslight. The figure of a child seemed to "grow" out of the side of the medium who stood under a chandelier. This figure "after many childish pranks, gradually disappeared the way it came." The notes from Mr. Leadbeater's lectures bristle with valuable ideas. Among other matter, we find, "The Mechanism of Karma," by G. T. Dawson; "Faith and Reason," or comments on recent discussions in the *London Standard*; "The Lower Personality in the Higher Life," by Wynyard Battye; and "The Love which Never Dies," by C. Crozier. Mr. John has given us an excellent number. It is evident to everybody who knows the Colonies and the Colonials that in the bracing climate of those countries there is the promise of an intellectual evolution as great as there is in the Motherland—the cradle of our race. And this issue of our Sectional Magazine affords cumulative proof of the fact.

The N. Z. Theosophical Magazine, July, publishes notes of some of Mr. Leadbeater's excellent replies to questions, during his stay in N. Z. "Is Theosophy Practical?" is a thoughtful article—or editorial;

"Mysteries and Mystics of the Christian Era," by Marion Judson, is continued from the preceding number; Sydney Black writes on "The Benediction of the Silence"; there are a couple of short poems; a continuation of Mr. Burn's excellent notes on Kipling's "Barrack Room Ballads;" some "Questions and Answers," the Student's Page and the Children's Department.

The August number is also a good one, containing much interesting matter. Among notable things are further briefed reports of Mr. Leadbeater's answers to questions propounded to him at Auckland Meetings. They are full of sound, practical advice and worded, as are all his utterances, in English that is a model of style and clearness.

Modern Astrology. This excellent periodical having been founded in August 1890, the August issue is a special anniversary number: 15th year; a fact which proves the possession of practical ability by Mr. Leo, as well as professional competency. We wish him unbroken success and the health to sustain the burden of his work.

The Central Hindu College Magazine, August, publishes a portrait of Babu Bhagavan Das, M.A., Secretary of the C. H. C.; and among the articles we notice the following: "The Ś'ankarāchārya Temple," by Sitā Rām; "Education and the Boarding House," by G. N. Ś'astree; "Ś'iva and Sati," continued, by Brij Kishore; and "an Esoteric Interpretation of the Teachings in the Gītā," by Rām Svamiji.

Theosophie. The neat little periodical of our Belgian co-workers has come to hand as usual and is welcome to our table. A case of Telepathy is reported from Antwerp as follows: "A working man was wounded in a quarrel. At the very moment when he fell bleeding to the ground, his mother suddenly awoke from sleep: she had seen, in a horrible nightmare swoon, her son assassinated. A few moments later, a neighbor knocked at the door and conveyed the sad news of the tragedy." This occurred at the village of Meirerbeke, in Flanders.

La Verdad: Vol. I., No. 3. The July number of this Spanish magazine which our good friend Commandant Fernandez has started at Buenos Aires, has arrived promptly in time. He opens the number with an article over his own *nom de plume*, entitled "The Soul of the East," in which he begins with the sensible declaration that whereas, the Western world which is always rushing through its experiences at headlong speed, always ascribes war to a material cause or to human initiative with the object of acquiring fresh territory or making permanent conquests as yet not fully perfected, those of the Orient who have inherited the traditions of the great teachings of the ancient wisdom as to the logical consequences of precedent actions as mingling with the great course of evolution, directed from above by those who have received the mission to regulate its progress view it from a higher standpoint. Theirs is the duty to supervise not only the spiritual but the physical progress of the race. To such as have become familiar with this great fact these clashes of arms between nations, these displacements of populations, and these expansions of peoples all come under the action of the one immanent and eternal law of Karma. Señor Fernandez uses as illustrations of his subject, the cases of the present war between Russia and Japan and the invasion of Tibet by the British "mission."

In the Miscellaneous department of his magazine he publishes the following welcome paragraph: "During the present month of July it as

expected that in this city (Buenos Aires) will be formed the South American Section of the Theosophical Society. It will include the Branches of Argentina, Chili, Peru, Uruguay, and the Theosophical Centre of Pelotas, Rio Grande del Sud (Brazil). The formation of this Section will not only strengthen the brotherly ties between Theosophists in the countries cited, but will at the same time provoke greater activity in the Theosophical movement in this part of the world. At the meeting on June 4th, of the Vi-Dharma Branch at Buenos Aires, the members were honoured and delighted by a visit from Count Maurice de Prozor, an unattached member of our Society. He was accompanied by his son and by the Baron Pilar de Pilhau. His Excellency, Count Prozor, is now Russian Minister Plenipotentiary to the Republics of Brazil, Argentina and some others. The Branch, on the same day, was gratified by a visit from Madame Dâmpf, a member of our splendid Paris Branch, the "Essor," and an artist of great talent.

Theosophia: The July number of our excellent Dutch contemporary offers the following table of contents: "Watch Tower," by the Editor; "The Astrological Influence of the Planets," By H. J. van Giukel; "The Soul in Popular Belief," by P. Pieters, Jr.; "Nature's Mysteries," by A. P. Sinnett; "Buddhism," by C. W. Leadbeater; "From Foreign Periodicals," by Dr. W. H. Denier van der Gon; and "Book Reviews."

Theosofisch Maandblad, and *De Gulden Keten*, are also before our eyes, but as those eyes were not made in Holland the present writer must as usual pass over these publications, along with *Teosofisk Tidskrift* and some others equally illegible, with a sigh and a hope that there will someday be an Universal language.

