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“THERE IS NO RELIGION HIGHER THAN TRUTH.”

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

OLD DIARY LEAVES.*

SIXTH SERIES, CHAPTER XVIII.

(Year 1898.)

ALL this ground that we were now going over was embalmed in my heart because of the associations which connected it with the memory of H. P. B. Together we had visited these towns, together had first made the acquaintance of many of the very friends who now came together to welcome Miss Edger to the field of her Indian work. For instance, one of those who met us at the Allahabad railway station was Dr. Avinas Chandra Banerji, who treated her in 1879 with so much devotion and intelligence when she lay tossing about in fever at the house of our friends, the Sinnetts. He was very young in the profession then, but the conduct of no graybeard Æsculapius could have been more discreet. He won her affectionate regard and my

* Five volumes, in series of thirty chapters, tracing the history of the Theosophical Society from its beginnings at New York, have appeared in the *Theosophist*, and three of the volumes are available in book form. Prices : Vol. I., cloth, illustrated, Rs. 3-12-0, or paper, Rs. 2-8-0. Vol. II., beautifully illustrated with views of the Headquarters, Adyar, cloth, Rs. 5, paper, Rs. 3-8-0. Vol. III., covering the period of the Society's history from 1883 to 1887, is sold at the same price as Vol. II. It is uniform with Vols. I. and II. and illustrated with many portraits. It will have a special interest in that it introduces to the reader's notice other Mahatmas than those already known. Apply to the Manager, *Theosophist*, or to any Theosophical Book Agency throughout the world.

friendship and gratitude at the same time. Then another was Rai Pyari Lal, that old Government official who, since joining our Society in the year 1887, has been one of the most conspicuous workers in that part of India. Dr. Avinas took Miss Edger and myself to the huge and handsomely furnished house of Kumar Permanand, the living representative of an important family and one who had gained a large personal influence by his personal abilities.

At 6-30 P.M. of that same day Miss Edger lectured at Mayo Hall to a large and sympathetic audience which included many Europeans. She lectured the next day at the Kyastha Pathasala, or school, on "The Theosophic Life." On the following morning I called on my old friend, Pandit Aditya Ram Battacharya, the Sanskrit Professor in the local College, and got his consent to be President of the Allahabad Branch when the pending reorganisation was completed. At 3 P.M. we left for Cawnpore, arrived there at 7, and were received by Rai Kishen Lal, Dr. Mohindra Nath Ganguli, Babu Devipada Roy, all old, tried and trusted friends and others, who gave us that whole-hearted hospitality which the Hindus, as a matter of religious necessity, keep in store for all guests, especially those whom they love.

The next day, February 6th, we visited the Mutiny Massacre well and cemetery, which H. P. B. and I had visited together nineteen years earlier. There was a meeting of the Branch that day at which a committee was appointed to begin a movement for female education, and in the evening my companion lectured on "Religion, its Aim and Object." On the evening of the 7th, a large crowd gathered to hear her lecture and received it with enthusiasm. Later, there was a Branch meeting and one admission to membership. On the 8th, we called on Dr. Ganguli's mother, a most lovable old lady, after which I formed the Cawnpore Hindu Boys' Association. We left the station at 10-30 A.M. for Barabanki and were received by my staunch old friend Pandit Parmeshri Dâs, who put us up at his big house. Miss Edger's lecture that evening on "Man, his Nature and Evolution" was particularly fine, and the one of the next day, given without interpretation, to an audience of thirty persons—all the English-knowing ones of the place—was also very good. At 8-30 P.M. we left for Bareilly.

We reached our destination at six o'clock the next morning,

were received by Messrs. Cheda Lal, Bishen Lal and others, and received gracious hospitality from Babu Preo Nath Banerji, the gentleman by whom Mrs. Besant, Countess Wachtmeister and I were entertained in 1894. Miss Edger lectured that evening to a good audience in spite of a pouring rain. There were many visits from inquirers the next day and a concluding lecture, after which, nearly at midnight, we left for Agra, travelling all night and changing trains three times; an incident not at all conducive to peaceful slumber or bracing to the health. However, Miss Edger, though in appearance a delicate little woman, bore the fatigues of all this long tour remarkably well.

At Agra we were put up at the Metropole Hotel kept by a Frenchman. Miss Edger had her first view of that world-wonder, the Taj, an experience that leaves in the mind of everybody possessed of even a grain of intelligence, an imperishable reminiscence. Miss Edger's lecture that evening was given to a crowded and enthusiastic audience: I retain the adjective despite tautology, because it exactly expresses the temper of her hearers.

We left for Aligarh the next morning (February 13th) and got there at 2-15 P.M. I gratified my unregenerate taste by going to a great Horse Show that was in progress, where I had a chance to see a large number of the spirited and well-formed animals, many of the best Cabul blood, which recalled to my mind some of the meetings of a smiliar character that I had attended many years before in my own country; but the Aligarh crowd were so picturesque in their multifarious costumes, their lissome figures and their bronze complexion, as to make this show infinitely more interesting than those one sees in Western countries. Miss Edger lectured that evening at the Government High School on "The Necessity for Religion," in the presence of the Principal, Mr. Casaubon, a very old acquaintance of mine, whom H. P. B. once tried with all her might, but fruitlessly, to convert from Agnosticism. At the Conversation meeting the next morning, Miss Edger, laying aside all her Colonial habits and prejudices, sat on the floor, Indian fashion, amid her interrogators. This was then to her a great novelty, but during the subsequent eight years she has become so accustomed to it, I should think that on revisiting other lands she would almost have to learn over again the uses of tables and chairs.

We left after midnight on the 14th for Kapurthala, travelled all the rest of the night, and reached our destination at 2 P.M. the next day. Babu Hari Chand, Judicial Assistant, met us with the Rajah's carriage at Kartarpur station, distant seven miles from the Capital. At 6 P.M., by what would be called in a European state, "special command," Miss Edger lectured to the Maharajah and his court, and apparently to their great satisfaction, to judge from the applause and the nice little speech of thanks made by His Highness at the close. We were put up in the palatial guest-house where Mrs. Besant, the Countess and I stopped in 1894. A clever French artist was there and he and I talked together upon congenial themes until a late hour; after which I read the proof-sheets of Mr. Bilimoria's interesting book on Zoroastrianism and Theosophy. Before we left for Lahore the next day in a heavy rain, the Maharajah gave Miss Edger a present of a pair of Kashmir shawls and to myself a cash donation for the Theosophical Society. We reached Lahore the same day and were warmly received by our dear friend, Dr. Balkissen Kaul, F.T.S., for years past one of the most prominent figures in our Indian movement. We dined that day at the house of Sirdar Amrao Singh. The Sirdar is a wealthy Sikh noble, typically brave, courteous and intelligent, who is also a pillar of strength in our Lahore Branch. We had visitors all day on the 17th and at 4 P.M. my companion and I were taken by Pandit Gopinath to a meeting of his orthodox Indian Society, the Sanâtana Dharma Sabha, where we made short speeches: the day was wound up by an interesting meeting of the Lahore Branch. Pandit Gopinath's Society is, or was at the time, for I have not heard from it since, an intensely, not to say aggressively orthodox Hindu body, perpetually at strife with the heterodox Arya Samaj, of the late Swami Dayânand Saraswati. In the old times, when all was peace between the Swamiji and ourselves, I had been on rather intimate terms with the leaders of the Lahore Arya Samaj, and I was glad of the opportunity now offered to meet the members of the rival religious society, for I wanted to give one more proof that no feeling of Sectarianism has ever animated the Society or its Founders.

On the 18th February we had calls from influential Sikhs, Sirdar Gurumuk Singh, Professor at the Oriental College, and another gentleman who was Sessions Judge at Sialkote. I suggested to them

the advisability of compiling a Catechism of Guru Nanak's religion, and at their request put the suggestion into the form of a letter which they agreed to lay before a council of Sikhs which was to meet at Amritsar on the following day. After receiving the visits of many other inquirers we went again to the Sanâthana Dharma Sabha to receive addresses that had been prepared, and at 5-30 P.M. Miss Edger gave a clear and improving lecture on "The Building of a World." Despite a heavy downpour of rain her audience was large, yet not so large as that on the following evening when, as appears from my notes, two thousand persons listened to her.

On that same day (19th February) I had a visit from a young man of whose life and exploits Mr. Stead made a whole chapter in *Borderland* for April 1897. The stories told about him alone and in connection with the famous Mr. Jacob (Marion Crawford's *Mr. Isaacs*) were so extraordinary as to cause them to be copied and commented upon very widely throughout the world. His name was Balmukund Jhingan, variously styled "pandit," "professor" and "doctor;" but that is neither here nor there; our chiropodists now call themselves professors, and mere tyros in psychopathic healing advertise themselves as doctors. Having read Mr. Stead's article I was naturally interested in seeing the man to whom was ascribed the possession of strong psychic powers. Mr. Kanhaiyalal, a brother of Pandit Gopinath and an editor of the Lahore Urdu paper, *Akhabar-i-Am*, writing to Mr. Stead said: "I assure you the Professor, my intimate friend, has far more wonderful things to show to the favoured few; such as raising himself from the ground and remaining suspended in the air without any support, making his body so stiff as not a heavy hammer can hurt it or break his skull. Perhaps it will be a news to you, that when he makes his stick stand in the air without support, he himself and the stick lose their shadows, that is, no shadow is cast at day, before the sun, or at night before a lamp." The bad English is given as written. The writer says, *apropos* of the shadows, "*this is not noticed by ordinary spectators.*" After seeing the young man, about whom I could not detect even the flavour of magical power, I should not have been surprised if Mr. Kanhaiyalal had used the word "extraordinary" instead of the one which appeared in his sentence. Certainly, he either could not or would not show me any proof of his occult powers. In the course of the article in question the writer

gives an alleged list of Jhingan's accomplishments : " He can produce, apparently from nothing, all sorts of things such as flowers, vegetables, betel leaves, coins, etc., etc. He can make a stick, or a paper, or a book, or a burning lamp stand in the air without any support, apparently by mere force of will. Not only this, but he can order it to lean towards this point or that. He can pass knives through the body without injury, and the cut is healed at once. He can remove small articles such as rings, coins, etc., held in your hand, by his mysterious power and order them to come out from where you please. Once he removed a large bottle from under the cover of a handkerchief to another room." Kanhaiyalal tells how the alleged magician recovered a lost watch for Pandit Bishambar Nath Mota. That gentleman with others were chatting together one evening in the bookshop of the writer's family when Mr. Jhingan came along and upon being asked by Kanhaiyalal's father whether he would do some "tamasha" for the amusement of the company, he consented and it was agreed between the people present that he should try to recover for Bishambarnath his watch, which had been missing for several weeks. The narrative is curious enough to be quoted as follows : " He washed his hands, for which water was brought by my younger brother, Balkrishna, and then asked for a little quantity of rice. It was given him and he read some words on it. He then asked that a glass full of water be brought before him to receive the lost watch. It was brought and kept before him at a distance of six or seven yards, and he *never touched it nor even came near it*. He then threw away the enchanted rice about himself, and the glass full of water. He then brought both his hands to his mouth as if to blow through them. He shut his eyes, and after awhile opened them, and told the audience that the watch had come. He asked the owner to go to the glass and see if his watch was there—and lo ! the watch *was* there."

In my thirty years experience in India I have never found one person who had the reputation of being a real wonder-worker of the better sort who would show me phenomena, while on the other hand they have almost invariably spoken slightly of them as objects to be searched after and have directed attention to the real object of Yoga, the development and evolution of the Higher Self. In cases, therefore, like the one under notice, the readiness of Jhingan,

alleged by his friend Kanhiyalal to step into a house when passing and forthwith display phenomena makes it appear to me that one of two things must be true—that he produced his effects by prestidigitation or by the practice of black magic and the employment of elementals. However, as said above, he gave me no chance to form an opinion upon his alleged powers.

On the day of his visit I visited the respected parents of Pandit Gopinath, who received me with great friendliness. I mention the circumstance partly because it gave me the chance to see how a Lahore family houses itself during the hot season. Their living apartments are excavated in the clayey soil and during the hottest days the temperature of the rooms is more or less agreeable. It is really living in deepened cellars under the ordinary brick dwelling-house.

During our visit at Lahore, Miss Edger was kept busy with her daily lectures, E.S.T. meetings and two Conversation meetings every day. A final Branch meeting was held on the 20th February, a number of new members were admitted, and Miss Edger showed the Branch how to work a "Secret Doctrine Class." We slept in the Waiting Rooms at the station and left at 2 A.M. the next morning for Rawalpindi. This extreme northernmost point of our tour was reached at 2-30 P.M. on the 21st. Many friends, including several Sikh nobles and Mr. Dhunjibhoy, a rich Parsî, welcomed us. In the evening Miss Edger lectured on "The Necessity for Religion," to an audience of two thousand people, standing in a summer-house porch and talking into a huge *Shamianah*, or canvas-roofed shelter raised on poles and tastefully decorated. Later, there was a Branch meeting. We were now at a point 2,000 miles distant from Adyar, which gives the non-Indian reader an idea of the extent of the Theosophical movement in this country.

At 5 P.M., the next day, I formally opened the "Annie Besant Samskrit School" at the request of Lala Jiva Râm, its founder, who was fired to do this charity by Mrs. Besant's lectures of the previous year. Miss Edger's lecture on that same day was given to a rather big audience. There was a Branch meeting in the evening with admissions of members, and at midnight, turning our faces southward, we left for Amritsar. A twelve hours' rail journey brought us to that place; we were garlanded at the station and after being settled in

some small rooms which had been provided for us, went to see the world-renowned Golden Temple, where we were shown the jewels (said to be worth three lacs of rupees) and the swords of the Sikh Gurus and Princes, and were treated with great honour. We saw two boys baptised in Sikh fashion and were presented with cloths for *pagris*, turbans.

Of all the races of India the Sikhs are the most picturesque and, as a whole, the handsomest. The race evolution dates back only to the latter half of the fifteenth century and was originally composed of two warlike tribes—the Jâtaa and Khattris, who were blended together into a religious sect, the union being additionally cemented by the tie of military discipline. Their founder, who was one of the greatest men in Indian history in several respects, was one, Nânak, an excellent and successful preacher, who taught what might be called a reformed and monotheistic Hinduism. He was born in 1469 at Talwandi on the Râdi in the Punjab and, possessed of great natural dignity himself, and being surrounded by a number of followers of striking personal appearance and great military ardour, he was able to infuse into the inchoate nation the qualities of heroic bravery and enthusiastic sense of duty which, being transmitted in a marvellous way from generation to generation, have made the name of Sikh a synonym of all that goes to make up the true warrior. Taking it all in all, the story of the evolution of what is now the Sikh nation is one of the most romantic in history. Among the members of the Theosophical Society there are none for whom I have a stronger personal regard than the members of this fighting race.

Nânak lived seventy years and has been succeeded by a long line of "Gurus." The word Sikh is translated as "disciple." The teachings of the Gurus were compiled near the close of the sixteenth century by Guru Râm Dâs into a volume that is known as the "Adi Granth," a valuable literary work, a very fine copy of which has recently been presented to the Adyar Library by Captain and Mrs. Ganpat Rai. At the Golden Temple the sacred book is daily read from, for the benefit of the people, by the priest on duty. It lies upon a great cushion on the floor of the Golden Temple itself; a beautiful structure which rises from the centre of the large square tank called "Amritsar" (the pool of immortality), dug by Râm Dâs on a piece of land given to him by the Mogul Emperor Akbar the

Great. From the ceiling of the temple-room in which the Adi Granth is kept hang great glass globes of golden and other colours, and, as I noticed that some of them were missing, Miss Edger and I sent four handsome golden-hued globes with our compliments to Colonel Jwala Singh, the manager of the Temple. He had hardly received it before he sent me a brotherly letter of thanks, with presents of a red and gold *sári*, a white *pagari* and some *karahprasad*, a sweetened flour mass which is considered sacred, like the wafer of the Catholics, and which I was informed was a great compliment. In an article in the "Encyclopædia Britannica" the following interesting facts are given: "As Sikhs they acquired a distinctive appearance by giving up the Hindu practice of shaving the head and face. They were forbidden the use of tobacco; and their discipline in other things prepared them for being indeed the soldiers they looked. Govind Râi adopted the designation "Singh" (lion), and this became the distinctive addition to the names of all Sikhs. He called the whole body the "Khalsa," or free, and he devised a rite of initiation called the "*pahal*." He compiled a supplement to the "Granth," containing instructions suited to the altered condition of the Sikh people."

On the 25th we bade farewell to our kind hosts and other friends, Hindus and Sikhs, and resumed our journey.

H. S. OLCOTT.

THE REALITY OF THE ASTRAL PLANE.

[*Concluded from p. 576.*]

What is Reality?

SOME of you may find it helpful if you recollect that things are real or unreal to us according to the place in which our consciousness is focussed. While our consciousness is focussed in the physical brain, physical matter alone is perceptible to us, and so it alone seems real, and although we are living in the midst of the astral world at this moment, to most of us it is unreal because it is imperceptible. A few hours later we shall fall asleep, and our consciousness will change its focus from the physical body to the astral body. Then it will be from astral objects alone that we

shall be able to receive vibrations, and so those will seem perceptible and real, and the physical objects, though of course they still surround us as before, will be invisible and will therefore seem unreal. But it is not the condition of things which has changed, it is simply the focus of our consciousness. These physical objects are after all manifestations of the Logos on this plane, and they remain manifestations even when we no longer see them. We are not justified, therefore, in saying that all these things are unreal because it is possible for us to raise our consciousness to a higher level. In that case it is our consciousness that has been modified, not His manifestation.

The Results of Vibration.

If we take up a modern book on physics, we shall find that it usually gives us a table of octaves of vibration, and we cannot but be struck by the fact that only a very small proportion of them appeal to our senses at all. Since all the information that we possess with regard to the outer world has reached us by means of the very few vibrations to which we are normally able to respond, it is abundantly obvious that the clairvoyant who learns to be sensitive to the whole of this part of the gamut will gain a vast amount of additional knowledge about the world in which he lives.