Sophia: The July number of our Madrid magazine gives the greater part of its space to a continuation of the renowned work of Dr. Molinos' "The Spiritual Guide," previous instalments of which have been noticed by us in other issues of this magazine. The number opens with an instalment of the Dhammapada, translated into Spanish as "The Path of Religion," which is an excellent rendering of the Pâli word.

Révue Théosophique Française: Commandant Courmes begins his July number with a sixteen-page abstract from Mrs. Besant's "Collective Karma and National Responsibilities." This is followed by a dozen pages of her "Pedigree of Man." There are interesting notes on the various courses of lectures that have been given at our different halls and places of meeting; but these have all been overshadowed by the overpowering success of Mrs. Besant's lectures and her answers to Questions at meetings of members organised for the purpose of exchange of ideas. Without the help of a stenographer, Commandant Courmes has made excellent reports of Mrs. Besant's answers. A particular interest attaches also to his department of "Petite Correspondance" in which the agency of the invisible powers at important national crises is noted, as for instance the Russo-Japanese war. A correspondent of the *Révue* points out the fact that both the Emperor and Admiral Togo, in the messages which they exchanged about the Japanese victories, ascribed the success of their arms to the protection of the spirits of their ancestors. M. Courmes says that in a recent meeting Mrs. Besant declared that it was within her knowledge that legions of victims of the autocratic and bureaucratic Russian tyranny had fought, on the astral plane, against the very armies of this government.

Bulletin Théosophique: Dr. Pascal in speaking of the lectures given in the Hall of our Paris headquarters describes that given by Monsieur L. Revel as "superb," saying that it provoked long and loud applause, the young lecturer giving promise of great power as an orator. Mention is also made of the great impression made at Strasburg by the lecture of Mrs. Besant. Our dear colleague, who has made tours into previously unvisited countries, scored successes at Mulhouse, Colmar, Nancy and other places. She has also made a visit to Budapesth in Hungary, to Milan and other places in Italy, and is booked for other tours before her return. She is to leave London for India September 8th, Brindisi September 10th and reach Bombay about September 22nd by the P. and O. steamer Peninsular."

The Wise-Man, July, opens with an important article on "Thought-Transference in relation to Mental Healing." Mrs. Eva Best has a valuable paper—"Talks with you: Our Two Selves." Bertha De Wolf James writes on "Newness of spirit," and Prof. Alexander Wilder gives us his views on "Value in Life." There are also many short items of interest.

The Light of Reason, July, treats of "Discipline," "Compensation," "Character," "Attainment," "Knowledge," "Equal-Mindedness," "Sympathy," "Friendship," "The purpose of Life," and various other subjects.

De Theosofische Beweging:—The August number of the official organ of the Netherlands Section is largely taken up with a report of the London Congress, written by Herr F. Zwollo, our artistic colleague of the Vâhana Branch. There is also a full report of the progress of our movement in the Dutch East Indies; and a notice of the Prabodhacandrodaya, as presented in its Dutch translation, by Mr. J. W. Boissevan as his Doctorate thesis.

Report of the British Section Convention:—With gratifying punctuality the Official Report of the Fifteenth Annual Convention of the British Section (Third under the present title) has been issued. Owing to the fact that the International Congress held its meetings during the following days, the only proceedings (on Friday, July 7th,) were devoted to the transaction of Sectional business. A very large number of members from foreign countries besides a full attendance of British members attended: Mr. Sinnett, the Vice-President of the Society in the chair. Mrs. Besant brought the greetings of the Indian Section and addressed the meeting, while Dr. Mary Weeks Burnett spoke for the American Section; Mr. Fricke for the Dutch; Dr. Pascal for the French; Dr. Steiner for the German; and Mrs. Sjöstedt for the Scandinavian, by special deputation from Mr. Knös, the General Secretary, who was unable to come. The General Secretary's Report shows that the British Section had continued to grow steadily and satisfactorily, both in numbers and in growing capacity for intellectual work. Four new lodges have been chartered in the United Kingdom, one new one in Belgium, and by special decision of the President-Founder, a new one at Lagos, British Guinea, has been affiliated with the Section, pending the organisation of an African Section. This brings the total of the lodges in the British Section up to forty-five, and with a net gain of three new centres there are now fifteen. Criticism of the remarks of Mr. Keightly and Mr. J. E. Hogg upon the question of the Incorporation of the Society will be postponed until the President-

Founder's Annual Report at the next December Convention. Mr. Keightley at the close of his report announced that he would not offer himself for re-election as General Secretary and expressed his sense of deep gratitude to Mr. Glass and Miss Gaimes for their admirable work in his office during the past year. The usual compliments having been paid to Mr. Keightley for his long, loyal and unselfish services to the Society, Mrs. Besant nominated and Mr. Keightley seconded Miss Kate Spink as his successor; than which, in view of her splendid services in connection with the business of the International Congresses, no more suitable choice could have been made. Miss Edith Ward was unanimously re-elected Treasurer, and with the addition of Professor Zipernowsky of Hungary (also now temporarily affiliated with the British Section), the Executive Committee was completed as follows: Mr. Sinnett, Mr. Mead, Mr. Keightley, Mrs. Hooper, Mr. Thomas, Mrs. Stead, Dr. Nunn, Major Lauder, and the General Secretary and the Treasurer. Honorary members are Señor Xifré (Spain), Dr. Mersch (Belgium), and Professor Zipernowsky (Hungary).

Broad Views: The August number of Mr. Sinnett's magazine is as usual full of interesting matter. We are sorry not to be able to concur in his estimate of the value of Dr. Maxwell's "Metaphysical Phenomena," which was reviewed in the August *Theosophist*. Because the author rigorously confined himself to a report of his scientific researches in the phenomena of raps, table-turnings, and other elementary forms of mediumistic marvels, Mr. Sinnett seems to think that it is no more useful for the real occultist than an elementary text-book would be to any advanced man of science. "Scientifically, for the real occultist it is worthless, in the sense that a primer or astronomy explaining that the planets go round the sun, would be worthless, however accurate within its limitations, to the workers at Greenwich Observatory." But "he says" it may help to render people,—capable themselves of rendering good service to the cause of truth, if once enabled to escape from the trammels of their social cowardice,—to acknowledge an interest in subjects which are of the deepest importance among all those which can at this age of the world engage human attention." He looks almost with scorn upon this patient, loyal and conscientious French savant building up with greatest care a foundation for the future superstructure of psychical science, saying that "the dust of a generation has long since gathered over the physical phenomena of spiritualism which were observed by and convinced Crookes and Zöllner, Stainton Moses and Judge Edmonds in the olden days. But he ignores the fact that since the time of those pioneers a new generation has been born and matured and that those very phenomena have a perennial interest to all but the comparatively few who have mounted to the high tablelands where our present Theosophical writers are teaching and blazing the way in which the next generation is to follow.

Lotus Journal: We are glad to see from an editorial paragraph in this always welcome organ of the dear children that a successful meeting was held during the Congress, under the chairmanship of Mr. van Manen, of Holland, so widely known as a friend of children and of young people. The meeting lasted two hours and was fully occupied with the reading of papers and discussions. Reports were received from France, Germany, Italy and Russia of efforts being made in those lands

and some of the teachings with which many English-speaking children are so familiar. The mention of the name of Mr. Leadbeater, the founder of the Lotus Circle provoked a great burst of applause. Mlle van Blomestein, a member of the *Lotus Blanche* Lodge at Brussels, brought as a gift from the children in that city "a beautiful vellum portfolio, a collection of drawings, verses, stories, etc., done by themselves, and to be presented to Mrs. Besant as a small tribute of their affection for her." Altogether it is a very interesting number.

The Occult Review: The Contents of the August number are as follow: "Self," by St. George Lane Fox-Pitt; "The Only Wisdom," by Lady Archibald Campbell; "Mind and Life," by C. W. Saleeby, M. D.; "Last Hours of a Mediæval Occultist," by Isabelle de Steiger; "Ex Oriente Lux," by Heinrich Henboldt, Ph. D.; "Psychic Records," by the Editor; Reviews and Correspondence.

Vis'ishtâdvaitin. We are in receipt of the first issue of this new English monthly edited by Mr. A. Govindachârya of Mysore. The "Ourselves" proves the necessity of the undertaking. "Vis'ishtâdvaita," "Stray Texts," "Rishis, A'zhvars and A'charyas," "Notes and extracts" and (6) Questionnaire, complete the contents of this interesting number. The printing and get-up are excellent. The annual subscription is Rs. 2-8-0 or 5 shillings or 1 Dollar. Apply to the Proprietor, 1050, Viceroy Road, Mysore city.

Indu Abhimani is a Tamil monthly published at Chintadripet, Madras. Its annual subscription is Re 1-10-0. The first issue received by us contains interesting and readable matter.

The Arya. Vol. V., No. 1, for July contains, as usual, interesting reading.

PANCHADASAPRAKARANA OF VIDYARANYA with Tamil meanings word for word, styled PANCADASI' PADAY OJANI' DRAVIDA BHA'SHA'RTHA DIPIKA, published by M. R. Sundararama Sastri, is a useful publication. The publisher is the son of the author, one Ramalinga Brahmananda Swami, an erudite Vedântin. The textual portions are printed in Devanagari, and Grantha characters, and the meanings and explanations are printed in Tamil. The book contains a preface and an introduction, besides the life of the author, which sounds poetical. The book contains 688 Royal octavo pages, is neatly bound in calico and priced at Rs. 3-8-0, excluding postage. It can be had of the Manager, *Theosophist* office, Adyar.

"SANKARA VIJAYADHVAJAMU" is the life of Sri Sankarâchârya written in Telugu prose by Kokkanda Venkataratna Sarma and published by Gopalakrishna Mûrti Pantalu. The book contains 230 pp., Demi Octavo, is neatly printed, well bound in calico and priced Re. 1-8-0. For copies apply to the Manager, *Theosophist* office, Adyar.

KALIDASA :—We beg to acknowledge with thanks this complete collection of the various readings of the Madras manuscripts by the late Rev. T. Foulkes in three handy volumes recently issued by the Superintendent, Government Press, Madras. This Romanized edition contains Meghasand, esa, Raghuvamsa and Kumarasambhava in Vol. I.: Sakuntala, Acts I. to V. in Vol. II., and the remaining two acts of Sakuntala with a complete and elaborate index in Vol. III. Among the numerous MSS. of Rev. Foulkes (some of which appear to have already been printed) which have been presented by Mrs. Foulkes to the Adyar Library, is found a clean copy of Sakuntala (copy No. 1.).