We shall notice that the slower rates of vibration (such as sound-waves) affect the comparatively coarse conditions of matter, and set the air in motion ; while the more rapid rates (such as light) do not affect the air at all, but act upon finer conditions, such as ether. So that when we have realized the existence of astral matter, which is still subtler than the ether, we shall be prepared to find that the forces playing through it are still higher rates of vibration which do not normally affect any physical matter. Investigation shows us that among these higher vibrations are those caused by the desires and emotions of man, and such of his thoughts as are mingled with personal craving or feeling. It is found that such thoughts or emotions are outpourings of energy just as definite as electricity or steam ; but this energy acts at its own level and in its own finer type of matter. That is not a mere supposition, but a definite fact observed over and over again by clairvoyant investigators. All the pictures that are drawn for you in our books, illustrating the effects of affection, of devotion or of avarice, are simply the tabulations of

observations made upon astral matter—observations which have been repeated many times with substantially the same results. A whole new world is thus opened before us—a world of finer matter pressing upon us on every side ; and to this finer type of matter the name “ astral ” was given by the mediæval alchemists.

Since this matter surrounds us all the time, in what way is it acting upon us and in what way are we acting upon it ? Once more investigate, and you will find that it is constantly reacting upon us, and that we can no more ignore our astral than our physical surroundings. As the world is at present constituted, physical surroundings are by no means unimportant, and we must learn something of the physical world and its forces if we wish to be able to utilize them to help others, or to resist their undue influence upon ourselves. In exactly the same way, if we wish to be able to protect ourselves from undesirable influences from the astral world, and to have its forces at our command for altruistic work, we must study its conditions and its possibilities ; for in this case as in every other, knowledge is power.

The Extension of Knowledge.

We find that the laws which govern it are the same with which we are familiar in connection with physical matter—the laws of cause and effect, of action and reaction, and of the conservation of energy ; and this fact brings the planes into relation, and shows us that we have to deal not with some strange new world but with another and subtler portion of the old one. The truth is that in studying the astral plane we are simply extending our knowledge of nature a little further in a direction in which it has already been extended more than once. Primitive man, knowing nothing but what was obvious to his senses, can have been aware only of the solid and liquid forms of matter ; to him the tempest must have been an inexplicable manifestation of an awful invisible force, and the death which followed the inhalation of noxious fumes must have seemed the mysterious visitation of the deity. Think how great must have been the extension of knowledge and comprehension of nature when from careful observations a theory of gases was deduced, and gradually won its way into universal acceptance ! An entirely new realm had opened before those primitive physicists when they thus learnt to study

and experiment with this finer condition of matter. A long step further in the same direction was taken when the existence of ether was realized, for by that knowledge many phenomena became explicable which before were deemed miraculous. In earlier days natural laws were but little understood and the world was supposed to be governed by divine caprice ; but with each advance of science the domain of law and order was extended, and the unknown outer void in which miracles might happen was decreased. When we suggest the study of the astral plane we are simply recommending another step, but always along the same line of experimenting with ever subtler forms of matter and when this step is taken it will be found that the action of man's thoughts and emotions has been brought within range of law.

Theosophy is Advanced Science.

In this sense it may accurately be said that the students of Theosophy are the advanced scientists of the day, for they are engaged in examining a field just a little ahead of that which has approved itself to the majority of physicists. Do not forget that our great founder, Madame Blavatsky, displayed a very remarkable knowledge of science, though she does not seem to have learnt it along ordinary lines. She made certain statements in connection with it which were ridiculed at the time, yet the facts which she announced have since been accepted and approved by the most competent authorities. An account of these has been given by Mrs. Besant in "Theosophy and Science," the fourth lecture in "Theosophy applied to Human Life," and Theosophists should familiarize themselves with it. Obviously if one who had not taken up the study of ordinary physical science is yet found to know more of it than its foremost professors knew at the time when she wrote it, it is well worth while to examine what she has said with regard to fields as yet untouched by them.

Science has attained its marvellous results by means of highly perfected instruments ; such results as have been attained by the pupils of Madame Blavatsky have been gained in an entirely different way—the way recommended by your teachers of old—the development not of the instrument but of the observer. It is by the employment of that method that Theosophical writers have been

able to give you some details of the arrangement of the higher planes and the conditions of life upon them.

I have intentionally avoided the repetition in this lecture of the information as to those conditions which any one who wishes may find in the manual called "The Astral Plane;" instead I have tried to take up the subject with you in its more general aspect in relation to this lower plane, so that you may appreciate the astral as just as much a part of the great world in which we live as is the physical, and may realize that if we want to live wisely and to the best advantage we must endeavour to understand the whole of our world, and not only the lowest part of it.

How it affects us.

This astral world affects us because its vibrations have the same qualities as all other kinds of vibrations—they radiate in all directions, and they tend to reproduce themselves. If two stringed instruments are tuned accurately together, and placed near to one another, it is found that when a note is struck upon one of them, the other vibrates in unison. The vibration of the note radiates in all directions, but when it falls upon something capable of exact response it at once reproduces itself.

If by emotion or passion you set up a vibration in astral matter, it acts in precisely the same way; and necessarily in its radiation it impinges upon the astral bodies of all those about you. If there be among them one which is in tune with that vibration, it will at once be excited to respond to it; that is to say, your emotion will be reproduced in that other man. If, however, that astral body is already pulsating strongly at some different rate, your vibration will not find it in tune, and so cannot affect it. Suppose a man is under the influence of anger, and you are full of gentleness and affection. His astral body is vibrating vigorously at a certain rate; he is in such a condition of palpitation that he does not even feel your gentle radiations; he goes on along his own line, quite uninfluenced by it, just as the man under the sway of wild passion on the physical plane is blind to all suggestions of reason.

The appearance of the Astral Body.

People often ask as to the appearance of these astral bodies, and those who have seen one occasionally are sometimes surprised to

find that it does not resemble the pictures given in some of our books, such as "Man, Visible and Invisible." They forget that that book was written specially to draw attention to the colours in the luminous ovoid of astral matter, and the effect upon those colours of different emotions and passions, so that a vivid illustration might be given of the way in which man's evolution is affected by the thoughts and feelings of every-day life. Therefore those bodies were drawn, as it were, out of proportion, one part of them being specially emphasized, and another part studiously kept in the background. You may remember that the physical form is outlined in pencil only, in order to show the relative size of the ovoid. In reality that counterpart of the physical body is far more prominent than it is shown in those drawings. It is an exact duplicate of the physical form, perfectly distinct from the surrounding luminous matter, and therefore perfectly recognizable. Every type of physical matter has its corresponding type in astral matter, and the latter is very strongly attracted by the former. There is a counterpart in astral matter for every physical object, and that counterpart is always of suitable type. So that wherever there is solid physical matter it is interpenetrated by astral matter of the lowest sub-plane ; where there is physical liquid it is interpenetrated by astral matter of the second sub-plane from the bottom ; and where there is physical gas it is interpenetrated by astral matter of the third sub-plane from the bottom, and so on. Just as there is no difficulty in distinguishing a solid object from the air surrounding it on the physical plane, so is there no difficulty in distinguishing its astral counterpart from what we may call the astral air which surrounds it.

While it is true that a man's astral body takes that ovoid shape which is the visible manifestation, on these lower planes, of the shape of the causal body, it is also true that of the mass of matter contained within that ovoid perhaps ninety-nine per cent. is contained within the periphery of the physical form. The reason of this is the very strong attraction exercised by that physical form over the astral matter, and the further fact that when a kind of habit of remaining in a particular form—a sort of momentum of circulation of the astral currents—has been set up, that habit or that momentum will persist for a long time after the cause of it has been withdrawn. Thus although during sleep one leaves his physical

body on the bed and moves about in his astral vehicle, the latter continues to retain the exact appearance of the former ; and even when the physical body is finally laid aside at death the habit still persists, and the form is still retained through any ordinary length of astral life.

With regard to this matter of appearance there is another point to be borne in mind, and that is that astral matter is far more plastic than physical, and is readily moulded by the action of thought. If a man thinks of himself as having a particular form the matter of his astral body will for the moment be moulded into that form, and will retain it as long as his thought is firmly fixed upon it ; but the moment that he forgets, or his attention is distracted, the astral matter will come under the sway of its habit, and will at once flow back into its natural shape. So that a man can take on any appearance that he pleases, but cannot retain it permanently without devoting the whole of his time to that one thought. Nevertheless a thought which is almost constantly present in his mind does slowly effect a permanent change. That is true to some extent upon the physical plane ; the man who for years leads a debased life presently begins to show signs of it in face and form, while the man who has turned from an evil life to one of purity and holiness presently shows a very decided improvement in physical appearance. Although such a change usually takes place gradually, instances are not wanting in which it has been startlingly rapid. Some cases of what is called " Mind-cure " illustrate this, as does also the appearance of the stigmata upon the bodies of various ecstasies. Madame Blavatsky gives some very remarkable cases of this in " Isis Unveiled." Since astral matter is so much more readily affected than physical, it is comprehensible that a similar change should occur more rapidly in the case of this astral vehicle.

Suffering After Death.

All religions tell us that the conditions of existence after death depend very largely upon the kind of life which the man has led upon the physical plane ; that if his life has been good and pure he will find himself happy, but if his earthly course has been gross and evil, trouble and suffering may ensue from it. Unfortunately in some forms of Christian teaching these joys have been regarded as reward and this suffering as punishment ; and much grievous misunder-

standing has resulted from this clumsy mistake. If in physical life a man seizes hold of a red-hot iron bar his hand will be burnt ; but it will hardly occur to him to say that God has punished him for taking hold of that bar. He will say rather that what has happened is the natural result of his own action, and anybody who understands anything of science can explain to him exactly the mechanism of the occurrence, and show him how the intensely rapid vibrations of the hot iron have torn apart the tissues of his hand, and so produced what we call a burn. We shall never understand the conditions of life after death until we realize that happiness follows upon good thought or action and suffering upon evil thought or action, in exactly the same way as the burn follows the contact with the hot iron. The cause and its effect are related as the two sides of a coin are related ; and just as we cannot draw towards us the obverse side of the coin without also drawing towards us its reverse, so we cannot commit any action or give birth to any thought without at the same time bringing ourselves its result as a definite part of the original action.

The more ignorant among the Christians often speak of the providence of God, and in using that term they mean to imply that the Supreme Being is constantly personally interfering with the working of His own laws, and they usually also imply that He can be induced at their request to exercise such power of interference. This theory also involves the idea that He has originally planned His universe so badly that the machinery needs this constant tinkering in order to make it work satisfactorily—surely not an exalted conception of the Deity. Nothing could be further from the glorious truth, for one of the most striking characteristics of even that small part of the Divine world which we are able to see is its marvellous adaptability and the wonderful elasticity of its action. Men often find it difficult to recognize the accurate working of the law of justice in their own case, even though they cannot but admit that in all the realms of nature there can never be an effect without its appropriate cause.

Common though this position is, we may see its absurdity by taking a very simple analogy. The man who is using an engine expects to get out of it an amount of work proportionate to the amount of energy put into it, say in the form of fuel. He allows for a certain waste from friction, and for a certain amount given off in the form of heat, but still there is a definite proportion of work

which he expects to get out of his engine, because he knows that there is a natural law of the conservation of energy. Suppose he should find that he is not getting a proper proportion of work from that engine, we should esteem him a very foolish man if he therefore declared that the law of the conservation of energy was all a delusion and a mistake. If we could suppose him to be so ignorant as to say that his experiment with his machine tended to show that there was no such thing, we should reply that there had been other experiments besides his, and that the law was already established as a definite certainty. It would never occur to the intelligent engineer to doubt for a moment the universal application of that law ; he would at once turn to his machine and examine that in order to find the defect which caused the loss of energy. Yet the very same man who is so certain of the inviolability of Nature's law in one direction will begin to grumble about injustice if any suffering or sorrow comes to him ; whereas the analogy of his own line of thought with regard to the machine would show that the only sensible conclusion would be that since the law of justice is perfect in its working there must undoubtedly have been something wrong in his own action in the past to account for this sorrow which has fallen upon him.

The Advantage of the Study.

Unquestionably the study of astral and mental forces and of the astral and mental worlds generally helps us to understand how this mighty law of justice produces its results. That is one reason why I think the study of these higher portions of nature so useful to us. It supplements our knowledge of the physical world, and enables us to form a far more complete conception of the whole great scheme, and it is obvious that this wider knowledge must make us of greater use. We see constantly in every-day life that good intentions without knowledge are not sufficient to produce a satisfactory result, for we frequently find that the well-meaning man blunders terribly, and often does more harm than good. Indeed a cynical philosopher has remarked that more harm is done in the world by the ignorant but well-meaning man than by the really wicked. If we do not wish to swell the ranks of the ignorant but well-meaning, we must set ourselves definitely to the acquisition of knowledge—knowledge which shall include the higher planes as well as the lower.

None can doubt that great forces of nature are playing in these realms of finer matter ; and if any of them can be used by the unselfish man for the helping of his brother, then I say let us learn all that we can about these forces, whether they be mental, astral or physical. We know that knowledge enables us to give help to our fellows upon the physical plane, and we can see by analogy that if we are to be of use on the astral plane during sleep and after death, we certainly require knowledge there also. Let us then strive to gain such knowledge, and to gain it as soon and as fully as possible, so that no time may be wasted.

I do not for a moment seek to deny or to minimize the possible dangers of the astral plane. A man may misuse power upon any plane, and a man may be deceived upon any plane, and therefore on all planes alike he must be on his guard. In "The Voice of the Silence" we read, "Look not for thy Guru in these *mâyâvic* regions," and the caution is as urgently needed in these days as it could possibly have been in the days of Aryasangha. In Western countries at least there are hundreds of people who have accepted dead men as their teachers, each regarding the particular entity that communicates as a kind of private archangel specially sent by God to teach him or her. The Indian student ought not to need to be warned against such a mistake as this.

In the same book we are told that we must find our teacher on the mental plane—that his instruction must appeal to us through our intellect and not merely through our emotions. You may remember that one of your great Indian teachers, Siddartha Gautama, whom men call the Buddha, especially cautioned his followers not to accept teaching which came to them by presumed spiritual inspiration, as from a deva—that is to say, not to accept it merely because it came in that way, but to judge it as all kinds of teaching must be judged—by the standard of one's own reason and one's own common sense. It is quite obvious that the dead man is not omniscient just because he happens to be dead ; it is true that he has certain additional opportunities, but it by no means follows that he knows how to make use of them, and we must receive any statements that he makes with precisely the same reservations as we should have received statements made by him before he died.

If we adopt that method of testing everything by reason and by

common sense we shall be quite safe in our efforts to understand the astral world. Remember that in that same book, "The Voice of the Silence," this astral world is spoken of as the 'Hall of Learning,' showing that there is much valuable information to be acquired there by the student who approaches it wisely. If we thus keep the mind steady and the understanding clear, and if we test everything carefully as it comes to us, we shall never be drawn aside from the pursuit of the goal that lies before us by any temptation which the astral plane can offer. For those of us who are beginning to realize the existence and nature of the great divine scheme of evolution, the privilege of trying in our small way to help it forward is the one purpose of our existence. Of course it is true that that great scheme will be fulfilled whether we add to it our tiny mite of effort or not, yet it is unquestionably part of that scheme that those who have learned to understand it should co-operate intelligently in it, and that such effort is expected from us, and that its fulfilment will be hastened if we learn to throw our energies into it. We know that there will be those who will help ; why should we not be among them ? To us as to all is offered the opportunity of working as instruments in the hand of God ; why should we not accept this opportunity ? Since that glorious karma must come to some among men, let it be to us ; why should we not be among those who share it ? And yet, if we have really seen the glory of that scheme, it will be without any thought of karma that may accrue to us that we shall throw our whole hearts into the work ; it will be simply because, having seen the grandeur and the beauty of the plan, there can be for us no other possibility than to devote the whole of our energies to trying to forward it. Let us then study any portion of that scheme which comes in our way, whether it be spiritual or mental, astral or physical, for all alike are parts of this great divine plan. Let us never for a moment lose sight of the goal which lies before us and of the spiritual development which is necessary for the attainment of that goal. But as long as we live in these lower planes, let us live well ; and we can live well only if we live intelligently, and we can live intelligently only if we study the great laws of this universe of which we are a part.

C. W. LEADBEATER.

THE UNIFICATION OF THE THREE SCHOOLS OF HINDU PHILOSOPHY.

THE following is but the barest outline and the briefest possible sketch of a larger work on the subject I am preparing to bring out as soon as possible ; and, in consequence, I have to omit the numerous discussions on the subject, logical and S'astric, by the Founders and the later writers. The arguments herein adduced are based chiefly upon the published Theosophical teachings and personal information.

A fairly thorough and systematic study of the three Schools of Hindu Thought, under some of the ablest exponents thereof, extending over a long course of years, has forced me to the inevitable conclusion, that, if the three Founders thereof were sent to Humanity from the Great White Lodge, they could not have taught doctrines so extremely divergent, nay conflicting, upon some of the most important questions of Life and Being. H. P. Blavatsky has proved beyond a doubt, that every religion worth the name, that has moulded the life and faith of countless millions, has as its bed-rock the same Eternal Verities about Man and the Universe.

And what holds good in the generality of cases, must also be found true in connection with the three leading schools of Hindu Philosophy. H. P. B. tells us that S'rî Sankara was an incarnation of one of the very highest of the seven Hierarchies that stand before the throne of the Almighty ("Secret Doctrine," Vol. III., 'The Mystery of the Buddha').

S'rî Ramanunja is said to be the fourth incarnation of S'esha or Ananta, one of the Nitya Sûris, whom again I have no hesitation in identifying with the highest of the Divine Helpers. S'rî Madhvâchârya is held to be the third incarnation of Mukhya Prâṇa, who stands next in rank and power to Brahmâ, the third Logos. As such, they could not but give the very same presentments of the basic truths ; and to hold otherwise were derogatory to their high position and practical Omniscience,—nay, almost a sacrilege.

I shall briefly point out where the three Schools differ and try to reconcile them in the light afforded us by the teachings of H.P.B., the messenger of the Great Lodge, who brought us Life and Light.

THE NATURE OF BRAHMAN.

The *Advaitins* hold that Brahman is pure Intelligence, One and secondless, even in the shape of an attribute.

The *Viśishtādvaitins* assert and the *Dvaitins* agree with them, that Brahman is Omniscient, Omnipotent, wills the truth, pervades all, controls all, and is characterised by innumerable other auspicious qualities. The various vedic texts that apparently teach the attributelessness of Brahman, are to be understood as denying only those attributes that are undesirable, as pertaining to matter.

Now, confining ourselves to our Solar system, we are taught that from the least developed monad to the mighty One that stands at the head of the system, there is a gradual and ordered progress, measured by stages of knowledge, power and bliss. One monad differs from another but in these ; and the Highest but shows forth in fulness and inconceivable grandeur what is dimly latent in the lowest. But everything is limited in space and time and is qualified by attributes, nay, *even the very Highest*. For what is *He* but the highest product of some mighty evolution in the far off past, evolving towards some higher stage, inconceivable to us, but a goal and a reality to himself ? *He* is limited in space and time, though *our* finite conceptions cannot grasp their vastness, and hence call them infinite. *He* is qualified by attributes, which so blind *us* with their divine Effulgence, that they practically non-exist for us. To the mineral monad, the Lord Buddha is a veritable Parabrahman. *It* can never enter into *His* life nor have any conception of *His* nature ; *it* can have no idea of *His* limitations and *His* attributes, they are so much above its own ; but to those that stand at higher levels, that glorious Being is finite, is limited and has attributes ; though the mineral monad has a perfect right to think of Him as devoid of attributes, as inconceivable and unattainable. The same relation holds good between ourselves and the Solar Logos ; but yet, we are taught that he is limited and finite, for, there are billions of such Logoi in the vast Cosmos, each in charge of a Solar System, helping the monads in it to evolve and evolving Itself thereby.

Now, carrying this analogy further, the same argument applies to that infinitely mightier Being that stands at the head of Cosmos, than whom all knowledge, human or divine, knows nothing higher, even through speculation and whom the Hindu Scriptures postulate as Parabrahman. *Its* glory is darkness to *us*, but still it is light to *Itself* and to those that stand near below *It*. *It* has its own limitations, though *we* rightly hold *It* as illimitable. *It* has attributes, though to *us* *It* has them not.

So, I believe that the Founders hold fundamentally identical views on the nature of Brahman, though they may view *It* from different standpoints.

THE UNIVERSE.

The Advaitins hold that everything except Brahman is *Mâyâ* or illusion, and has no existence whatever in reality, but is as unsubstantial as the appearance of silver in the mother-of-pearl or of a snake in a rope. This illusion is superimposed upon Brahman through *Avidya*; and a realisation of the illusory nature of the Universe, of the Eternal reality of Brahman and of the identity of the *Jîva* with the Highest, brings about liberation or more correctly speaking, the primal state of perfection.

The *Viśishtâdvaitins* and the *Dvaitins* contend that the Universe is real, is not an illusion; it is transient as regards Name and Form, but in its undifferentiated primal condition it exists forever.

What is *Mâyâ*? They call it an illusion. Now an illusion is that which has no existence whatever – temporary or otherwise. Is there any such thing in the Universe? Their own illustration helps them but little: for what they call the illusory image of the serpent in the rope, is really a definite mental image, resulting in a thought-form of an existing object, made visible to the eye, though on a closer approach to the rope it vanishes. It may be non-permanent, relatively speaking, but it had an existence, though inconceivably short. Every conceivable existence in this universe is real so long as it lasts, though it may be transient as regards some more permanent existence; and it naturally follows that, taking the Highest as the standard, everything else is non-permanent. But, in no wise are we justified in holding that it has no existence whatever. What we postulate as the Highest is permanent but as compared with the rest; but upon its own level it cannot be so. I don't object to the word

Mâyâ being understood to mean transient or non-permanent, but I venture to suggest that it can nowise bear the interpretation given to it of *unreality*, for then everything is an illusion, everything non-permanent, even the highest Parabrahman. The Solar Logos has His life-period, we are taught ; then why not the Parabrahman too ?

What right have we to hold that Parabrahman alone is real and that all the rest is unreal ? More correctly speaking, everything except Parabrahman is non-permanent when compared to it. Again, the experience of those that have freed themselves from the bonds of Avidya tends to prove that, while they look upon the phenomenal world as changing, as transient, they never have any sense of its unreality or non-existence. For then, they should have no idea of the various individual objects separated from one another and characterised by name and form, but only sense an illimitable shoreless ocean of Light, one and indivisible. But the Great Ones do move in the world among us, perceive and make distinctions and are affected by them. Else, how could they be said to work for humanity in a world of unreality, of illusion. When a nearer approach to the rope, and a closer inspection thereof has proved beyond a doubt that it is a rope and not a serpent, it is utterly impossible for the observer to again see in it the image of the serpent. Says H. P. B. : " Everything in this universe is an illusion ; but the experience of any plane is an actuality for the percipient being whose consciousness is on that plane : though the said experience, regarded from the purely metaphysical standpoint, may be conceived to have no objective reality " (" Secret Doctrine," Vol. I., 295-96).

Further, we are told that a Solar Logos first marks out, of the undifferentiated cosmic matter, as much as would be required for the building up of his Solar System. In that case the matter must have existed apart from him and along with him : and analogy leads us to infer that the same must be the case when the great Cosmic Logos starts His mighty evolutionary scheme. The two, Parabrahman and Mulaprakriti, have therefore co-existed, at least as distinct factors. It is enough for my present purpose to draw, therefore, the conclusion that Cosmic matter is a reality, as real as what they call the Absolute, though its periodical manifestations be transient, but never unreal nor an illusion. I believe that S'ankara could never have taught

this weak and easily assailable Mâyāvāda, and am inclined to conclude that he ought to have held the same views on the nature of the Universe as his two other colleagues.

THE JÍVA AND THE ÎS'VARA.

The Adwaitins teach that they are essentially and eternally one. Everything is an illusion, for the Jíva, which is itself a product of it—its evolution and its identification with Brahman. There is no bondage, no liberation, no aspirant, no teacher, none to be liberated, nothing except, of course, the Absolute. Why not *That* too be an illusion, since It exists only in the illusory consciousness of the illusion-created Jíva ; since It is taught to an illusory disciple by an illusory teacher, through the illusory Vedic texts !

The Vísishtādvaitins hold that the Jívas are distinct from the Îsvara, forever, even in Mukti, for they possess not the two chief attributes of Brahman. They are not masters of Cosmic Matter as completely as He is ; and they do not, though they are able to, exercise the functions of evolution and involution of the Universe.

They are divided into three groups :—(1) Lakshmî, the Cosmic Mother ; (2) The Nityasûris, the ever-liberated Ones, among whom are Ananta, Garuda, and Vishvaksena. They are, as it were, crystallised in perfection ; and ever revel in the ineffable Bliss of the Divine Presence. (3) The Jívas proper : who have to undergo evolution to obtain Mukti. They may be distinct down here from one another ; but in Mukti there is no such distinction among them, as all share alike the Supreme Bliss of Brahman. The Dwaitins emphatically assert an eternal five-fold distinction, clear and uncompromising : between the Îsvara and the Jívas : between the Îsvara and the Jada : between the Jíva and the Jada : between one Jíva and another : and between one Jada and another. This difference lies in their very nature and continues right up, even in Mukti, which each enjoys according to his capacity. Vishnu or Brahman is the highest ; next to him comes Lakshmi, Brahmâ, Vâyu and the various Divine Hierarchies down to man, all of whom are minutely described, with particulars about their number, period of existence, their advancement into higher stages, their initiators and the course of their evolution and involution. The Jívas are divided into three classes :—

(1) The Mukti Yogyas, who will of a certainty attain libera-

tion : (2) The Nitya Samsârin, who are ever struggling in the mazes of matter. (3) The Tamo Yogyas, who are doomed to reach the lowest stages of spiritual wickedness.

The Jîvas who attain Mukti still work on, and advance or retrogression is possible for them even there.

Now this is my view on the question. Taking our planetary system as the basis of our reasoning, we find that at the beginning of its evolution there is the Logos ; then the Divine Hierarchies who having completed their human evolution in past Kalpas, come down to this field of evolution to take various places under the mighty One, as assistants in his good work, and thereby incidentally complete their own evolution : then the various hosts of monads human and otherwise, who have to rise to the human level in this Kalpa and higher up, until they attain to the highest point of evolution possible in this scheme. All these are distinct from one another, not only as Hierarchies, but also as individuals. Witness our own case. There never exist in the world two individuals or things which are identical with one another in every respect—in physical, mental, moral or spiritual characteristics ; for, *Nature never repeats herself*. Examine them however minutely you can, there will be found some difference or other, though subtle in the extreme ; and this initial difference exists all along the course of evolution and goes on with them even in Mukti. For what is Mukti ? That again, is a relative term. The attainment of the highest state of evolution possible in any sphere is Mukti as regards that sphere of manifestation. When a Monad has mastered the matter of a Solar System, he is omnipotent as regards it : When it has nothing more for him to learn, he is omniscient : when his consciousness can take it in, through and through, can receive and respond to all rates of vibrations therein, he is omnipresent. He is a Mukta as regards that system and may be said to be its Îsvara. The same remark applies to any other case of a similar nature, be it a race, a globe, a round, a chain, a scheme of evolution, a Solar System or the vast universe itself. As there were grades of progress that he had passed through, there are higher grades for him to attain, for progress is eternal : we know neither the beginning nor the end of it, only an infinitesimally small arc of the ever-invisible circle. The higher we go the clearer may be the view and the distance greater to which we can see of what lies beyond. But there is nowhere any stand-still,

no state of existence where the monad has nothing to do but to enjoy for ever (*again a misnomer*) a changeless bliss.

Well, how do things stand at the end of any course of evolution ? The monads that evolve through the various globes and systems thereof attain various levels of spiritual progress. One class reaches the highest point possible long before the close of the period and either diverges to other and higher lines of evolution or remains behind to enable the other evolving monads to attain the level sooner. A second class reaches the level by the close of the period. But a large number lag behind : they are either those who, having reached the human stage, are unable to keep on with their more advanced brethren and so drop out, or others who are yet imprisoned in lower forms, animal, vegetable, etc. I shall speak of the first of the two classes for whom liberation is possible. Where are they ? They are *Jīvanmuktas*, they have attained omniscience, omnipotence and omnipresence as regards that sphere of evolution. This is common to every one of them. And here I beg to express a doubt as to the view generally put forward, that the liberated ones are merged in the Highest, and become completely identified with Him. Some even go to the length of saying that they are ever in the bosom of the Highest, pure and perfect. Then our so-called evolution is a mere illusion, a baseless fabric due to ignorance. We have only to realise our perfect nature as Brahman and the illusory character of the Universe, to regain our original state of perfection. But some hold that when the monads attain *Mukthi* they are not absorbed in the Highest, becoming one with It, but preserve their own individuality and the experience they have gained. But one and all affirm that the monads are divine fragments of the One, divinely perfect in the beginning. I believe that the Divine Spark is perfect, it is true ; but to say we have nothing to do except to realise this, is not true. The divinity is latent within us and we are to try and make it a reality instead of a possibility. The spark must be fed and nourished before it can become a bright flame—a glorious sun—similar to its parent. I believe that the monads do differ from the Highest even in the *Mukti* levels and also from one another. When they started the evolution, there was untold difference among themselves and the Highest. And the same distance is preserved throughout, if not increased, right up to the

very end of the course. For does not the Highest Himself evolve along with us and through us? He is as far above us, at the end of the evolutionary period as he was at the beginning of it. Then where is your identity, absorption, oneness with Him? Distinct we were at the beginning of this evolution, *distinct* we are all through it and *distinct* we shall be at the end of it. Among the monads themselves there is again eternal difference. I do not hold with the Viśiṣṭādvaitins in postulating identity of bliss in the case of all the monads even in Mukti. In the first place they make no difference whatever in the enjoyment of Mukti by that High Being Lakshmî and the other monads. Why speak of the Ever Liberated Ones? It seems to me to be utterly unreasonable to suppose that either Lakshmî or the Nityamuktas do stay where they are, petrified in perfection, until the last of the liberated monads slowly come up. That can never be, for Eternal Ceaseless Motion is the Great Law. And Motion means Advance, Progress. All are moving ahead, Brahman first, then Lakshmî, the Nityamuktas, the Divine Helpers and the liberated Jîvas. None stay or pause for a second. And the same distance among them is kept up all through, on account of their innate difference of capacity. But then, how to account for the different views held on this subject by the various schools? Oneness with the Logos must be understood to mean that the liberated Jîva becomes perfect only as regards his own particular sphere. And the Logos of that system is *that* and something more. That Logos, when he took charge of it, had attained the level of progress where He could be entrusted with the evolution of a system, as having mastered everything in it, as having raised His consciousness to that point where it can receive and respond to all kinds of vibrations in it, from the highest to the lowest; and since the Jîva attains that stage as its last, at the end of a Manvantara it is one with the Logos—as *He was at the beginning of it*. Again, we might also understand it in another way. When the disciple passes through the great Initiations one after another, a peculiar relation is established between himself and his master which grows stronger and stronger as he progresses. He becomes an outlying centre of his Master's Consciousness—what he thinks passes to the Master's mind and the Master's grace and influence pass down to him, just like the illustration of the monad and the cells of the bodies it uses. They are

distinct from him ; their individual consciousness is very much below his ; but they receive and transmit vibrations to him and he works through them to convey his thoughts to the objective world.

So, each monad, though distinct from Brahman as regards his level of progress, yet holds the same relation to him as the cells of a body, to the monad that uses it. Their consciousness is very much below His : but their experiences pass on to Him and they are all His external instruments of expression. The *monads* of the cells develop by being associated with the evolving human monad : and *he* evolves in turn through them. So also the human monads evolve, being the body of the Logos, and He in turn evolves through their experience. This is where the Viśishtādvaitins rightly hold that the universe of Chit and Achit (monads and forms) is the S'arîra of Brahman, as laid down in the Antaryâmi Brâhmaṇa. And the Advaitins should understand their identity in the way in which the aggregate of the cells of the body is called *the I*, a term that properly belongs to the Dweller in it.

The members of a clan or family are often called by the same name. The expression "That is a MacDonald" applies to every member of the clan, high or low, rich or poor, old or young, man or woman ; he is a cell of the clan body and is one with it—is called by its name, enjoys its privileges and shares in its misfortunes. Or it may be that the stages attained by the monads are so high from where we stand now, their powers so vast and comprehensive, that they dazzle our limited vision and leave us powerless to distinguish one from the other. The noonday Sun blinds our eyes to the numerous bodies that are very near it. And we could very well afford to speak of them as one and the same.

As to the Dvaitins holding that even in Mukti the monads do create Karma and that advance or otherwise is possible even there, I hold that it ought to be true. For there is no pause or break in the ordered and majestic march of evolution. Take our own chain for instance. Some monads reach the highest point of evolution possible in it long before the close of the Manvantara. Do they sit on there—after with hands folded upon their laps and gaze idly into vacancy ? No. They proceed further either into higher and mightier lines of evolution or stay behind to help on their weaker brethren. And the same is true in all cases, high or low. Mr. Leadbeater is one with me

when I say that there is progress in all stages of existence, though very slow. It has been held at first that the planes of Kāmaloka and Devachan are planes of effects and not of causes. But the later teachings lead us to conclude that an entity can create Karma on the Astral plane. He assimilates in Devachan the experiences of the previous earth-life. *That* is actual creating of Karma and an important element of future progress. A mother's showering down of love on her beloved child here is a definite act, a fresh Karma. Entities do affect one another even in Devachan. A musician there adds to the pleasure of the other entities by his divine strains and produces a good Karmic result for himself. Pupils are given definite teachings in Devachan during the inter-incarnation periods and they come down here the next time more highly advanced. There is no pause in evolution; even in Devachan, even during Pralaya, it is never altogether suspended. There is no place where evolution is not going on its way. Then why make an exception in favour of Mukti?

The division of the monads into three groups by the Davaitins appears at first sight arbitrary and irrational, but I think it is supremely scientific and but clumsily expresses in an exoteric phraseology a fundamental truth of the esoteric doctrine. The three groups are understood by the exoteric Dvaitins as having been predestined by Vishnu to occupy their respective positions and no efforts on their parts can modify the results. Now this is absurd in the extreme, as it will be charging the All-perfect with partiality and cruelty, as having predestined Jīvas to happiness or misery, irrespective of any individual merit or demerit. It would make all endeavours in the right direction a miserable farce and evolution itself a misnomer.

Now, I believe we could understand it in a more sensible way.

We are taught that the number of monads that evolve through any sphere of evolution is limited for that Manvantara; that at a certain point in the course, the wheat is separated from the chaff and garnered. In our own case it occurs about the middle of the 5th round and about two-thirds of the entire number of monads pass through the critical period, those that have shown markedly in themselves possibilities of attaining the required level of perfection by the end of the Manvantara, and those that have reached it long before. *These* are the Muktiyogyas of the Dvaitins.

The remaining one-third is made up of the laggards that had

failed to keep up with their more advanced brethren. They have to stay behind to the end of the Manvantara and take up their evolution only in the next chain by being the first to go through the various stages of progress.

These are the Nityasamsârins, who have to struggle in the mazes of matter *to the very end* without reaching the goal.

Again, there are the rare cases of those who deliberately set themselves against the Law, and strive after an immortality—of evil.