AN INDEX TO THE NAMES IN THE MAHA'BHA'RATA, WITH SHORT EXPLANATIONS AND A CONCORDANCE TO THE BOMBAY AND CALCUTTA EDITIONS AND P. C. ROY'S TRANSLATION, by the late S. Sorensen, Ph. D., published by Williams and Norgate, 14, Henrietta Street, Covent Garden, London, W. C. (1904). We are now in receipt of Part I. of the above valuable book, containing the Concordance in 41 pages and 32 pages of the Index. The book will be complete in 12 parts, which will not be sold separately. Price 7s. 6d. net each.

BHARYA DHARMAM or the Hindu Ideal of Womanhood as set forth by Vâtsyâyana, Vyâsa and Kâlidâsa—issued in the form of a translation with brief comments by Sundararaja Sarma, in Grantha and Tamil characters, with an excellent English introduction by Professor Sundara Raman, deserves to be studied and digested by every Hindu lady. The book is priced Re. 1, and can be had from the *Theosophist* office.

We acknowledge with thanks the receipt of the following :—

Journal of the China Branch of the Royal Asiatic Society, Vol. XXXV : The contents of this fascicle are—"Kwo Tsiyi," by J. Edkins, D.D. "Standard Weights and Measures of the Chin Dynasty," by Rev. F. H. Chalfaut ; "Some Chinese funeral customs," by Rev. W. Gilbert Walshe, B.A. ; "Wang An-shih," by John C. Ferguson, Ph. D. ; "The Mantses and the Golden Chersonese," by T. W. Kingswill, and the Proceedings of the Forty-fifth anniversary of the Society.

Catalogue of the Arabic and Persian Manuscripts in the Library of the Calcutta-Madrasah, by Kamal' D-Dîn Ahmad, M.A., and 'Abdu' L. Muqtadir, with an interesting introduction by E. Denison Ross, Ph. D., Principal, Calcutta Madrasah, and published by order of the Government of Bengal.

Notices of Sanskrit MSS., Second Series by Mahâmahopâdhyâya Haraprasâda S'âstri, M.A., and published under orders of the Government of Bengal, Vol. II., Part II., The preface to Vol. II. contained in this number is full of useful information. This volume is said to contain notices of 266 manuscripts mostly either not mentioned in the *Catalogus Catalogorum* or not properly described in any descriptive catalogue.

Hindumata Sâra Sangraham in Tamil, by O. M. Venkatanatha Iyengar, school-master, Uttaramallur, Chingleput District. This booklet of 72 pp. (Demi 16 mo.) deserves to be adopted as a Tamil text book of Hindu Religion. The price is only two annas.

Irâmâ Dikshitar, an interesting Tamil novel, by A. Harihara Aiyer. Price annas six ; Publishers : G. A. Natesan & Co., Esplanade, Madras.

THE GLORY OF CHASTITY AND WIFELY DEVOTION, PART I—LIFE OF SAVITRI, by Sundararaja Sarma, in easy Tamil prose, is one of the best Tamil readers that can be recommended as a moral Text-Book in all Hindu Girl Schools where Tamil is taught. The price of this neat little book (of 32 pages double crown 16mo.) is only one anna and six pies.

THE VALUE OF THEOSOPHY IN THE RAISING OF INDIA.—We have received a Marathi Translation of the above lecture by Mrs. Annie Besant. This small pamphlet of 30 pages issued by the Belgaum T. S., is one of the best books for free distribution among Marathi-speaking people who have no idea of Theosophy. It will serve the purpose of a prize book too for boys. The price is only one anna, and the book can be had from the *Theosophist* office.

BOOKLETS OF NILAKANTHA YAMIN who has made a present of them to the Adyar Library :—(1) Advaita Stabakam, a booklet of 56 pp. containing several Sanskrit-Malayalam poems. (2) A booklet containing Saubhaghya Lahari, Vishnu Navaratna Stuti, Advaitakala and Hari-bhakti Maranda (all Sanskrit in Devanagari). (3) Advaitaparijata (Sanskrit in Devanagari). (4) Yogamritatarangini (Sanskrit in Devanagari). (5) Stavaratnahâra (Sanskrit in Grantha characters).

We acknowledge receipt of a Tamil pamphlet on "Mind," by V. Ramachandra Naidu, President of the Enangudi Branch, Tanjore, which was read at the 3rd Tamil Federation meetings held at Tanjore.

G. K.

CUTTINGS AND COMMENTS.

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

Compulsory Education and Proselyting in Ceylon. In a recent Editorial in the *Sandaresa*, Colombo, advocating the compulsory education of Children in Ceylon, it is stated that many boys in the villages "are left to their own sweet will, to waste their time as they choose, subject to no discipline or training." Being thus under no restraint, their animal propensities have free rein, and criminal acts are not uncommon. The Director of Public Instruction stated in a recent speech at Attidiya,

"that out of the 19 boys committed to the Maggona Reformatory since May only one had advanced beyond the First Standard, while of the rest the majority had never been inside a school. Such appalling ignorance demands the prompt introduction of a system of compulsory education which shall bring every child in the Island under the wholesome influence of school discipline at least for a limited number of years."