They are called the Tamoyogyas; they are the “lost souls” of the Theosophical writings and the Dvaitins aptly name them ‘Vishnudvits’—‘haters of Vishnu.’ For Vishnu is but the Highest, the Great Law and they have set their faces against it. They are the miserable tenants of the Avichi ‘the waveless state.’ They have deliberately cut themselves away from this scheme of evolution and stand outside of it in isolation—but a terrible isolation. It is literally the *Avichi*, for the Three Mighty Life-waves touch them not. Herein also comes he who strives after individual Moksha, selfish immortality. He has carefully trained himself to escape re-birth in these worlds; he has worked out the balance of good and evil Karma created in the past and has avoided creating fresh Karma. There is no Âgâmî for him; his Sanchita is all exhausted; and at the close of the Prârabdha body he will be free from Karmic bonds. Is he not a Mukta, a Jîvanmukta as the Theosophical books call it? No, unfortunately no. For, he too, with all his careful training and mighty efforts, is after all a more pronounced Vishnudvit. He has chosen to misread the purpose of the Logos, that *Evolution is not for one, but for all*. The first evolved monad should assist the rest to the step he has won. The Logos himself is the most beautiful example of this grand Law of Sacrifice. The selfish aspirant has gone beyond his Karma, the Nirmâṇakâyas too have done so. But is there no difference between them? The former escapes re-birth, avoids the creation of fresh Karma and remains in selfish isolation, useless to the world. The latter also is beyond re-birth in these worlds; but he chooses to come into it, not by the drawing force of his past Karma, but of his own merciful choice. He too has worked out his Karma, but it is the Karma that he had accumulated before he attained Divine knowledge. He never stays idle, but goes on

creating good Karma, whose results go not towards the maker, but are showered down on the struggling humanity as so much beneficent spiritual influence. The selfish Mukta has managed to escape re-birth ; but he escapes not the iron grip of the Mighty Law. It holds him back ; he drops out of the normal evolution and remains in blissful isolation to the end of the Manvantara ; and the next chain or scheme takes up his evolution where he left it ; but far behind the rest.

These are the Tamoyogyas or the last group of the Dvaitins.

So, after all, the Dvaitin classification is at least scientific and Theosophical.

C. R. SRINIVASAYANGAR.

[*To be concluded.*]

STAND ALONE.

[*Concluded from p. 608.*]

H. P. B. in that gem of her work, in that prose-poem of Ancient Wisdom, has given us insight into the nature of the mind, where she says that the mind is like a mirror, that it gathers dust while it reflects, and again, "the mind needs breadth and depth and points to draw it towards the diamond soul." The transitory functions of each day in answer to the calls of the body, ever new, never old ; the monotonous round of doing but to undo, of undoing but to do, make the maze of illusions more and more unthreadable.

We do, at times, wake up, in a few serene moments of our pilgrimage on earth, to the fact that we are changeless, but our daily conduct and career prove that we are indissolubly allied to change. The "I AM" of every ignorant man constituted of thought, desire and act, is only true of his body, and not of the Lord of the body which is the conjurer of changes that ripple themselves ceaselessly over the surface of the changeless. When these cease to affect the mind, it is said to possess breadth, depth and points ; breadth to desire, depth to think, and points to act. Go a little further and see that acts on

the physical plane, desires on the astral, and thoughts on the mental, have ceased to give their whole-hearted support to the mind, when, in fact, all our thoughts, wishes and acts, are transmuted into one THOUGHT, in other words, the energy of all these three manifestations of the Spirit Divine in man, is converged to the source from whence they have emanated. When we build up a sort of dam or breakwater to hold in the spiritual waters that flow so incessantly within us, we become quite different from what we seem to be in the encasement of flesh. We are accustomed to give an all-absorbing attention to our body alone, whereas we allow our desires and thoughts to take care of themselves. Let us reverse the situation and give our highest concern to the last, we are then entitled to be called MAN or Thinker. Our real life has had its momentum on the mental sphere, and we, therefore, are not able to understand the mystery of life, unless we consciously resort there, as we do, in our somatic relations with the dense matter here below. All our senses are swayed by what we feel, think and do, by contact with the external world, and, thus confined to this three-fold activity, it is not surprising to realize, that a man has very few moments in his life when he can find rest in that which is immovable and immutable in him. We suffer in our progress because we do not know the art of being fixed and changeless. We enjoy, we mourn, we laugh and we cry, we skip and we skim, without understanding the reason of our doing so. We try to do everything that is not calculated to lead us to the Divine Truth. We whirl and whirl round the circumference, but never for a moment attempt to reach the centre. We pretend to know all the physical laws, but we do not care to understand that one law of laws, to be *a law unto ourselves*, to be above change. The mysteries of God in the phenomenal world are accessible to him who can shelter himself under the Rock of Ages. Let the body discharge its functions, but let the mind rest in itself. "Give rest to the restless." The Divine in man cannot shine forth till the mind allows its refulgent rays to penetrate to the outermost sheath; till it is hushed no "Voice of the Silence" can be heard. Do what you will, move heaven and earth, but let your mind be your own, or let it belong to Him whom you adore, and in whose form and stature you aspire to rise.

The mind is noted for its superfluous energy, and indefatigable

activity. It is here, it is there, it is everywhere, but not at the focus where it is most wanted to be. To teach it to cease from its truant flights is no ordinary task. Suffer it to go where it listeth, it unmakes you : curb it with the bridle of your divinity, you make yourself, you come by what you are seeking after. When the mind is reduced to the serenity of the surface of a lake unagitated by wind or breeze, there shines forth the Light uncreate that is dimly burning within us from time immemorial. Allow the slightest particle of foreign matter to enter the eye and it becomes practically useless for visual purposes ; even so, the barest intrusion of the illusory world at the moment of your intense concentration blurs the Vision Divine ; its splendour vanishes, and you have, once more, to begin at the very beginning.

To keep the mind immune from thought, its bane and damper, for even a few seconds, is in itself an achievement of no mean order ; few there be that undertake this task, and fewer still that succeed. Wonder of wonders to tell, when thoughts cease we are able to discover ourselves, we become what we *are* on the manasic plane.

The title, "Stand Alone" is meant to show that the candidate who aspires to the Higher Life, to the unseen spheres of Reality, should not fly away from the busy world, from the haunts of men, with thoughts and desires so heterogeneous to his own, but that he should "Stand" *in* himself, and *by* himself, immovable like the Polar Star in his one-pointed thought, far above the clamour and distraction which dislocate and rend into pieces his glorious frame of immortality. From the many meaningless thoughts, so soul-scaring and peace-disturbing, he must seek asylum in ONE who dwelleth in the inmost cave of his heart. From the many, he must go to the ONE, and from the ONE in him, to the ALL of the universe. From the rock-bound fixedness in one thought, we are able to enter into that one point in our heart, where the Ancient of Days, Nârâyana, he who broods over the infinite waters of space, on Ananta, the thousand headed S'esha, sleeps uncared for and unnoticed, in the prison of flesh, surrounded by the rude warders of the senses. "Standing alone" has more an application to the mind than to the body, and is pregnant of a higher import, when a man educates, leads forth and develops the Eternal in him, by his own exertions, in the conviction that there is that within him, which, if utilized and garnered, is of

itself powerful to do battle against the host of evils with which he is environed.

To be convinced, in theory and practice, by one's own experience of the Presence Divine in him, to run to It in moments of difficulties and trials, without disappointment, is the realization of the fruitlessness of seeking help from that which "is embodied and conscious of separate existence." To value the visible at its own worth, as the casket holding the pearl, to have a liking for the former for the sake of the latter, is a great advance on the Path of Holiness, it is the high road to Vairâgya, the only safe guide to the goal of the human race. All the interests in the frail body, which assume such a magnified importance with millions of mankind, must be subordinated to those of the Divine ; all must be sunk in the ocean of spirit, to make it the one and sole object of life. In these two Anglo-saxon words, "Stand alone," is epitomised the entire purport of human evolution. They teach him to fructify that which is in the form of a seed in every man ; they are, as it were, the key-stone on which is raised the superstructure of Spirit. Not until a man learns and realizes that he alone, unaided and Self-protected is the master of his own destiny, that he is the one mason to rear his own mansion of immortality, will he have any success in solving the great problem of the mission of human existence. The paltry connections of a personality, which prevent a man from having an enlarged view of truth, must be severed boldly and resolutely, to make room for that which is imperishable in each one of us. Since every one has his own Karmas to work out, which he cannot share with others, and since the Karmas of each are distinct from those of all others, the candidate is to have constantly an open eye to watch how to nullify that which is evil in him with a view to accentuate that which is good ; to strengthen and support the march of evolution, by his own exertion and studious diligence ; to find his way up, by generating within himself his own peculiar requisites to counteract the adverse circumstances in which he sees himself. He must determine to stand aloof from the world, as far as the formation of his own character and conduct is concerned, for no one knows his weak points more than he himself. He, and he alone, is cognisant of the banes of his own heart, and he can, therefore, put the balm where it is wanted most. Dependence on others is pain and misery in occultism, more so, perhaps in it

than in any other walk of life. Glorious in the possession of the Infinite, man has the proud privilege of realizing it by the inestimable gift of mind. However puny and insignificant he may be in his strength, compared with the kosmic forces which incessantly work upon him, he ever holds his own by the sheer majesty of his mind to overcome them. There is something within him which goads him on and on in his efforts to be self-conscious, he commands the wealth of Croesus but is not at peace with himself ; at times he is fortunate enough to claim the sovereignty of the earth as his own, and still he longs to get something more ; nothing that the three worlds can offer him can give him satisfaction. His desire for something more permanent is ever on the increase, he aspires to get something grander and nobler, but he has no means to come by that. Can Nachiketās be pleased by the offers of death of everything that the world holds dear ? Everything falls short of the Spirit Divine in man. Not till the Highest is seen, can there be rest and peace ! The Eternal cannot be appeased by the ephemeral, and desire which plays so important a rôle as an incentive to evolution, in almost every man, at the incipient stage, is a necessity to push him up on the path of progress. Whatever emotions and thoughts there be have originally started from the ONE without a second ; the good and the bad, both, belong to Him. With the one, we develop our appreciation of God ; with the other, we involve ourselves more and more in the folds of matter, whence it is hard indeed to come out unscathed and unimpaired.

Nothing that exists in the physical, astral and mental worlds can be said to exist *without* the Bosom of the Infinite, and as the relativity of good and bad depends upon the man who puts a price of goodness or badness upon things, and is not to be found in the things themselves, we can well understand that wisdom is far beyond the reach of these two mighty forces of the manifested world. Hence, also, we must infer that the injunction to stand alone has more to do with our isolation from good and bad and seeking refuge in Him who is beyond the reach of these two. Accustomed as the man of the world is to dependence, and ignorant of the unassailable tower of strength he has within himself, he is apt to run on the merest pretext to others for redress of grievances, or for any imaginary help he may be anxious to secure. Let him know once and for all that there is no difficulty in the three Lokas, whose solution he has not within

himself, and that there is no obstacle, however insurmountable it may seem, at a certain period, which he has not the power to overcome, by his own unaided effort, and this for the simple reason that he is the bearer of a germ of the omniscience and omnipotence of the Great Being, which is ever ready to flower forth the moment he attempts to fulfil the necessary conditions of its development. Man solves all his riddles for himself ; the only angel that has ever stood by him is his Higher Self ; his latent powers are simply endless. Put him in any position you like, where he may strive and struggle for ages, but Nature is bound to yield him her profoundest secrets, when once he has set his heart to ferret them out. He may sail and sail on to the Arctic regions unsuccessfully for another century, but he is destined to come out victor in his combat with Nature. Surround him with all the adverse circumstances you may like, either in the coldest regions of snow or under the burning sun of the tropics, he will devise means to stand amenable to his altered conditions of life. His greatness on earth is due to his internal powers which teach him to submit to and rule over the forces of Nature, by turn, during the course of his evolution. With occasion, he rises in his might and prowess. His toddling is followed by most daring runs and flights ; he plans means to travel on earth, to plough the sea, or navigate the air, and for each element he manipulates a vehicle that can answer his purpose best. In the beginning, perfection may be out of the question, but give him the acorn and he knows but too well how to grow it into the oak.

Man dwarfs his inherent greatness by dependence : if some one were to convince him about standing secure in his own strength, he would turn out greater wonders than he has done hitherto. Well was it said in the Hindu Scriptures that the only misery in the world is dependence on others, while the only happiness is reliance on the Self. With a keen insight, the ancient Rishis of India, whose relations with their chelas were closer and more enduring than those of a father with his son, when the roof of the Guru was the one asylum under which they sought their physical and spiritual comforts, the one persistent effort made was to make them as self-reliant and introspective as possible. No enquiry of the budding mind was allowed to remain unresponded to, but at the same time, no stone was left unturned which could teach it to fall back upon its own re-

sources. The true Raja Yoga, the road royal to the spiritual science, was pointed out and it was wholly left to the disciple to trudge it out by his own unabated exertion and will power.

It will not be out of place here to recount one instance of how a chela was led gradually, step by step, into the mysterious investigations about God, and how his master brought out successfully his latent powers to light. The pupil being anxious to learn something definite about God was asked to retire within himself and find his own problem solved. After five years of self-examination he came exulting before his Guru who, questioning him, was naïvely answered that as food was the necessity of all creatures, food was God. Upon being told that he had not solved the problem aright, he was told to repeat his experiment. After a similar period he returned to say that as life was impossible without breath (Prâna), it was the God of the Universe. Once more he was told that he still fell short of his mark, and after a third quinquennial, he said that as the whole cosmos was held together by mind, mind was God. Again he was informed that his solution was not correct. Determined to reach Truth at any cost, for the fourth time he went into himself and at the end of the twentieth year he exultingly declared to his master that God was Bliss. "Ah! my boy," said the latter stroking his back, "thou hast, at length, found the treasure concealed in thy heart."

This is the Raja Yoga of the true type, to find out the solution of every difficulty, within ourselves, without that habit which makes us give out the thoughts of others, though we have a head to call our own. Better the indigenous products of our own mind, even faulty and imperfect, than the accomplished ideas of others, which can be of little use to us in our advancement. There is no sphere of human life where self-reliance pays more than in occultism; no other where an ardent search after Truth turns the searcher into that Truth. There is little success at first, but when the aspirant really shakes himself free from the bondage of desires and passions, when he throws away the glasses of his personality to command the lordly heights of Reality, he comes to learn how vast his own gains are. No man can think in the right direction unless he suppresses his lower self, and however paradoxical it may seem to the inexperienced, the fact remains uncontested that we benefit the world when we have the fewest thoughts about ourselves. This is truly the meaning of

standing alone and isolated, in That which has stood the brunt of time and is ever alien to change. There is also that within us, the essence of the Divine, the WILL of God, a powerful factor in human evolution, which of itself, unsupported and unaided is able to dare against all the perishable temptations which so persistently make head against the growth of the soul, in the initial stage. In fact, the Self of man and his will are inseparable ; when the Self wills, the conquest of Mâyâ is within reach. To take refuge in that will, with the fixity of a rock, is a desirable acquisition, for we must remember that all great achievements are results of a cleaving to this will. But one man in a million, as said by H.P.B., has the courage to undertake the arduous task of developing this inestimable gift which Nature has conferred upon every man, while the remaining 999,999, allow it to atrophy, in "this vale of tears," where everything is inconstant, changeful, hazy and fraught with misery and suspicion.

We grieve and mourn to part from decaying bodies, but we have not a shadow of regret to sunder our connection so hopelessly from the Divine Self which sits uncared for and unheeded in the depths of our heart. To keep the mind aloof from impacts of things which have no stability in themselves, to make it believe that our one saviour is ÂTMA which is the same eternally, during the three fluctuations of time, without losing our balance ; to see all forms, ugly or sightly, as vehicles of the one unbroken life, and above all, to know and realize that we are that ÂTMA, unstained and unsoiled, the witness of ages gone by and to come, without yielding to the short-lived fascinations of the senses, is a victory of Spirit over matter. No weapons can gain it, it has to be won on the Kûrûkshetra of the body, when the battle rages fast and fierce, between good and evil, between that which may be dissipated and that which is permanent. It requires years of patience, and delving deep into the inexhaustible mines of our heart to arrive even at a partial knowledge of the fact that outside the one Self, there is absolutely nothing which can be more prized and which can be said to be of greater service or importance in the pilgrimage of the soul ; and that we shall come to and go from the manifested world as long and as often as we do not understand that these comings and goings are self-imposed, because of our earthly desires, because we do not know yet how to stand alone, or to

build ourselves in THAT which totters not with time, and for which the hour shall never strike. It is the sheet anchor of our hope, it is the Christ, *minus* the person of Jesus, which ever stands ready to make us invulnerable, "the great Eternal Sage" who leads the prodigal son back to the home of his sire, who teaches us to be what we are, and renders unto Cæsar the things that are Cæsar's. The visible world has nothing that can be matched against that which is our Divine Self when we enter into the Heart of Silence, where abideth our home. Here the finite hath its peace, and maketh its atonement with the Infinite ; here the part becometh the whole.

"Stand alone," "Stand alone;" let it be the shibboleth of our life, for by that and that alone we become immortal and enter into the domains of Peace and Bliss.

SEEKER.

SELF-CULTURE

OR

THE YOGA OF PATANJALI.

[Continued from p. 598.]

THIS, then, was the conception of the *Varna* system of the Hindus. The divine Manu, knowing full well the future lines of human social development, laid down the law, dividing human society into four classes. As already hinted, he saw clearly what souls in his time were fit to perform what duties, and he therefore put these souls into four different classes. The producing class—those who were the best fitted to perform manual labour were classed as *S'ûdras*. The capitalists were classed as *Vaiśyas*. The administrators and soldiers were classed as *Kshatriyas*. The learned men, the students of science, philosophy, and religion, the teachers of mankind were classed as *Brahmans*.

The wisdom of the classification is brought home to us by the spectacle of modern societies tending to group themselves into the same four great classes—Church, State, Capital and Labour, It is

well-known that even in Europe at one time learning and teaching were confined to the Church. But it will be recognized as the natural outcome of evolution that other classes should rise higher and begin to perform these functions.

Indian Brahmins will do well to recognize as soon as possible that the *Varna* system was not meant for the soil of India alone. The Lord Śrī Krishna has said in the Bhagavad Gītā, that He created the principle of the four-fold division of society, and it would be blasphemy to hold that the principle of social evolution sanctioned by Him was meant only for a section of his creatures, and that he meant to leave the others out in the cold. The beauty of the Hindu religion consists in the fact that its principles are of universal application, and even in its degenerate days Hinduism has been remarkable for the power of finding a place in its social system for almost every custom and shade of thought.

In the quotations given above from Patanjali and his commentators it is laid down that progress is maintained by *dharma* (virtue) and downfall is accentuated by *adharma* (vice). It may be interesting to quote here Patanjali's view of *dharma* and *adharma*.

Thus we have :

"The substratum of characteristics (*dharmi*) is correlated to the disappearing (*Sānta*), the manifesting (*Udita*) and the yet latent qualities" (III. 14).

"The characteristic (*dharma*) is but the power of the substratum (*dharmi*) differentiated by fitness (*yogyata*). Its existence is inferred by the distinctions (which obtain) in the manifestation of its results. Another and yet another (manifestation) is seen of the same one (substratum). Here the present characteristic showing its own action differs from the other characteristics which have disappeared and which are yet to come ; and when this is coincident in time with the common qualities, then if it were the substratum itself, what would it be, and from what would it differ ?

"Of the tranquil (*Sānta*, disappearing), the active (*Udita*) and the indescribable (*avyapadeśya*, latent) characteristics of the substratum, the tranquil characteristics are those that have had their action, and have now seceded. The active (*Udita*) are those that are

having their action, and these are the immediate (antecedents) of the future *lakshanas* (secondary qualities). The past *lakshanas* are not the immediate antecedents of the present. How is it that the present *lakshanas* are not the immediate (manifestations) of the past? Because there does not exist the relation of antecedent and consequent. As there is the relation of the antecedent and postcedent between the present and the future, not so of the past. Hence it is not the immediate (manifestation) after the past; and therefore the future alone is the immediate manifestation after the present.

“Now what are the indescribable (latent)? Everything is of the nature of everything (*Sarvam sarvātmakam*). The following has been said on this subject: “The juices, &c., are seen in the trees as being modifications of earth and water, similarly of the trees in animals, and of the animals in trees. Thus without the destruction of species everything is of the nature of everything. On account of the limitations of space, time and form, all these natures cannot evidently manifest themselves at once. The substratum is the correlated object, which appears (both) as the common and the particular (or generic and specific, *sāmānya-viśeṣatva*), and which goes along (as such), with these manifested and unmanifested (qualities). According to him who believes that this is but the quality and not the characteristic of the substratum, there would be no experience (*bhoga*). Why not? How should any idea be accepted as experiencing the fruits of an action done by another idea; and then there will be no remembrance of it, since it cannot be that another should remember another’s cognitions.”

“Hence by reason of the recognition of an object, a substratum stands proved as present along with all these modifications. This recognizes the former change even when it has put on another characteristic. Hence the mind is not the characteristics alone, without (the one basis) which follows along all these characteristics.”

Dharma is thus defined to be the power of the substratum (any object) differentiated by *fitness*.

Bhoja also says :—

“*Dharma* is the power which is characterized by fitness, and which keeps constant both during its antecedent and consequent states.”

The *dharma* then is the *basic* power (*śakti*) of an object, which constantly keeps on changing shapes, without destroying its own identity. It is this *dharma* which manifests itself in a certain form at a certain time, and is then called *Udita* (manifesting). This manifested *dharma* in time becomes *śānta* (i.e., disappears). This *dharma* is also *avyapadeśya* and may take any shape, and will so take other shapes.

It is the basic quality of every object which distinguishes it from every other object. Thus we may speak of the *dharma* of a stone, a tree, an animal, a man, a woman, a savage, a Hindu, an Englishman, a Brāhman, a Kshatriya, a Vaiśya, a S'ūdra, and so on. We may also speak of the *dharma* of the mind, the *c'itta*, the *buddhi*, the body; of the government or its subjects.

Every individual manifestation of life has its own *Dharma*, that which distinguishes it in time and space and form and function from any other.

The *dharma* of the *puruṣa* according to the Sāṅkhya philosophy is consciousness, or in other words the knowing of all the possible modifications of Prakṛti and thus acquiring omniscience. The *dharma* of *mūlaprakṛti* is the constant manifestation of the triple life of the *gunas*—the *sattva*—the *rajas*—the *tamas*,—or in other words the showing forth of all the possible forms of *sattva*, or the essence of matter, as it changes into the forms by the action of *rajas* and *tamas*. It is the ceaseless activity of the universe, subject to the law of alternation. It is on account of this basic nature of *mūlaprakṛti* that every phenomenon of the universe is subject to this law of the alternation of action and reaction, manifestation, and disappearance, sleep and waking, night and day, or generally speaking, activity and rest. The law of human progress is like everything subject to this law of alternation. The activity of progressive *rajas* is always succeeded by a period of the cessation of that energy, until higher energy appears, and so forth.

The *dharma* of the *buddhi* is the determinative Will to be, and will to know, of the universe.

The *dharma* of *ahankāra*, is individualization, or in other words, the multiplication of units and individuals.

The *dharma* of *manas* (mind) is the creation of ideas to serve as models of forms (*sankalpa*). The *c'itta* of Patanjali which is *manas*

in evolution, has out of the quality of *sankalpa* evolved many others, which are now considered its *dharmas*. These are enumerated by Vyāsa as (1) the *paridr̥shita dharmas*, and (2) the *aparidr̥shita dharmas*.

Says he :—

“The characteristics (*dharmas*) are two-fold—the *paridr̥shita* (conscious) and the *aparidr̥shita* (unconscious), of these the conscious are those that appear in consciousness as notions (*pratyaya*). The unconscious are those that are but the substance itself (*vastu-mātrātma*). They are seven only ; and it is by inference that their existence as substance itself has been established. (1) The *nirodha*, (2) the *dharma*, (3) the *sankara*, (4) the *pariṇāma*, (5) the *jīvana*, (6) the *śeṣta*, and (7) the *śakti* are the characteristics of the mind besides consciousness (*darśana*).”

The connection of *manas* with the principle of *ahankāra*, gives it the characteristic of self-conscious ideation. This is technically named *darśana*.

The radical conception of *sankalpa* is “putting together,” when there are no materials to work upon, the principle has simply this power of *sankalpa* existing *in posse*. As the *tanmatric* materials and the means in the shape of senses are supplied, this power begins to show itself. It then becomes the characteristic of *śakti*. By repeated exercise this power becomes a characteristic (*dharma*), and *manas* on account of this power goes on constantly acting upon the materials and creating new forms. The constant exercise of this power develops the power of what is called *śeṣta* (motion). This means familiarity with different ways of action—the putting of the *tanmātrika minima* into certain kinds of motion, for the purpose of creating and maintaining astral forms. That various powers as they are evolved should maintain themselves in the *c'itta*, as different characteristics upon which the fabric of future evolution is to be built, shows it as possessing the capacity of characterization. If this power did not exist there would be no new characteristics showing themselves in the mind. The power of possessing new characteristics presupposes the power of habituation (*samskāra*). This is the capacity of the

mind learning by repetition to turn to certain manifestations more easily than to others. It is evidently distinct from characterization proper. The former has more to do with the process, the latter with the ultimate result of that process. Both these again presuppose the quality of *pariṇāma*, constant change. With habituation there must necessarily be modification of the nature of the object. As the result of acquiring new habit, the mind in the end passes into a new sphere of life altogether. *Pariṇāma* is the process of passing from one life-state to another. This is a very marked characteristic of Patanjali's *c'itta*, and it is this basic tendency which causes evolution. The power of *ś'eshita* is correlated to the action of the *indriyas* and *tannātras*, and this ends in the formation of the astral, ethereal and gross-bodies. Thus comes into more and more powerful manifestation the characteristic of physical living (*j'ivana*). The mind (*c'itta*) constantly turns to physical life, as a necessity of evolution.

Then again, habituation to new qualities, so as to make a new appearance, means the suppression for the time being of other qualities, and this leads to the development of the characteristic of *nirodha*. This power is destined to become in the end the means of suppressing all the other manifestations of the mind, and leading the *purusha* out of the manifested world to its own real home. But before that stage also it performs very important functions. The more this power is developed, the more does man become capable of taking his own destiny into his own hands.

This brief *resumé* of the pronouncements of the Yoga philosophy, will be enough to give the reader a general idea of the wide meaning of the word *dharma*. It is upon these eight basic qualities (*dharmas*) of the mind (*c'itta*) that the future of humanity is to be built up. They indicate the line of progress, and also that of retrogression. Whatever action leads to the higher development of these characteristics is in accordance with *dharma* and is therefore virtue. Whatever other action leads to the weakening of these characteristics is against *dharma* and is therefore vice (*adharma*). The Yoga of Patanjali really consists in the harmonious development of these powers.

The most important power is the power of *darśana*. This is the nearest to the *purusha*, inasmuch as it is the connection of the *purusha* (the conscious principle) with the *prakṛti*, that gives to the *c'itta* the

power of *darśana*. The ultimate object therefore of all evolution is the expansion of consciousness. As consciousness expands, more and more knowledge of *prakṛti* becomes possible, until the omniscience of *kaivalya* is reached. The remaining seven characteristics of the mind, must in order to be good, be developed along this line.

The characteristic of *śakti* or ideation in action, must be worked so as to be able to create better and better and higher and higher forms ; and one must work with the view of becoming capable of creating the *mānasic mūrtis* (thought-forms) consciously, and seeing how these forms work themselves into human life, and show themselves forth into physical life.

The characteristic of *śeṣṭa*—activity—must also be developed to perfection—not only must the mind learn to ideate, but it must show its ceaseless activity on the lower planes of the universe, with a view to call forth the highest of their possibilities, and thus expedite evolution.

The *dharma* of living the life of the body must also be worked at its best. The laws of this life being found out, its highest possibilities must be brought forth, and all its strength utilized for the attainment of knowledge and power. Physical life has large lessons to teach, and they will have to be taught in a long series of incarnations, unless we learn to utilise our opportunities well, and thus shorten the number of possible incarnations. We must further learn the laws of the change of one life-state (*jute*) into another ; we must know what life is comparatively higher and what lower ; we must know what line of action will, from what point of evolution, take us irresistibly into another life-state, lower or higher. The working of the power of *parināma* is inevitable. We must in time change and change, and it depends upon ourselves whether we change for the better or the worse. If we do not think of changing for the better, and if desire for a lower form of life chains us down, darkening our knowledge and pinioning the wings of the soul, we must fall down. We shall not remain stationary. We must change, either to higher life by virtue, or to a lower one by its absence, which is vice and leads us into various new forms thereof.

Again, if we would build into the *śitta* the energies of a higher form of life, successfully, we must know the laws of *Vāsana* or *Samskāra* (habituation). It depends upon the strength with which this

law is taken in hand, and its working developed, how soon we make ourselves capable of weaving into our life the higher energies thereof and eliminating the lower. The existence of this mental characteristic must be recognised. If higher energies are not woven into the mind, the working of the mental power will at least give us habits of sloth and idleness which must prove baneful. We must further remember that the power of characterization is a factor to reckon with. If we allow the tendencies of evil to become our character, we may build round us the kingdom of hell and may ultimately pass into the eighth sphere—the *avichi*, as Pantanjali calls it.

The power of *nirodha* (suppression) also has to be well taken in hand, for it is by the exercise of this characteristic that we may learn to suppress evil tendencies altogether. It is by a judicious use of this power that conscious evolution becomes possible.

Eight-fold thus is the *dharma* of man. Working with this law is good ; working against it is vice. It is plain that all these characteristics of the mind (*c'itta*) can find room for action in the multifarious work of the world. It is also plain that these various powers develop differently in different men. Hence does it become necessary that different souls should perform different functions at different times of their lives. It is quite natural therefore that in every political society there must be different classes of people performing different functions. As already noted it is necessary for social progress that there should be four classes in it, all performing their various duties faithfully. Then the national mind will progress and evolve higher forms of existence for itself. Whichever of the four classes will give up its duties or learn to perform them with the object and desire of enjoying the necessary power and status of the class, must gradually fall down. In India, this has chiefly been the case with the *Bráhma*n and the *Kshatriya* classes. Both these classes have now entirely disappeared from India,* notwithstanding the fact that many people call themselves by these august names simply because they happen to be able to connect themselves by a chance of physical heredity to the real *Bráhmans* and *Kshatriyas* of old.

As long as one's own *dharma* remains the guiding star of life,

* [We think a few representatives of these classes may still be found in India. —[Ed. note.]

progress is sure. But the faithful performance of one's duty always means increase of power in one's own line. Then is created the desire of the enjoyment of that power. With the creation of this desire the idea of one's own privileges takes root in the human mind. With the enjoyment of those privileges comes the sense of satisfaction in the possession of the power which makes the enjoyment of the privilege possible. With the sense of this satisfaction, comes mental sloth, and duty is by and by given up. Thence in time follows decline, and may be destruction. How beautifully is the path of destruction described in the Bhagavad Gîtâ (II., 62-63).

“When a man thinks of the objects of pleasure he becomes attached to them. By attachment is produced desire, by (the checking of) desire anger, by anger comes into existence forgetfulness, by forgetfulness loss of memory, by loss of memory destruction of knowledge, by destruction of knowledge he himself is destroyed.”

And so it has happened with the Hindu nation. Let us first take the classes one by one, and then the nation as a whole.

RAMA PRASAD.

[To be continued.]

SELECTED “MUHAMMADAN” TRADITIONS.

[Ed. Note.—The following translation of the traditions or *Hadises* of the Prophet, selected from the collections of Sahib Bukhari and Sahib Muslim—two acknowledged authorities on Islam—appeared in 1897 in *The Muhammadan*, a periodical published in Madras. They were intended for “College-going Muhammadan youths” who have little time for religious studies, as well as for other classes of people who desire further light on the faith of Islam.]

THE following are the sayings of our Prophet :—

“Reported by Zaid, son of Khalid : He who takes possession of a stray animal and makes use of it, without returning it to the owners, has strayed from the path of Islam himself.”

“Reported by Aesha : God tries men by giving them many daughters ; and if men discharge their duty towards their daughters, faithfully, the latter will save them from hell-fire.”

Note.—Says Aesha, the wife our Prophet : “A certain woman with her two daughters came to me a-begging. I had nothing to give her

then. I gave her a date. She did not eat it herself, but broke it into two and gave each of her daughters a piece and took leave of me.

I reported the matter to the Prophet, who said, 'Providence gives us daughters to test our hearts. He who loves them dearly is saved from hell.' By 'loves dearly,' our Prophet means, to bring them up tenderly, to give them a good religious education, to see them married and happily settled in life and to discharge conscientiously other sacred duties which a father owes to his children."

"Reported by Aboo Moosa and Hazarath Aesha : Him who desires to have an interview with the Lord (death), the Lord Almighty wishes to see ; and him who dislikes to meet with the Lord, He also abhors to see."

Note.—When Aesha heard this Hadees she said to the Prophet : "Death seems disagreeable to everybody." The Prophet said : "It means, when a Faithful person dies the angels inform him of the blessings of the Lord that attend him. Then the dying man becomes very anxious to see God and the Lord also likes to see him.

But, when an infidel dies he beholds the Divine wrath on his death-bed and so dislikes to receive any punishment and dreads an interview with the Lord and the Lord also hates to meet him."

"Reported by Ma-mar, son of Abdullah, son of Naafi : He who stores up grain in famine and delays the sale of it in hope of the prices rising very high is a sinner."

Note.—Ibn-i-Maaja on the authority of Umr-i-Farooq says:—"As for one who stores up grain during famine times and never sells to the people but at a higher rate, God will make him a beggar and a leper. If he stores it up for his own use it matters not. He can store anything except grain with the intention of selling at a higher rate."

The most trustworthy of the various collections of Traditions is the one usually called Bokhaari. It was compiled by Aboo Abdullah Muhammad Ibn-i-Ismail, a native of Bokhara.

In obedience to instructions he is said to have received in a vision, he set himself to commence the collection of all the current traditions relating to Muhammad. He succeeded in collecting not fewer than 600,000 traditions, of which he selected only 7,275 as trustworthy. These he recorded in his work. It is said that he repeated a two *rakat* prayer before he wrote down any one of the 7,275 traditions which he recorded.

"Reported by Aesha, that he who makes an innovation in our religion is an outcaste."

Note.—Creating a new thing in religion is called *Bidat* or innovation. Our religion is founded on four things, viz.—

(1) The Quran, (2) The Hadees (Traditions), (3) Ijma-o-Ittifaq-i-Ummath. (The unanimous consent of the Mujtahidins or learned divines), and (4) Qias (or the analogical reasoning of the learned with regard to the precepts and practice of Muhammad.). Whatever is not to be found in these is *Bidat* and should be rejected and the doer of it is a sinner. For instance :—

- (1) Plastering a grave.
- (2) Erecting a Mausoleum over a grave.
- (3) Illuminating a cemetery.
- (4) Making *booths* and taking them in processions.
- (5) Making vows in the name of Saints, &c.

"Reported by Abu Horaira that if a person borrows money from people with the honest intention of repaying it, God becomes his surety and helper and enables him to repay the amount.

But, if he borrows money from people and intends not to pay it back, but to misappropriate it, the Lord Almighty will ruin him."

Note.—Money borrowed either from a Muhammadan or from an infidel should be repaid. It is not right that the money or the property of an unbeliever thus borrowed should be misappropriated. To do so is a sin.

"Reported by Zari, the son of Hatim-i-Tae, that if any person among you likes to save himself from hell-fire, he should do so by giving alms, if it were even a slice of a date-fruit."

Note.—Giving alms to the poor relieves a person from hell-fire. He should not think of more or less. If it were equal to even a slice of a date-fruit, it will hold him back from going to hell. The Lord Almighty looks into the sincere intention of a giver only. It is said in another tradition that a dissolute woman once quenched the thirst of a dog and thus found her salvation and saved herself from hell.

"Reported by Adi, son of Amira, that if any person becomes an Amil, *i.e.*, an executive, a ministerial or a revenue officer, and in the discharge of his duties conceals anything clandestinely even if it were

a needle, he may be accused of theft. This act of furtive concealment will disgrace him in the Day of Judgment."

Note.—By virtue of this tradition it is manifest that it is not right for a tahsildar, the superintendent of a factory or any person in a high responsible post either to take a bribe or misappropriate the money of the government or of his master, if it were even equal to an insignificant needle. It is a plain theft. He who wants to show his face to the Lord and His Prophet on the Day of Judgment, should abstain from laying hands on the property of strangers and should not regard this a trifling matter.

"Reported by Abu Horaira, that the man who menaces with an iron weapon with the malignant intention of hitting his fellow-Muhammadans, the angels will always curse him, as if he had done so to his own brother."