The editor regards a "conscience clause" as a "necessary corollary" to compulsory education, so as to prevent unfair efforts at proselyting from one faith to another, and refers to "the injustice of applying general revenue for sectarian purposes," which has, in the past, wrought mischief. He says further :—

Schools have been used as means not of imparting education but of "winning souls." Everything was subordinated to this aim, and no efforts were spared to swell the number of souls won. The well-meaning, but misapplied zeal of Christian missionaries in this direction has really done much harm to the people. For every child actually won over to Christianity, hundreds were sent adrift like rudderless boats, with their faith destroyed, and their moral bonds loosened. The results have been necessarily disastrous to the moral welfare of the country. We do not say that this has been so owing to inherent defects of Christianity or that the teaching of that faith must under all circumstances produce such results. They are due rather to the fact that this is not a Christian land, nor is it likely to be one. After four centuries of aggressive missionary work Christianity in Ceylon is, in the words of a Christian writer, "an exotic, still in the glass house." It can never hope to be anything else. Such being the case, missionary efforts to convert the children of the country to this alien faith cannot but bear evil fruit as indicated above. The introduction of a conscience clause will minimise this evil, while it will at the same time preserve religious neutrality on the part of the Government.

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At the last meeting of the Asiatic Society of Bengal, "A Tibetan Professor Satis Chandra Vidyabhusana explained a *Tibetan Scroll, representing scenes from the life of Buddha* which had been sent by Sir Arundel Arundel for exhibition to the Society. It was brought from Tibet during the late Tibet Mission, and is one of the four rare scrolls representing scenes from the life of Buddha. This one, which was attached to the wall on the right-hand side, is 4 feet 8 inches in height and 2 feet 10 inches in breadth, and is beautifully ornamented with designs on the borders. Besides many gifts and gracefully painted figures there are on the scroll no fewer than 43 inscriptions in Tibetan in red letters. At the top is *Amitabha*, the Buddha of infinite light. He resides in the abode of bliss called Sukhavati heaven, in the western part of the firmament where the sun daily rises and disappears in all his glory. In the centre is *Buddha Sakyasimha*, sitting in meditation on a 'lotus-seat' with thighs crossed and the eyes directed to the tip of the nose. Among other most interesting scenes painted on the scroll, the following deserve special mention:—(1) Brahmâ requesting Buddha to preach religion to the world; (2) Buddha meeting with the wandering ascetic Upaka of the Ajivaka sect on his way to Benares; (3) Buddha preaching the doctrine of four noble truths (*viz.*, sorrow, origin of sorrow, extinction of sorrow, and the path leading to the extinction of sorrow) to five Brahmans at Benares who were at first determined not to show any respect to him but were at last subdued by his calm tranquil appearance; (4) Buddha turning the Wheel of the Law or founding the kingdom of righteousness at Benares, and his explanation of the doctrine of 'interdependent causes'; (5) King Suddhodana with a large retinue comes to see Buddha on the banks of the Rohita near Kapilavastu; (6) Buddha preaching to King Prasenajit of Kosala the sermon on the comparisons of young men with old men; (7) Anathapindala, the rich merchant of Sravasti, dedicating the Jetavana grove to Buddha and his followers; (8) Buddha having failed to pay ferry fare, flies through the sky and crosses the Ganges and thenceforth King Bimbisara of Magadha makes it a rule not to charge ascetics ferry fare; (9) Sronakoti taking refuge in the three Gems in Sitavana near Rajagriha while he was practising penance in the dreadful cemetery there; (10) King Bimbisara of Magadha inviting Buddha to a feast and dedicating the Venuvana grove to the priesthood; (11) Sariputra and Mandgalayana receiving ordination and becoming respectively the right-hand and left-hand disciples of Buddha; (12) Buddha preaching religion on the Vulture-peak mountain near Rajagriha; (13) Elapatra, the dreadful king of snakes, on whose head was grown a cardamom tree, comes to listen to the sermon of Buddha, etc., etc.—*Madras Mail*.

The *Sandaresa* notices the brief visit of their Imperial Highnesses, Prince and Princess Arisugawa, of Japan, who arrived at Colombo on the morning of the 5th August, on the Steamer 'Preussen,' homeward bound. Capt. Ponsonby, A. D. C. to H. E. the Governor, followed by the German Consul, the Japanese Consul, and the Buddhist Deputation, went on board the steamer to greet them. Capt. Ponsonby conveyed to the Royal visitors the invitation of Sir Henry and Lady Blake to lunch with them at Queen's House—an offer of hospitality which was readily accepted.

The Buddhist community had arranged for a reception of their Highnesses at the Kotahena Temple, and for the planting of a bough

of the sacred Bo-Tree (planted at Anuradhapura two thousand years ago by Princess Mahinda) by one or other of their Highnesses, in the temple grounds.

"The Buddhist Deputation were received by Capt Osawa, A.-D.-C. to His Highness, who conveyed to the Prince their respectful invitation to the Kotahena Temple. His Highness sent word that he was deeply sensible of the kindness and courtesy of Prince Jinawarawansa and the Buddhist community, but as he had accepted an invitation to lunch at Queen's House, and as the vessel was resuming her voyage early in the afternoon, he regretted exceedingly that the time at his disposal would not permit of his giving himself the pleasure of accepting their kind invitation. His Highness would, however, the deputation were informed, be very pleased to meet Prince Jinawarawansa at Queen's House in the course of the day."

Their Imperial Highnesses graciously expressed their regret, in person, to the Prince Priest, who states, in a letter to the *Sandaresa*, that, "Her Imperial Highness, whom we desired to plant a branch of the sacred Bo-Tree, has deputed the Reception Committee to perform that function in her name."

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Musical Clairvoyance. Paris has of late been very much concerned over a new phenomenon, which is called, for lack of a better name, musical mediumship. In the same way that a few years ago the attention of the French scientists was largely occupied with thought transference, now many investigators in the French capital are carefully following the experiments which are being conducted with the musical mediums.

In a recent number of the *Journal des Debats*, M. Henri de Parville carefully goes over the whole ground, and the facts presented are well worth considering. M. de Parville first takes up the case of a subject by the name of Aubert. "This man, although he has but a rudimentary knowledge of music, performs on the piano, in a semi-hypnotic state, compositions which recall the musical style of Mozart, Chopin, Beethoven, Schubert and others. A second and far more remarkable case, however, is that of Mlle. Nydia. This woman, in a hypnotic state, and with her eyes carefully bandaged, is able to play on the piano any piece of music which may be given her. Thus at a sitting recently held at the Theatre de la Monnaie, in Brussels, Mlle. Nydia was led to M. Silvain Dupuy, chief of the orchestra of the theatre, who gave her a piece of music composed by himself, which had never been published. M. Dupuy saw that the bandage had been tightly placed over the girl's eyes. Mlle. Nydia then sat down, held the paper in her hands for a few moments, and then, to the great astonishment of every one, played the piece without hesitation.

"Two physicians examined the young woman, and found her to be in a real hypnotic state and absolutely insensible to the exterior world. There were then placed over her eyes a succession of bandages, alternating white and black, and she was led to the piano. One of the spectators offered a new opera, which was placed on the piano. The hypnotizer looked at his subject, and immediately the girl played the piece with the greatest cleverness. Another spectator, who had just arrived from New-Zealand, offered a piece which had never been performed in Europe. Mlle. Nydia, however, executed it at once, and she played with the same skill a piece of Paderewski's which was unknown to her, and, finally, a lady wrote the title of a piece of music on a slip of paper, put it into an envelope, which was afterwards

sealed, and gave it to the girl. She placed it on her forehead for a moment, and the next instant was playing Beethoven's 'Clair du Lune' sonata."—*Public Opinion*.

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*The Occult
Protection
of Togo.*

The *Sandaresa* has found somewhere an interesting paragraph about Admiral Togo's miraculous escape in a recent naval battle, which we copy because it affords a very good illustration of the occult law that great military and naval leaders who are unconsciously working out the operations of National Karma, are very frequently protected in times of the greatest peril. Those who are familiar with occult science know that the explanation is found in the fact that the unseen Agents of Karma surround their protégé with an invisible impermeable shell of condensed etheric matter through which the rays of light pass freely and yet which protect the man within it as effectually as though it were a structure of iron plating. History fairly teems with examples of this protective guardianship; so much so that it has passed into a proverb that so-and-so has a "charmed life."

All readers of American history will recall the case of Washington who met and defeated Braddock and his superior forces of Indians in a primeval forest. Though bullets rained about him he was never touched, and one great Indian chief regarded him as supernaturally protected because he had deliberately fired his rifle at him a number of times but despite his superior marksmanship had never been able to touch him.

While we were still in New York, his Serene Highness, Prince Emil von Sayn-Wittgenstein, A.-D.-C. to the Czar Nicholas, a member of our Society and an old friend of H. P. B.'s wrote us that two noted Spiritualist mediums warned him that he would lose his life if he went to the seat of the Russo-Turkish war, then waging. With H. P. B.'s consent, I replied that he need have no fear as he would be protected by Those who were behind our movement. He did go, returned safely and from Switzerland wrote to the *London Spiritualist* as well as to ourselves the remarkable story that, try as he might to get into the thickest of the battle, no bullets or bombshells came anywhere near him. In fact if heavy cannonading was in progress it somehow mysteriously ceased as soon as he came within range. It was a brave thing for a man in his exalted social position to place on public record.

With these preliminary remarks we will give place to the paragraph of the *Sandaresa*:

TOGO'S MIRACULOUS ESCAPE.

During the hottest exchange of fire one shell struck the third step of the Mikasa's bridge ladder and burst. One of the splinters struck and broke the iron cover of the compass, smashing it and sending a piece of the iron against Admiral Togo's right thigh as he was standing taking observations with his glass. Captain Ijichi saw the fragment strike the Admiral and hastily ran towards him, but only to find him still completely absorbed in taking observations and apparently unconscious of what had occurred. A closer examination showed that Admiral Togo was totally unhurt.

The piece of iron that hit him, which was of the size of the palm of one's hand, was found near him. Captain Ijichi carefully pocketed it and, returning to his post, went on fighting.

The piece of iron will long be kept as a souvenir of the providential fortune attending Admiral Togo, and it is more firmly believed than ever that Heaven is always with him who is fighting the cause of right and justice.