Note.—It is not right for a Muhammadan to menace another Muhammadan with a spear or a sword. For, owing to the heat of his passion, he will be enraged like a fiend and may kill him in hot blood. Though it is not probable that a man will kill his own brother, still beckoning with a sword towards him is not right.

When the angels curse him simply for his rash act of beckoning and menacing with an iron, then you may imagine what will be the grievous punishment of committing an unlawful assassination.

The title of *Shaheed*, or martyr, is given to any one who dies under the following circumstances :—

- (1) A soldier who dies in war for the cause of Islâm.
- (2) One who innocently meets with his death from the hand of another.
- (3) The victim of a plague.
- (4) A person accidentally drowned.
- (5) One upon whom a wall may fall accidentally.
- (6) A person burnt in a house on fire.
- (7) One who dies from hunger rather than eat unlawful food.
- (8) One who dies on the pilgrimage to Mecca.

If a martyr dies in war or is innocently murdered, he is buried without the usual washing before burial, as it is said that the blood of a martyr is a sufficient ablution and atonement for sin.

"Reported by Abu Horaira, that if a person peeps into the house of one belonging to another tribe (whether they are Muham-

madans or infidels) without their permission, it is allowable for them to render him blind."

Note.—By this tradition it is manifest that peeping or looking through a key-hole into the house of a stranger is entirely forbidden by religion. If the owner of that house prevents him or pelts stones at him or even deprives him of his sight and renders him blind, he is not to be called to account for the act and held responsible for the blood-money. This is on the authority of Hazarath Imam Shaafae-Rahmatulla Alaihi (peace be to him).

But, Hazarath Imam Azam Rahmatulla (may he be blessed) objects to it and says if the accused does not listen to the advice of the owner of the house and dares to commit sin, then he is not entitled to claim the blood-money.

"Reported by Abdur Rahman, son of Jabar, that he who covers his feet with dust, in the path of the Lord, the Lord forbids him from entering Hell."

Note.—"In the path of the Lord," means, waging war against unbelievers, who do not permit Muhammadanism, or who persecute Muhammadans. It also means undertaking a pilgrimage to Mecca. But the former epithet is more generally and customarily used than the latter for Crescentades.

"Reported by Abu Horaira (may God be pleased with him) that, he who has bathed, gone to the mosque to offer Friday prayers, recited the *Sunnaten* or (the prayers enjoined by the Prophet) as many as he could, then sat down until the Khatib (preacher) finished delivering the sermon, then conducted the "*Farz*" or two *rakat* prayers to God with him, his sins are remitted"

. . . Bathing on Friday is *sunnat* or obligatory, and sitting mute, and listening to the sermon of the preacher is *Farz* or divinely commanded. The Khatib does not always officiate as Imam.

[To be continued.]

THE FIFTH OLCOTT PANCHAMA FREE SCHOOL.

"We the Headmen of Krishnampet village approach you to say that it has been our earnest desire for years to have a school established in our village, and to the realisation of this end we applied to many to no purpose. But now we see pândâls are being erected for the purpose of opening a school for the benefit of our children. We welcome it as a great boon, and we will be held responsible for the safety of the câdjân sheds and the things contained in it."

THIS in the quaint language of the people themselves, is the need which the latest of our schools is to fill. For twenty-five years there has been no school in this one of the many little villages of which the widely spread out city of Madras is made up, and we have not, so far, found a half-a-dozen people in the whole village who have ever attended school. History has it that up to about twenty-five years ago, Christian missionaries maintained a school in the village, but finally closed it, for, in the ten or fifteen years of its existence, not a single convert was made to Christianity—a fact which the people recount with not a little pride, and as the sole object for which Missionary schools are conducted in India is to make converts to Christianity, it is not difficult to understand their seeking, if possible, for them more fertile fields. Recognising that our attitude towards all religions was the same as that of Government, that is favouring all, but no one more than another, the President of the Madras Municipality mentioned to us, one day last year, that a free school was very much needed in this Krishnampet neighbourhood and said that they would be very glad if we would open one of our schools there, and that if we would do so he would be glad to assist us in any way that was possible. The result of this conversation is this fifth of our schools, opened on the third of last month, in two fine large pândâls or "sheds" made of "câdjâns," or leaves of the cocoanut tree. These were erected on a large site provided by the Municipality, while a modest grant of Rs. 240, was found available at once from some unexpended appropriations, and this, very kindly made over to us for the purpose, almost covered the entire cost of



OLCOTT PANCHAMA FREE SCHOOLS: THE "DAMODAR."

the pândâls and the necessary blackboards, and these are about all of the simple equipment required to start with this year, for we are beginning only with kindergarten classes, through which all pupils must pass. Each succeeding year we propose to add one higher Standard, as pupils are fitted to pass up into it, until we have the Infant and I., II., III. and IV. Standards, which constitute under the Madras Educational Code, an "Upper Primary School," to correspond with our other schools. The equipment in all our schools is, indeed, very simple and this of necessity, for it takes about all of our meagre funds to pay the necessary teachers' salaries, but in this new school we are keeping it especially simple to correspond with the simple poverty of the pupils' homes, we relying rather upon our own ingenuity and that of our teachers to hold the interest of the children and to draw out and stimulate their intelligence, while introducing everything that we can find that is suitable in the way of native games, stories and traditions. One peculiar and interesting difference between this and our other schools is that, while in the latter the only vernacular taught is Tamil—the native language of the City of Madras and the immediately surrounding districts, in this latest of our schools, we are compelled to teach in Telugu also, this being the predominating language spoken in this particular village.

It was interesting, on the morning of the opening day, before the first opening of the school, to see the assemblage of prospective pupils and parents, with the Headmen of the village, gathered in one of the Pândâls and conducting *Pûjâ*, or a religious ceremony according to the Hindu rites, dedicating the school to the Goddess of Learning.

After the first year a permanent building will be necessary which will cost about Rs. 7,000, and this is already provided by our generous friend, Mr. C. H. Little, of Freeport, Illinois, U. S. A., as a memorial to his wife.

Ours are, of necessity, Free Schools, for to collect fees from the poverty of our pupils would be literally impossible, many of the children in this school in Krishnampet possessing literally nothing, not even a cloth in which to clothe themselves, and in most of our schools we have to feed a great many of the pupils, as otherwise they would be too faint from hunger to pay attention to their lessons.

Our expenses, too, have been increasing, for we have been

trying gradually to improve the standard of qualifications for our native teachers. To put these schools, which mean so much, directly, to the sadly conditioned class of people whom they immediately help, though influencing, perhaps quite as much, a very much wider circle of educational work through their example and influence, upon a financial basis that will insure their permanency, each of the five schools should have a fund of £ 3,000, or \$ 15,000, the interest upon which would, with the Grants-in-Aid, with which Government recognises the work which we are doing for education, enable us to continue and enlarge somewhat the scope of our work while relieving us from the present almost continual tension of providing "ways and means."

N. A. COURTRIGHT.

MAHĀBODHI.*

THERE is hardly any thing in the whole Buddhist literature, including that of the North, which is so evidently marked by the stamp of truth as those passages of the Majjhima Nikāya in which the Buddha speaks on his striving for Buddhahood. There is no exaggeration, if Dr. Dahlke says: "With emotion and awe we listen here to his words. Thus never spoke a founder of religion. Who speaks thus, needs not to allure by celestial delights. Who speaks thus, draws by himself with that power by which Truth is drawing every body who comes into her realm."†

We are told nothing by the Buddha about his childhood, ‡ apart from some occasional notes of little significance. He begins his story where, in his opinion, his true life begins, *i.e.*, by his "starting from home into homelessness"—*agārasmā anagāriyam pabbajjā*. No doubt that a long struggle preceded this step. Some little sign of

* The first part of this paper was given as a speech on the 8th of May, on occasion of the White Lotus Day which was also the Mahābodhi Day of the Buddhists, *i.e.*, that full moon day of the month of Vesākha on which the founder of Buddhism attained to Buddhahood.

† Aufsätze Zum Verständnis des Buddhismus, p. 12, Vol. I. I do not agree with the author in every point, but the book is excellent and should, as soon as possible, be translated into English.

‡ The Sanskrit stories are throughout legendary.

it has been preserved to us in the C'ūladukkhakkhandha Sutta where the Buddha says: "I too, oh Mahānāma, before the awakening, being still an unawakened one, a Bodhisattva, had very well known and was perfectly aware that pleasures are insipid, full of pain, full of despair, and that there is more distress in them [than happiness]. But besides the pleasures, besides the bad things, I did not find joy and ease or some other thing better than them, and so I saw myself always returning to the pleasures."

Finally, however, the ideal has grown ripe with the future Buddha: *ekantaṭṭhaparipunnāma ekantaṭṭhasuddham sankhalikhitam brahmačariyam cāritum* "to live the absolutely complete, absolutely pure, perfectly righteous life of a religious student." "And one day, oh Bhikkhus, being still quite young, a mere lad, with black hair, in the midst of happy youth, in the prime of life, and against the wish of my weeping and wailing parents, I took off the hair of my head and beard, put on the yellow robe, and went away from home to homelessness."

"Having thus become an ascetic, seeking for the wholesome, searching for the incomparable, best abode of peace," he comes to Ālāra Kālāma, a famous Sāmkhya-Yoga teacher. The Buddha does not give us any particulars about the doctrine of this philosopher; we only learn that its goal was the *ākāśānāṇḍīyatana* or "sphere of nothingness," and that the Buddha, after having spent some months with Ālāra, did finally not approve it. "This doctrine does not lead to disgust with the world, nor to absence of passion, nor to destruction [of *trishṇā*], nor to quietude, nor to higher knowledge, nor to the awakening, nor to the extinction [of individuality; *nirvāṇa*], but only to rebirth in the sphere of nothingness [followed, necessarily, by other rebirths]." Quite an analogous experience the Buddha had after this with Uddaka Rāmaputta, a teacher of a related school, but more attached, as it seems, to Yoga, and preaching, as the *summum bonum*, the *nevasaññānāsaññīyatana* i.e., "the sphere of neither consciousness nor not-consciousness." The Buddha now went to the Magadhā country, seeking for truth indefatigably, and there, near Uruvelā, he began to take up *tapas*, joining to five other ascetics. In such a simple and plain manner that we *must* believe him, he tells us the dreadful and always greater torments which he inflicts upon his body during a long time, until at

last, fallen away to a skeleton, he had almost killed himself. "Then, Aggivessana, this idea arose to me : ' Whatever may be the self-inflicted painful, bitter, pungent feelings felt in the past by any S'ramaṇa or Brāhmaṇa : this is the highest, more is not possible. Whatever may be the self-inflicted painful, bitter, pungent feelings to be felt in future by any S'ramaṇa or Brāhmaṇa, this is the highest, more is not possible. Whatever may be the self-inflicted painful, bitter, pungent feelings felt at present by any S'ramaṇa or Brāhmaṇa, this is the highest, more is not possible. And I do *not* attain by this bitter, difficult work to some high insight, beyond human things, which may satisfy the noble one. There must be some other way to the awakening.' " He reflects deeply, overlooks his past life, and all at once gets the certainty that, while a child, he had already been on the right path that one time when, lying in the shade of a jambu tree, he entered, almost involuntarily, the first Dhyāna. He now decides to take food again and re-commence the practice of the Dhyānas. He masters them one by one up to the fourth and last which [according to his doctrine] secures rebirth in *nevasaññānāsaññāyatana*, the highest sphere of nature. And then, finally, he succeeds in taking the last step : Nirvāṇa.

It was in the three *yāmas* or watches [each of three hours] of one night that the Blessed One, sitting under an Aśvattha tree, obtained the three *vidyās* or knowledges :—

1. The knowledge of *his own former births*. He recognises them proceeding from the present into the past up to a very remote Kalpa.

2. The knowledge of the *effect of Karman*. He sees "with the divine eye, the pure, superhuman one" all the various beings disappear by death and reappear in some auspicious or unlucky birth, according to the good or bad deeds they had done.

3. The knowledge of the *painfulness, origin, and cessation of Karman, i.e.*, of "the four noble truths," *cattāri ariyasac'cāni*. Of these we have to speak now more fully because they are the very essence of Buddhism.

They are based on the *tilakkhaṇam, i.e., trilakṣhaṇam*, "[the knowledge of] the three characteristics [of existence], "namely, *anicc'am, dukkham, anattā*, "impermanence, suffering, unreality," the best introduction to which may be given, as seems to me, from the

well-known Katha Upanishad. I must, however, begin with the Brāhmaṇa which precedes the Upanishad. Here, Taittirīya Brāhmaṇa III., 11, 8, the three boons asked by Nac'iketas from the god of death, appear in the form of the following scale : (1) " May I, living, go to my father [again]" ; (2) " Tell me how the consequences of my sacrifices and alms will not cease " ; (3) " Tell me how I may turn off re-death." The first wish is clear ; the second refers to happiness in *this* life ; the third to the Devayāna or " path of the gods." This is quite evident from the preceding Anuvāka (7) ; where to him who knows how to pile up the Nac'iketa fire, is promised : " He will have a residence, he will stand firm ;" what the commentator is certainly right to explain by : " Having become a rich man (gṛihavān) he will stay so a long time." To him, however who knows how to meditate * on the Nac'iketa fire, is promised : " With this same personality (*sa-sartraeva*) he goes to the celestial world (*svarga loka*)." Now the *original* Upanishad, as is still easily to be known†, had exactly the same scale of wishes as the Brāhmaṇam, ending with *Brahmaloka* " the world of Brahmā " as the highest goal of mankind. But a later re-writing, the fruit of which is our present Upanishad, as we now have it, introduced the *Ātma-vāda* in the Upanishad,‡ making us, with very little skill, refer to the *Ātman* the third question, and to *Brahmaloka* the second one. The idea, however, although not original here, is certainly right, and it is this idea for which I called attention to the Upanishad. Let us abstract from the merely personal first wish of Nac'iketas. Then we have three wishes representing three steps done one after the other by every body in the course of his many human births. The first wish is the very natural longing for happiness, power, longevity in this present life (*vittam c'irajit-*

* This is quite in accordance to the principal aim of the Brāhmaṇi, which is, to add to the exoteric explanation of the sacrifices a mystical one. Comp. also Maitrīyaṇīya Up.: *Brahma-yajno vā esha yat pūrveshām c'ayanam. Tasmād yajamānas c'itv'aitān agnīn ātmānam abhidhyayet, etc.*

† In S'lokas I, 26-29 (comp. our following quotations) by no means is *any* life rejected, as S'ankara suggests (" *sarvīm yad Brahmano'pi jīvitam dyur alpam eva,*") but only the offer of Death (I, 23): *Bhūmer mahad dyatanam, etc.* " Choose a big residence, and live as many autumns as you like *on earth.*" Not earlier than in II., 14., the *Ātma-vidyā* is directly asked for, but at the end of the *third* Valli, being the end of the original Upanishad, we meet again as the highest goal : *Brahmaloke mahyate !*

‡ Making the latter increase by three Vallis. Comp. Prof. Deussen's introduction to the Upanishad in his " Sechzig Upanishads des Veda."

vikām ca, I, 24). This is the standpoint of optimism and materialism. It begins to shake as soon as philosophy, first of course in a very raw form, enters the life of man. He begins to direct his sight, from the particular to the general, to summarise his experiences, and more and more he sees the imperfections necessarily inhering to this life, he sees that "man cannot be satisfied by possessions," *na vittena tarpaṇīyo manushyaḥ* (27), because wishes are always increasing. He rejects with Nac'iketas the splendid offers of so many treasures and powers, because he knows that not one of them will follow him beyond the grave.

S'vo-bhāvā martyasya yad Antak'aitat sarvëndriyānāṅ
jarayanti tejah.

Api sarvaṅ jīvitam alpam eva, tav'aiva vâhâs tava nṛitya-gîte (I, 26).

"Ephemeral to him who must die, are, oh Death, those [possessions, *vittam*.] They only wear out the vigour of all our senses. *Every* [human] life, further*, is only short. *Thine* be the carriages, thine dances and songs."

He even rejects longevity and boldly demands for himself the lot of the immortal Devas.

Ajāryatām † amṛitānām upetya jīryan martyaḥ kv-adhah-staḥ
prajānan‡

Abhidhyāyan varṇa-rati-pramodān atidīrghē jīvite ko ra-
meta ? || (I, 28).

"Having raised [one's mind] to the decaylessness of the immortal ones, and perceiving man below on earth in his decay, and pondering on the pleasures which arise from beauty and love : who could delight in a very long life ! ?"

And so Brahmaloḥka, the highest heaven, becomes the aim of his wishes for a considerable time. *Brahmaloke mahīyate* "he gets happy in the world of Brahmâ," is the key-note of the original Katha Upanishad as well as of many other old texts.

But even this standpoint must at last be overcome. It is inevitable that the reflecting on the *manner* of individual existence in Brahmaloḥka leads finally to put it on the same level with human life. It

* *Api* refers to the second offer : *c'irajīvika*, longevity.

† I read, with Prof. Max Müller, *ajāryatām* instead of *ajryatām* because *i + upa* cannot possibly ever have governed the Genitive.

‡ Before *prajānan* the word *iti* is meant to be supplied.

cannot be essentially different from it because it is life, and it *must* have an end, because of its having a beginning, because whatever is limited in space, whatever is one among many, is necessarily limited in time too.

May be that in Brahmaloċa we live millions of years, may be that we do not enjoy anything there but happiness—the end is certain notwithstanding.

Viśuddho yadyapi hy ātmā nirmukta iti kalpyate'
Atyantat tat-parityāgah saty ātmani na vidyate || (71).

Ahankāra-parityāgo yaś c'aisha parikalpyate'
Saty ātmani parityāgo nāhankārasya vidyate || (74)

Sankhyādibhir amuktaś ca nirguno na bhavaty ayam,
Tasmād asati nairgunye nāsyā mokṣho' bhidhīyate || (75)

“For although the pure self is said to be delivered, yet, as long as the self *exists*, it cannot have completely renounced [the world].”

“And as to that abdication of Ahankāra: as long as the self *exists*, there is *no* abdication of Ahankāra.”

“And as long as that [self] is not delivered from *number* and other [limitations], it is also not free from the Guṇas of nature. And so, [the self] being undelivered from the Guṇas, you cannot call freedom [its state].” ‡

That means: wherever after death *jīvatman*, individuality, continues to exist, that is a proof that egoism in some form is still alive. And where Ahankāra is still existing, there return to this *mānava āvartta*, this “whirlpool of human life,” is as necessary as the returning of the day when the night is over. You *must* return because you are not yet cleansed from selfishness, you *must* return, because you have not yet taken the *last* step of knowledge which cannot be done in a celestial world of unmixed joys, but only here on earth by the help of suffering.

Therefore the end is certain even of the life in Brahmaloċa, and therefore this *whole* life is pain, therefore *all* life is pain. *Yad anic'cam tad dukkham* “What is impermanent, that is pain;” “*Yam kiñc'i samudaya-dhammam sabban tam nirodha-dhammam*,” “Whatever originates, all that must decay”—to understand thoroughly this

‡ As'vaghosha, Buddhac'arita XII. These verses are considerably later than the Buddha, but express fairly well his opinion, if only we replace the three Gunas by the *Tilakkhanam*.

truth, is the beginning of Buddhism, called the obtaining of the *dhamma-cakkhu* "the eye of truth."

So Buddhism *begins* where Brâhmanism *ends*, with the conviction of the Sannyâsin that *every* individual existence, even the most perfect one, is necessarily known at last to be unsteady and unsatisfactory.

[*To be continued.*]

Dr. OTTO SCHRÄDER.

WHITE LOTUS DAY AT ADYAR.

[A correspondent of the *Hindu* sends to that periodical the substance of the subjoined report.—Ed. note.]

THE Headquarters of the Theosophical Society celebrated on Tuesday, 8th May, the White Lotus Day, in accordance with the time-honoured custom. In the course of the day rice and copper coins were freely distributed to the poor people in the vicinity and there was a much greater crowd this year than in the previous ones.

The Lecture Hall was very tastefully decorated with palms and evergreens and the platform on which the statue of H. B. Blavatsky is placed had several wreaths of lotus flowers beautifully arrayed and the statue itself was bedecked with a profusion of the choicest lotuses and shone out, to great advantage, under the overlight which shed its subdued lustre amid the foliage round it.

Justice Sir S. Subramania Aiyar presided, and in opening the proceedings he observed that it was in obedience to the call of duty he came forward to preside, at the request of Doctor English. He watched the career of the Society for full three years from 1879 and joined it in 1882. Ever since that date he was a close student of the Theosophical literature, which to say the least, had grown vastly and permeated the thoughts and writings of all civilised people. He had never taken a share in the active propaganda of the Society. His judgment was perfectly unbiased and he would tell them that, not to speak of the numerical strength of the entire Society, though that was respectable, the great work of uplifting humanity which the Society had been

instrumental in bringing about, for more than a quarter of a century, entitled it to great consideration at their hands. He felt assured that it would, one day, take in its vast sweep all the thinking humanity and would reach all corners of the globe.

The work of the Theosophical Society, he said, was a work of the greatest importance—a work for the spiritual upheaval of humanity. The work undertaken by the Society needed absolutely no recommendation to the world for its adoption. No other Society in the world had possessed so much vitality and this was apparent from the fact that every part of the world was showing signs of adopting the three-fold objects of the Society including the doctrine of universal brotherhood. This adoption of the objects of the Society by the world at large was not due to the novelty of the objects, but because the doctrines expounded by the Society were very old, even older than the founders of the Society and were precisely similar to the doctrines expressed in the *Gîtâ*. The formation of the Society was not what might be said to be the result of an accident. It was one of those things that had been in existence long, long before. Whatever the Westerns might say on the subject, it appeared to him, from a study of literature, that to say anything to the contrary was an impossibility, for the provision for the religious upheaval of humanity had been made by the Sages of old. According to the well-established doctrine of Karma, there was no such thing as an accident and the very origin and foundation of the Theosophical Society had been predicted in one of the earlier volumes of "The Path" and the career of H. P. Blavatsky and her work portrayed in their general outlines. The prediction had, to his mind, been more than amply fulfilled. H. P. Blavatsky had worked through scorn, contumely and base vituperation. She worked on cheerfully and persistently amid good and bad surroundings. Her work would be better judged and appreciated by coming generations, to whom she had truly bequeathed a rich store of spiritual legacy. That day was a day of remembrance of her revered memory, and they met to express their thankfulness to her who had done so much for them. He then referred to the early acquaintance of Annie Besant with H. P. Blavatsky and how that early acquaintance developed into a good friendship and finally ripened into a chelaship. He next paid a glowing tribute to Annie Besant into whose hands the torch of truth had

passed and who, by her great work of lecturing in all parts of the world, had done not a little for the cause of Truth. He referred to her numerous good writings and above all he exhorted those present to read carefully one of her recent books—"A Study in Consciousness," which presented such a vast amount of learning on one of the most recondite subjects.

Dr. Schrâder then read certain select verses from the Gita, in Sanskrit, and their English translation was read by Pandit G. Krishna S'âstri.

Dr. Schrâder next read a short paper on "Mahâbodhi," as that was the day on which the Founder of Buddhism, Prince Siddhartha of the Sakya-kula, attained to Buddhahood, under the sacred *Asvattha* tree. It was a great awakening and the spirit of genuine Buddhism could easily be found in the Gita.

[The text of Dr. Schrâder's paper, being the first instalment of a *continued* article, may precedes this Report.]

Mr. S. V. Rangaswami Iyengar then read from Edwin Arnold's "Light of Asia" the verses relating to the noble Eight-fold Path, which were very touching and instructive.

Mr. V. C. Seshacharriar next read a long list of names* of those who had departed and left behind their physical vestures, and paid, in passing, graceful compliments to their work and worth. He said :—

To-day is a day of sweet recollection, all over the world, where the influence of Theosophy has reached, and bands of earnest Theosophists meet to send out their loving thoughts of homage to the memory of their departed friends. For, truly can it be said that each item of good work, whether small or big, is as a brick, well laid in the grand edifice of Theosophy ; and to each mason who has done his work in rearing that noble and lofty edifice, our grateful and loving thoughts of appreciation are due.

Gratitude is the lever which lifts up even the dull, dead minds of worldly men to the soft and serene atmosphere of the higher thoughts and nobler aspirations of those who have lived not for themselves alone but for others also, and who contributed their quota of unselfish service to humanity at large. That service will ever remain fresh in

* Among those known to theosophists throughout the world may be mentioned the names of P. Srinivasa Row, Retired Judge, and author of a Commentary on "Light on the Path ;" and C. C. Massey, one of the earliest members of the T. S.

our memory. And to that Master Mason H. P. B. of revered memory, who gave to the world those sublime truths upon which the foundations of Theosophy rest, to her our hearts' fullest meed of loving gratitude is but faint homage offered. Her grand and stupendous work and the marked revolution which it wrought in the world of human thought, and the blissful and beneficent influences which it exerted upon the minds of the thinking humanity will live forever.

To the Theosophists all over the world is given the rare privilege of working in the ever-increasing field of humanitarian service, of ministering to the spiritual wants of mankind,—to them the occasion is unique and the regardful and loving thoughts will gather thick and cluster round the fair soul of H. P. B. and keep her name eternally alive amidst the most hallowed and sanctified associations, and H. P. B., beloved and revered of all, will forever continue to be the emblem of Holiness, Peace and Bliss.

Mr. Keagey then read certain extracts from "In memory of H. P. B.," a contribution of articles by some of her pupils, and among them one by Herbert Burrows was unique as it paid a glowing tribute to H. P. B. and unravelled her character so beautifully. He said, to go once (to H. P. B.) was to go again and so it came that after a few visits he began to get real light in regard to many a vexed question in philosophy.

Dr. English then read a paper illustrating H. P. B.'s views on "Duty."

[The text of this short paper will appear in a subsequent issue.]

The proceedings of the day were brought to a close by a *Bhajana* service kindly rendered by Mr. V. C. Seshachariar and party, with *vina*, violin and *mridangam* accompaniments and by the distribution of tracts and lotus flowers.



MISS LILIAN EDGER'S LECTURES.

We give below, very brief summaries of two of the valuable lectures delivered some time since, by Miss Lilian Edger, M.A., at Hyderabad, Sind, which we copy from the *Deepika* of that place. Others will follow.

Ed. notes.

LECTURE I.

ONE GOD UNDER MANY FORMS.

IT is thought by some that in the earlier stages of human growth, the belief in the Divine originated in man's experience of the forces of Nature. He found that they were sometimes beneficent, sometimes maleficent, and hence he conceived the idea that behind each of them was an intelligent being, controlling and directing it. In this he was aided by teachers, the product of past cycles of evolution, who are referred to in the traditions of almost all nations as heroes or divine rulers, or even as the gods themselves living amongst men. They taught humanity also that the beneficence or maleficence of the gods depended on the attitude of man towards them, and that, therefore, sacrifices should be offered to propitiate them, and to express gratitude for their beneficence. Later on, this teaching was expanded, and men were taught that these beings were subordinate to one God who was the Creator and Ruler of the universe, but they were still allowed to regard Him as apart from his universe and from themselves. It was not until the intelligence of man was more developed that he was able to grasp the idea of unity, and to conceive that the whole universe was the expression or manifestation of the Divine life, and that the very existence of all beings depended on their being in essence divine. According to this latest development of the religious idea, God is manifesting Himself in all the kingdoms of nature, but in man there is a fuller manifestation and a still fuller one in the subordinate divinities or angels, who direct the various departments of Nature. He is indeed, the very seed of the Divine, and has the potentiality of growing into the perfect image of God. The object of human life is the realisation of this essential divinity, the finding of the God within, and

to help man in this quest, God has revealed Himself from time to time in the Avatâras, or the Saviours of men. This conception of God is consistent with the universal teaching as to His infinity and omnipresence, in a way that the earlier conceptions are not.

The development of the idea of God helps us to realise that in all religions it is the one God who is worshipped though under different forms, and that there is in reality the same truth underlying the systems known as Polytheism, Monotheism and Pantheism. If we can recognise God in all forms throughout Nature, it will lead to a greater love of humanity, and also to greater kindness and consideration for the lower kingdoms.

LECTURE II.

THE THREE PATHS.

We have seen that the aim of human existence is the finding and realisation of the divinity within man. Three paths have been described by which this may be achieved, each suited to a different type of character, but all ultimately blending in one. For there are three principal aspects of the Self in manifestation, which may be described as Knowledge, Love and Activity ; and in each individual, one of these predominates over the other two and indicates the path which is most suited to him.

Of these the Path of Action is to some extent preliminary to the other two. The preparation for it is made in the early stages of evolution ; for man is constantly impelled to action by the force of desire. Again and again he gains his desire, only to find that it is not what he imagined it to be, and that it gives no lasting satisfaction. He then begins to long for escape from action, but he is taught by the sages that not thus will he find peace, but that the true peace and happiness consist in the finding of the Self, and that he must begin his quest through action. The stages of the path are then laid down ; he must first learn to act because it is his duty, not because he is impelled by desire ; then he must learn to give up all desire for the fruits of action, and to be unaffected by its result, whether that be pain or pleasure, success or failure, content that, as he has followed his conscience and done what he believed to be right, nothing can result but what is really best. Finally he must do all actions in the spirit of

sacrifice, as a loving offering to the Supreme. Then action and inaction will be alike to him, for he wishes only to be the channel through which the Divine will may be expressed, and he knows that this is not dependent on the doing of actions. But he cannot act in the spirit of sacrifice without love, and thus the Path of Action must blend with the Path of Love.

The Path of Knowledge, or Wisdom, begins with the pursuit of knowledge for its own sake, as we see in some of the philosophers and scientists of all ages. Again the lover of knowledge is constantly thwarted because he is seeking it through the form, and it is only through the Self that it can be attained. So he is taught that he must first learn to discriminate between the unreal and the real, between the ever-changing form and the relatively permanent life. He is then to learn indifference to the impermanent, and to cultivate self-control in thought and action, tolerance, endurance, faith, balance; his instrument for so doing being discrimination and concentration of mind. Then he must realise that the Self in all beings is One, and he must be able to see it in all forms. Finally a glimpse of the Self is seen, and then its beauty awakens in him an intense love and devotion. Thus the Path of Wisdom also blends with the Path of Love.

The Path of Love begins in loving devotion and service offered to one whom we recognize as superior to ourselves. Again we find that the form is ever changing, and that, if our love is centered in that, we are ever disappointed, and pained when the form passes away. So we are taught to endeavour to recognise the Self within the form, to love the Supreme first, and all other beings because we see the Supreme in them. To help us in this, God has manifested Himself in the Avatâras, and to Them our love is directed. By practicing love to all beings, by reading books of devotion or books that tell of the Avatâras, by being in the company of those who are devoted, and by the practice of meditation, we stimulate and strengthen our own devotion, till at last we reach the stage where we surrender ourselves to the Supreme and the glimpse of the Self in all its beauty and love is seen. Then we know the Self, and the spirit of sacrifice is perfected. Thus the Path of Love blends with those of Wisdom and of Action, and in the blending of the three, man knows himself as one with the Divine.

REVIEWS.

LOTUS BLOSSOMS.*

A LITTLE BOOK ON BUDDHISM.

By Maung Nee.

A nice little book, full of the spirit of genuine Buddhism, and very fit for an introduction to it. The booklet is a collection of well-chosen quotations from Mahâyâna as well as Hīnayâna texts, given under the headings "Buddhism," "Sorrow," "the Cause and Cure of Sorrow," "The Path," "Morality," etc., some of these chapters (*e.g.*, the previously mentioned ones, and "Wisdom," "Nibbâna," "God") being introduced by a few, but significant, words. The compiler and author acknowledges in the "Foreword" his great indebtedness to the "Buddhistisches Vergissmeinnicht" of Bruno Freidank, Leipzig, a similar collection, and so the present work may be in some measure regarded as a Burmese reaction of the Buddhist movement in Germany which began about three years ago by the foundation of the "Buddhistischer Missions-Verein in Deutschland" (Society for Buddhist Mission in Germany) by Karl B. Seidenstücker in Leipzig, and since April 1905 has also had a good monthly journal of its own, called *Der Buddhist* (Buddhistischer Verlag in Leipzig.)

O. S.

DEATH DEFEATED. †

This is Dr. Peebles' latest book, in which he expounds, in his breezy style, "The Psychic Secret of How to keep young." The Doctor gives us any amount of good advice on general hygiene, and is a zealous advocate of Vegetarianism. He quotes a long list of centenarians, some of whom lived a century and a half, and one to the age of 169 years—yet death claimed them all in the end. However, we trust they all made friends with him finally; and to convert an enemy into a friend is a very good way of defeating him. The work has much information that is of value. It contains 216 pages 8vo. and is beautifully bound and printed.

W. A. E.

* Privately printed at Rangoon, but may be ordered from the Theosophist Office.

† By Dr. J. M. Peebles; Battle Creek, Michigan; Temple of Health Publishing Co.

MENTAL DEPRESSION.

BY PROF. R. J. EBBARD.

The author is a believer in medical reform and his aim seems to be to enlighten his patients as to the cause of their maladies, and give common-sense methods of treatment, so that they may cure themselves at home without medicines.

He makes use of compresses over the body,—of water, and also of milk—and also prescribes certain herb teas to aid in purifying the blood (these he evidently does not class as medicines). He places his main reliance, however, on a proper diet, and deals with this portion of his subject at considerable length. The author says in his Preface, referring to this and his other works :—

May these books be a war-cry against the reckless proceedings of old-fashioned physicians who in spite of the glorious revelations of modern science continue to prescribe medicines which are poisonous and ruinous to the constitutions of innocent fellow-creatures—poor defenceless victims who have to pay for being medicine-poisoned. While the law interposes when men jeopardize the lives of their fellow-creatures, these old-fashioned practitioners still strive to keep alive a monopoly in this deadly treatment.

W. A. E.

“WAYSIDE POOLS,”* by Mariella John. This beautiful little pamphlet “for spiritual wayfarers,” contains a Foreword by James Allen, and short, helpful and comforting chapters on “Wayside Pools,” “Happiness,” “Love,” “Purity,” “Helpfulness,” “Failure,” “Love-liness,” “Patience,” “Work,” “Faith,” “Obstacles,” “Knowledge,” “Solitude.” Its tone is uplifting.

“THE AGREEMENT BETWEEN SCIENCE AND RELIGION,” is a logical essay, calculated to clear away doubts so that the mind can rest secure in the harmony of Truth and the supremacy of Law. By Orlando J. Smith. C. P. Farrell, Publisher, 117, E. 21st Street, New York.

“CHRISTIAN THEOSOPHY,” is an excellent little pamphlet, by Elizabeth W. Bell. Published at Harrogate, England.

Also received : THE BULLETIN of the NEW YORK PUBLIC LIBRARY (April 1906), containing letters of John and John Quincy Adams, 1776-1838, and other matter.

MAGAZINES.

The Theosophical Review, May, continues “The Strange Story of a Hidden Book,” by Bhagavân Dâs, and the mystery is still unsolved, perhaps unsolvable. At any rate, there must be something highly

* James Allen, Publisher ; Ilfracombe, England. Price 12 annas.

important in the general trend of the book, or it would not have claimed so much of the attention of our worthy friend who writes the 'Story' of it. Among the articles which follow, there is one which is quite unique—"Why I am a Theosophist"—read before the Dublin Lodge, by S. L. M. Mr. Bertram Keightley gives us a very interesting paper entitled "Who Was She?" in which he reviews Dr. Morton Prince's remarkable book, "The Dissociation of a Personality: a Biographical Study in Abnormal Psychology," which we referred to in our April review notices as having been dealt with by Mr. Sinnett, in *Broad Views*, under the heading of "Complicated Incarnations." "Reincarnation in Christian Doctrine," by G. R. S. Mead, is most candid in tone, and may be recommended as a pattern to controversialists. "How to take Criticism and give Help," by Th. E. Sieve, is really a heart-sifter and heart-searcher, and the author deserves the thanks of the public for his article, which has rare potency as a corrective of that wide-spread egotism from which even theosophists are not wholly free! He advises us not to *excuse* ourselves when criticised, and says: "Don't tell the person why you made this or that mistake." Again, "Let people accuse you of all kinds of faults; even if it is their short-sightedness which creates the faults, you may learn much from seeing yourself for a moment through the eyes of a short-sighted person." The "Letter from India," by Lotus, is exceptionally well-written and interesting, and the notes "From Divers Lands" inform us of the mighty march of our movement.