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The Literature of the T. S. The *Indian Mirror* heartily commends the interesting and valuable books and publications of the T. S. and says:—

“Not a few of these books are read with very great delight and appreciation, even by people who are not members of the Theosophical Society. It would be superfluous on our part to dilate on the many gems which abound in the Hindu philosophy, and are always ready to reward the labours of such industrious explorers as venture to investigate that store-house of ancient knowledge. Theosophic writers have drunk deep at this Pierian spring—they have quenched their thirst for Truth with copious draughts, drawn direct from this immortal fountain—and they know how to present its sublime teachings in a new and modern garb, and in scientific and systematic order, and hence their works and publications appeal readily to our educated countrymen, and compel their attention. We are not all of us obliged to be Theosophists, but that is no reason why we should not feed our spiritual nature with the fires of Truth and Godliness that are kept everlastingly burning round the altar of the Theosophic creed. We should like very much to commend works on Theosophy to our educated countrymen, and we warrant them that they would be all the better for such study, and Oliver Twist-like would soon be asking for more. It would open a new world to them, and vouchsafe to them a glimpse of Heaven itself. It would make different men of them, and add a new fragrance to their lives. Every Hindu, no matter whether he be a Theosophist or not, ought to know something of the doctrines of Karma and Re-incarnation—the very Alpha and Omega of his religion, so to say.”

The Editor then calls attention to the need of having Theosophical works translated into the vernaculars, and refers to the good work which has been commenced by Babu Ahsutosh Dev., M.A., member of the T. S. Branch in Calcutta, who has brought out the first of a series of Theosophical works in Bengali, this being on Karma and Re-incarnation. The Editor hopes Indian ladies will read these translations, as they would derive much profit thereby. This first book is said to show “clearness of exposition and felicity of diction,” and it is hoped that others on similar lines will soon follow.

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“*A large order.*” In the English edition of the *Sandaresa*—one of our Colombo Buddhist papers of the issue of June 30th appears the following:—

Tradition has it that in the great city of Anuradhapura one could not dry paddy in the forenoons as the solar light was intercepted by the aerial flights of Rahats who used to resort to the city for their forenoon meal in the shape of rice gruel. Up to date may be seen at Anuradhapura a large stone canoe-shaped vessel in which rice gruel was served to thousands of Rahats at the instance of the Sinhalese Kings. This ocular proof of the truth contained in the doctrines of the Omniscient BUDDHA removed all doubts from the minds of our Sinhalese ancestors and their faith therein became therefore explicit. The result of this faith was that the sovereign and his subjects devoted their lives to the preservation of the relics of their great teacher, SAKYA MUNI, and those wonderful monuments, known as Dagobas, cropped up in different parts of the Island.

The amusing part of the thing is that this astounding piece of oriental exuberant exaggeration is printed as sober fact and made the text of a reproach to modern Sinhalese for their want of faith in the

* Theosophical Publishing Society, 28-2, Jhamapukar Lane, Calcutta. Price, 8 annas.

Buddhist scriptures. The absurdity of the statement, taken literally, does not seem to have struck the editor of our young contemporary; nor can they imagine how appalling must seem to a Western man the story that the multitude of adepts hovering in the air before descending to eat their gruel was so dense as actually to prevent the sun's rays drying the unhusked rice laid out to dry before shelling! We all know that occasionally a flight of locusts will blot out the sunshine at noonday, and the homing pigeons of Saint Mark, Venice, when fluttering over the Piazza will cast a great shadow. But it remains for our Colombo friend to copy into his paper, without protest, the folk-lore story that adepts were, in those good old days, "as thick as leaves in Vallambrosa" or as a swarm of locusts. It is a great pity that such indiscretions are permitted for they convey a radically absurd idea and give the enemies of Buddhism a chance to make merry at the expense of its followers.

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What "The Gujarati" says of the T. S.

The 25th Anniversary of the Theosophical Society was recently celebrated in Bombay ago. It was on 23rd March 1879 that the movement was first inaugurated in this city and since then it has passed through different stages. Whatever may be said regarding its ultimate aims and objects and its practical results, it is undeniable that a man like Colonel Olcott has given the best years of his life to the cause of Theosophy and Oriental religion, literature and philosophy with a singleness and sincerity of purpose which even enemies of the movement have not ventured to question. He is now more than seventy years old, but his enthusiasm for the cause to which he has devoted his life shows no signs of abatement. He is as full of sympathy and love for the Orient and its inhabitants as he was when he first addressed an Indian gathering in Bombay with his simple but earnest eloquence. He as well as Madame Blavatsky, were for some time even shadowed by detectives, but that period of suspicion and distrust has now passed.

The brotherhood of man and absolute religious toleration are the basal principles of Theosophy. It is not the enemy of any race or religion and has served as an effective antidote to misrepresentations on the part of missionaries in this country as well as in Europe and America. Thirty years ago western culture and knowledge had produced certain undesirable results, and Theosophy was one of the agencies that was instrumental in awakening Indians to a sense of the sacredness, importance and utility of their own religions, literature and philosophy. Mr. Hume was an ardent Theosophist and the annual Theosophic Conventions probably supplied the root idea that developed in 1885 into the Indian National Congress, though it is also possible that a similar idea might have taken an independent shape in the minds of the promoters of the national movement under the operation of the unifying influences that had begun to assert themselves with increasing strength throughout the country. The Theosophic Movement is also a unifying agency which is operating in the religious or spiritual sphere, and as such it is entitled to considerate treatment. Madame Blavatsky, Colonel Olcott and Mrs. Annie Besant, whether one agrees with them or not, supply striking illustrations of what can be achieved by earnestness and enthusiasm. The accession of such a gifted and versatile personality as Mrs. Annie Besant to the cause of Theosophy is one of the strangest intellectual and moral phenomena in the history of religious and intellectual movements. It has given unexpected strength to Theos-

ophy and stimulated the activity of the Society in new directions. The establishment of the Central Hindu College at Benares is entirely an outcome of her disinterested labours. It is doubtful whether it is altogether a wise step in the circumstances of the country to found an educational institution on strictly denominational principles and isolate Hindus from the rest of the communities. Now that the Central Hindu College has been founded, we take it that its promoters will see that the institution does not become a breeding-ground for narrow-minded and intolerant orthodoxy in the name of Hinduism.

The annual conventions of the Society and the inspiring and eloquent addresses which Mrs. Annie Besant delivers on those occasions and in the course of her visits to different provinces have become a source of fresh intellectual and religious ferment, and those who have witnessed the crowded and eager audiences she is able to hold under the spell of her cultured eloquence can scarcely contend that after all it is all froth and nothing more. Her presence on the platform, her masterly and lucid expositions of scientific, religious or philosophical questions, her earnestness and sincerity, the wide range of her knowledge and her courageous identification of herself with the East are in themselves a source of self-awakening and enlightenment, and an inspiring example to all those who come within the pale of her influence.

There is tangible evidence of the activity of the Theosophical Society in other directions as well. During the last 26 years it has started 815 branches in 43 countries, a large proportion of which are still in existence. It is strange no annual reports of the work done by them are regularly supplied to the Indian press as a whole. The Society's work is not done in secret and there is no reason why the annual reports should not be supplied at least to the leading Indian papers in the interests of the Society itself. Latterly, it has been doing beneficent work in the field of education. In Ceylon there are 30,000 Buddhist students in Schools and in three Colleges maintained by the Society. Again, in the Madras Presidency, the Society has done much to promote the education of Pariahs with due attention to efficient methods of instruction. What we regard as one of the greatest achievements of the Society is its Sanskrit Library in Madras which, according to Colonel Olcott, is one of the finest in the world. It has a collection of 13,000 manuscripts. The Society has engaged a staff of several Pandits to compare, classify and catalogue these volumes. Lord Curzon twice visited the Library, when he was in Madras. India has lost many of her ancient manuscripts and we hope the Society will take steps to publish its valuable collection and thus save the rich treasure from the possible risks to which even the most carefully protected libraries are exposed. The Society is doing much to interest Western countries in the question of re-birth or reincarnation and in Oriental religions and philosophy. We welcome honest and sincere workers on behalf of the Indian people, and both Colonel Olcott and Mrs. Annie Besant must be placed in this category, though one might differ from them in certain matters. So long as they do not trench upon the sphere of other earnest workers in other directions for the moral and material amelioration of the country by adopting a depreciatory or hostile attitude, we at any rate are not disposed to treat them and the Society in any other than a spirit of discriminating sympathy and encouragement.

A Lost Continent. "Among those familiar with the Islands of the Western Pacific there prevails a widely-spread conviction that many if not the whole of them constitute the remains of an extensive continent, of which Australasia formed a portion. The geological changes producing such a result must have been of a most stupendous character. In Australia sea shells are found in abundance, both on the loftiest mountain ranges and in the great central plains, which, in places, furnish indications of having been at one time the beds of large volumes of sea-water. In 1901, Dr. Woolnough, of Sydney, during the course of a geological exploring expedition in Fiji, discovered an extensive area of granite and diorite rock in the heart of Viti Levu, the main island, which led him to the conclusion that the Fijian group formed the outlying remnant of a once far larger continent, which probably extended from Australia by way of New Caledonia to Fiji. Subsequently the Royal Society, London, voted a sum of £150 towards the cost of another expedition, and the amount being largely supplemented from other sources, Dr. Woolnough, accompanied by Mr. E. J. Goddard, of Sydney University, left Sydney some time ago for the purpose of renewing his investigations at the point where they had ceased on the former occasion."

The Theosophist will see in the foregoing (from *The Pioneer*) a confirmation of the teachings he has already gleaned concerning the Lost Continent of Lemuria. A very interesting letter from Dr. Woolnough follows the above, giving an account of the first portion of his recent exploration, but our space is limited for its publication.

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FOOD FOR THE PARIAH CHILDREN.

To the Editor of the *Theosophist* :

DEAR SIR,—

Kindly allow me space to acknowledge with gratitude the numerous contributions towards the supply of food for the hungry children of our Panchama (Pariah) Schools, which have been sent me by American friends through Mr. Fullerton, General Secretary of the American Section, and which amount, to date, to Rs. 842-10-0 (\$280. 62).

In addition to the normal state of abject poverty of a great proportion of the Panchama families, the failure of rain has caused a condition of famine which affects the people in direct proportion to their otherwise usual distress. The money comes, therefore, in good time to enable us to give simple meals of rice and rice cakes to needy pupils who, as others have done before now, might otherwise have fallen off their benches from the sheer weakness of starvation. Such misery is certainly not known in any Western country of which I have any knowledge.

To add to the miseries of this class an epidemic of cholera, caused by scarcity of pure drinking water and lack of proper food, is now raging in Madras and an average of fifty or more people of the poorer classes are dying daily, although the scourge has but just begun its ravages.

It has already been made known to your readers that for the trifling sum of three pies (half a cent) a child can be given a meal, which if not enough to satisfy its appetite, at least suffices to keep it alive. About two hundred children are now being fed in this way daily, while some twenty-five of the children are given a further daily meal which costs about one anna (two cents) more. The rainfall in the Madras Presidency so far this year is but little over one-half of the normal average, so the prospects for the coming Autumn are exceedingly dark.

ADYAR, 21st August 1905.

N. A. COURTRIGHT.