Theosophy in Australasia, April, re-publishes the first half of that most excellent article which appeared in December *Theosophist*—"The Influence of Theosophy." Further articles are, "In the Temple of Pan," "Theosophy as a Guide in Life," and "The Non-Attending Member." There are various other matters of interest.

The New Zealand Theosophical Magazine, April, commences one of Mr. Leadbeater's instructive articles, on "The Power and Use of Thought." Marion Judson writes of "The Convention at Adyar;" the 'Stranger's Page' has a short paper on "What is Theosophy?" and there is a brief article on "Theosophical Literature," by H. S., and one on "The Making of a Yogî," by Mary Stempel—together with the usual "Children's Column."

La Verdad (April). There are translations from Leadbeater, H. P. B., and Sinnett, the beginning of the promised translation from the French of "The Mass and its Mysteries," a paper on "Christos," another, by Lob-Nor, on "The Law of Karma in the catastrophe of

the Aquidaban," and two translations from the *Theosophist* of December and November 1905, *viz.*, the story of Willie Miller, and "Earth as a Remedy in the Cure of Diseases."

Further received with thanks: *Bulletin Théosophique* (May), *De Theosofische Beweging* (May), and an advertisement calling attention to a Dutch translation of "Old Diary Leaves" which is to appear in *Theosophia* from this month.

Neue Metaphysische Rundschau, edited by Paul Zillmann, Berlin-Lichterfelde, Band XIII., Heft 1. This journal has, in consequence of its solid contents, conquered a unique position in Germany, being the only journal connected with Theosophy* which has many subscribers other than Theosophists, and the only one which may be found in the reading-room of almost every university. The first number of the new set is dedicated to *Eduard von Hartmann*, the greatest of the living European philosophers. In a sagacious "Critic of Modern Phenomenalism," W. V. Schnehen combats from the standpoint of Hartmann, the views of Friedrich Paulsen, professor of philosophy at the University of Berlin. It is a gladsome message to us that at last somebody has taken pains to unmask this shallow philosopher who, owing to his high position at the largest German university, has, for many years been exercising an influence unheard of and absolutely undeserved upon the studious youth of Germany. The second article, "The Secret of the Runes," by Guido von List, is likewise highly interesting, although too bold, as seems to us, in many of its particulars. The runes are said to be hieroglyphs of the original, not Germanic, but Indo-European language, and an explanation of the current ones of them (besides which there exist many hundred used now as ornaments or auspicious signs only) is given from the "Hâvamâl," one of the most wonderful books of the rich Old-Icelandic literature, the main contents of which are, so to say, the Mahâbodhi of Odhin (Wuotan), *i.e.*, the knowledge attained to by the dying father of the gods, at the time of the beginning *pralaya* of this world, ("Götterdämmerung") *that all life is a sacrifice brought to himself by himself.* The word "runes" (*rûnir*, *rûnar*) is often used in exactly the sense of the Indian *mantra*. It may be noticed here that the parallels to old Indian literature are so numerous and close, not only in the "Hâvamâl," but in the whole Old-Icelandic literature (which is the only pure, *i.e.*, un-Christian, Old-Germanic literature preserved to us) that a complete, systematical comparison of the two literatures would

* It is the organ of an "Independent Association for Metaphysics and Theosophy" called, "Wald-Loge."

certainly evoke the greatest surprise in Europe as well as India, and would, probably, give the proof to every unprejudiced mind that the Germanic nations (Scandinavians, Danes, Germans, etc.), if they had been spared the disturbing influence of the Christian Church, would have developed to the spiritual height of India in the "dark" middle age.

Revue Théosophique (April) There are translations from C. W. Leadbeater, Annie Besant, and H. P. B., and "Echos Théosophiques," etc., by Dr. A. Courmes.

Sophia (April). Translations of Mrs. Besant's "Spiritual Genealogy" and H. P. van Ginkel's "Great Pyramid" (continued), and two original articles: "The problem of Life and its Development," by Alfonso Tornado, and "Bloodsweat," by Leopoldo Lugones. The statement on page 186, "that the individual development has a beginning, but no end" is precisely the contrary of what Buddhism teaches. "No beginning," says the Buddha in 'Samyutta Nikâya,' "no beginning is to be known, from which the beings, confused by ignorance, fettered by the thirst for existence, ramble and go astray;" and the *end* is, looked at from the one side, quite a natural one, namely, *tanha-nirodha* "the ceasing of thirst," comparable to the drying up of a rivulet or the going out of a flame; but on the other hand, indeed, the wonder of wonders, the eternal mystery: Nirvâna. This is the *absolute* end in Buddhism as well as Vedânta, but in Theosophy—teaching the *eternal* development—it is not, and just for this reason Theosophy has to deny, as she does, that the individual existence has any other but relative beginning. Each link of the chain has beginning and end, and so has each set of links, but the life chain itself, although invisible from time to time by Nirvâna, has neither beginning nor end.

East and West: The May number opens with a most suggestive and interesting article by Mr. D. K. Pandia, on "Hinduism—Its True Inwardness." It would seem as if nothing could contribute more towards a right understanding of the East than that her sons, educated as is Mr. Pandia in the forms of thinking and of expression of the West, should follow on just this line, in which he has so admirably begun, and, while admitting and brushing away any incrustations of superstition—"the warpings past the aim"—if such there be, that have gathered upon the teachings of their ancient Rishis, explain their deep inner significance and how, as Mr. Pandia shows, they may contain in them, hidden in the form best suited to the people *to whom they were given*, rules and habits of living which the West might thus

be shown to be wrong in claiming as their own discoveries, while, however, fairly claiming to be the first to have put them into scientific form and expression. Mr. Pandia very suggestively asks : " Is it then beyond the capacity of statesmanship to make these rules and canons the bases for the introduction of modern reforms as suited to the temper and genius of the people ? " An article by Professor Leonard Alston, " An Independent University," discusses some of the perhaps most vital questions of that most serious and important problem that lies before India and her rulers to-day, that is to say, Education ; and his suggestive remarks and criticisms apply no less to elementary education in India than they do to the University problem, and we wish that all who are interested in or connected with education in India might read the half-a-dozen brief pages of his suggestive criticisms. Mr. Pestonji A. Wadia, M.A., contributes a long and very interesting study of " The Political Philosophy of Burke," and a number of other good articles bring this unusually interesting number to a close.

Broad Views, for May, opens with an article of especial interest, by W. Williamson, entitled " Notes on Sun-Worship." It is on the same lines as his valuable book, " The Great Law," and we wish we might take it as an intimation that another book may be expected from this profound student of religions. A very pretty little story, " Tir Nan Oge," by the Countess of Cromartie, follows ; while next comes a suggestive but too brief article from Mr. Sinnett's own pen, on that most fundamental of all subjects : " Vibrations." A brief little article on " Easter Thoughts," by Mrs. Alice C. Ames, follows, and then a most interesting and valuable contribution from Mr. Edward E. Long, now in Burma, on " The Order of the Yellow Robe." Mr Long, after a most appreciative study of Buddhism and its priesthood in Burma, suggests a warning as to " the acceptance of Europeans as probationers," as many such, " to whom the prospect of a life of ease at the price of hypocrisy was too inviting to be withstood," " are not likely to do any good to the order." We think so too, though this does not preclude the fact that other Europeans, not coming under the category described by Mr. Long, have, in taking the Yellow Robe, brought very much to it, both in Burma and Ceylon.

Theosophy in India, May. The highly interesting notes of Mrs. Besant's Lectures on Sir Oliver Lodge's " Life and Matter" are continued. Next we have the first instalment of an important article by Miss Edger, on " The Development of the Will," and, following, a

"Theosophical Nomenclature Table," an article on "The conditions of Karma Yoga," and another—"A critical Examination of the Dasopanishats and the Svetasvatara."

The Buddhist, April, contains articles of interest on "Buddhism and Christianity as Social Forces," by Karl B. Seidenstücker; "In Death there is Life," by O. S. Mahomed; "Amirdda Thera," by Prof. S.C. Vidyabhusana; and other matter.

Transactions of the Asiatic Society of Japan, December, 1905, has an interesting paper on "Village Life in Japan," and another on "The Ten Buddhistic Virtues."

The Hindu Spiritual Magazine, April, is devoted to Spiritualism. Chief among the articles in this issue may be mentioned the long and strange narrative of the "Terrible Fate of a bad Woman in the other World," and the conclusion of the "Wonderful Story of Jeanne D'Arc."

The Central Hindu College Magazine gives us, in addition to an abundance of well-chosen reading matter, a group picture of boys of the College representing the different Provinces of India, which was taken on the occasion of the recent visit of T. R. H. The Prince and Princess of Wales.

The Brahmacharin, March-April, has the following exceptionally interesting table of contents: "The Universal Religion," "Realisation of one's Oneness with the Infinite," "Song of the Siddhas or Holy Adepts," "The Four Noble Truths of Buddha, Briefly Stated," "Hindu Astronomy," "Swamî Vivekananda's Stay in America," "Satisfaction and Desires," "Ancient India," "Christianity as Professed and as Practised," "Objects and Constitution of the National Council of Education."

The Lotus Journal is admirably conducted and fills an important sphere of usefulness.

The Theosophical Gleaner, and *Fragments*, are both doing good work. *The Arena*, and *Mind* (American), also *Prabuddha-Bharata* and *Srî Vani Vilasini* (Indian periodicals) deserve favourable mention.

Received with thanks: *The Vahan*, *Light*, *The Theist*, *Omatunto*, *The Balance*, *The Theosophic Messenger*, *Banner of Light*, *The Light of Reason*, *Phrenological Journal*, *Notes and Queries*, *Modern Astrology*, *Modern Medicine*, *The Grail*, *Teosofisk Tidskrift*, *The Vegetarian Magazine*.

CUTTINGS AND COMMENTS.

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

*Which is best,
a period or
an interroga-
tion point?*

"Life is a school which ought to know nothing of dogmatism, and everything of questioning. To ask earnest questions is to sometime find their answers. To be unwaveringly set in some faulty, incomplete knowledge is to palsy out of growth, petrifying. Therefore, life's best punctuation is an interrogation point, not a period."

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*Photograph
of a Missing
hand.*

Mr. A. K. Cutting, of Colorado, succeeded in photographing the "missing" hand of Street Commissioner C. B. Myles of Colorado City, who lost his right arm while working in the Midland railroad yards more than ten years ago. Myles was asked to allow the experiment to be made, and in order to thoroughly test the claims of Cutting, an unbroken package of kodak films was selected from a lot of several dozen. Myles held the package, and, accompanied by Cutting and a newspaper man, went into Cutting's dark room in the rear of his portrait studio. The package of films was then unrolled to the centre and Myles was asked to select one. The film was placed on a pine board and Myles was directed to hold the stump of his right arm about two feet above the film and to concentrate his thoughts upon the missing arm.

Fifteen minutes of perfect silence followed, after which, under the rays of the red light, the film was thrown into a developing solution and the naked arm and hand immediately appeared. The film was then thrown into a fixing solution and photographs were printed later in the afternoon.

Cutting has invited all scientists and others interested to witness other experiments which he is prepared to make.

San Francisco Call.

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*Try a "Daily
Dose of
Music."*

Our useful contemporary, *Fragments*, has the following excellent little item on Music:—
Slowly the mighty power of music is being appreciated and as the study of the great mystery proceeds many things are coming to light which seem to show that Schopenhauer's ideas were not so far-fetched and chimerical after all. A noted New York musician and choir master, Mr. Lacey Baker, declares, in speaking of music as a part of the cosmos, that it is a dynamic force whose laws are those of vibration and are as immutable as the laws of gravity. "To the seven notes of music," he says, "the world owes its being, and should music cease for the fraction of a second the day of doom would be upon us." He is not of course speaking of the

degenerate, atrophied parlor amusement which is an accidental human creation and which not infrequently suggests the day of doom with all its cataclysmal chaos, but of music as the one agency that puts us in harmony with all the laws of being.

Music, by renewing and freshening our animal spirits, promotes bodily and mental vigor and so prolongs life. Milton insisted on listening to music "before and after meat," to assist digestion; and Bacon said that a man who takes a "daily dose of music" will live longer and better than one who does not.

Several recent instances are cited of apparently dying patients who were revived by music as a last resort and ultimately restored to health. A curious case in point was that of a man who had an epileptic fit in the streets of New York a few weeks ago. No physician was near and his paroxysms continued until a military band went by. As soon as he heard the music he sat up, and a minute later was on his feet and free from pain. It is said to be a fact that there is less sickness on lines of Ocean steamers that have bands on board than on others. In Germany where music prevails, there is said to be little, if any, pulmonary consumption; and children of musical mothers are declared to be healthier than others. In view of these facts and a host of others showing the mighty power of music on the mental and physical make-up of humanity, a patient and searching investigation of the mystery, either by an organization like the Carnegie institution or by the government itself, would seem to be more than justified.

Meanwhile every one who can should follow Bacon's advice and by observing the effect of "a daily dose of music," contribute something toward the solution of the problem.



The *Indian People* of Allahabad publishes the following items:—"Swami Balakramji breathed his last on the bank of the Ganges and Jumna on the 26th January. He was in bad health when he arrived at Allahabad. Serious symptoms supervened a few days later and the end approached. The manner of his death was remarkable. On the 26th, some hours before his death, Balakramji sat up in bed and told his followers that his end was near. He then assumed the *padamasan*, folded his arms on his breast and passed into *yoga*, and thence into an easy death. He belonged to the Udasi sect and had a large number of followers with him. According to the custom among the Sanyâsis which forbids the burning of the corpse, the body was consigned to the Ganges, most of the leading Sadhus following it to the last resting-place. No history will record the name of this holy man or the manner of his death, and yet there can be no question that he was much greater than many who among men are accounted great, and whom men honor in life and in death. But men of the class to which Balakramji belonged seek nothing that the world can give, and fame is to them as unmeaning as wealth or any other possession of the world. And the power that they have over death is displayed up to the last moment. Such men are few, as they must always be few but they are the real power of Hinduism, and illustrate

the strength of that ancient religion. Natures so intense and so concentrated, learning so vast and so unobtrusive, and the conquest of self so absolute, are seldom to be met anywhere in the world, and small wonder if the religion which such men profess endures in the world as the most ancient and most wonderful of faiths."

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A Remarkable Sadhu. "Near the little tent of Nischaldasji, some way to the west of Munshi's Shivala, there is one Sadhu, who is distinguishable from the rest by his peculiar ways. He has no fixed place of residence, and may have moved away to another place by this time. He is also *digambar*, and a *monni*, or silent, besides. He never speaks, and keeps constantly moving about, with a swift motion that resembles running more than walking, swaying, his arms about. Whenever he feels tired, or disinclined to walk he throws himself down on the sand. Besides being silent he never eats any food with his own hands, and is fed either by the Sadhus themselves, or by devout pilgrims. He is a comparatively young man, has a fine clean-shaven head, and clear penetrating eyes which are usually half closed. He has been brought here by some Sadhus. Sometimes he is given a cap or a blanket, but he never keeps anything and will be found nude the next day. Ordinary people will find some difficulty in understanding the severity of the vows he has taken. The vow of silence prevents him from telling anybody that he is hungry, or cold. The vow of doing nothing himself to satisfy his hunger exposes him to the risk of constant and prolonged fasts. Gifts to him are useless, for whether it is clothes or money he does not keep it; he has no hut, no place to sit, not even a log of wood to light a fire. And still he is the very picture of health, with a serenity and dignity of expression which only high peace of the soul can give. He is not mad—a single glance at his eyes will dispel any such illusion. The look is introspective, and the eyes open only half out on the world, but they have the clear, straight glance of reason and the penetration of high intelligence. He is as different from the ordinary run of Sadhus as can be well conceived, and it is not without sufficient reason that people call such men *Mahâtmas*."

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Misuse of Indian wealth. The *Indian Patriot*, commenting on the giving of a memorial to the retiring Governor of Madras, has the following:—

The aristocracy of this Presidency are no longer known as patrons of learning. In the scheme of national enlightenment and accomplishments they hold no place. In an earlier period, we had patrons of learning, of music and painting. Tanjore became famous for its eminent scholars and musicians by the patronage of its Rajahs. With the decline of the Rajahs, it lost its pre-eminent position. Travancore long maintained, and to a certain extent still maintains, its position as a seat of learning and accomplishments owing to the patronage of its Maharajahs. Hindu scholars, Hindu musicians, Hindu painters, Hindu poets and actors flourished in the courts of our Princes and Zemindars. But they have now fallen on evil days; they receive no encouragement. Patrons of learning and art are no longer heard of.

This, of course, means that the social conditions have altered in India as well as in Europe. Formerly Princes were, the *Patriot* says, patrons of art and learning. Under their fostering help

Sanskrit learning reached its zenith and schools of pandits were maintained at every court; they were honoured and even worshipped by the greatest Princes. Under this patronage the weaving of the gossamer Dacca muslins, and the gold and silver kincobs of Benares, the silks of Bengal and Kashi, and the embroidered shawls of Kashmir reached perfection; the workers in artistic brasses and silverware of Kashmir, Multan, Tanjore, and Benares; the sandalwood carvers of Mysore, the ivory and mosaic artificers of Travancore and Surat, &c., gained fame and wealth; and arts and industries flourished, of which only vestiges now remain. Now the wealthy nobility, as a rule, spend their wealth on pleasure, on *tamashas*; principally for the benefit of European officials and their visitors. In India recently there has been an enormous expenditure by the Princes and Zemindars on welcomes to Royalty arriving, and Governors, and in memorials, usually meaning less, but very expensive, to those about to depart.

Thus instead of wealth flowing from its holders as a beneficent stream as in ancient days, we have a squandering of accumulated capital without any remunerative returns; Sanskrit literature had sunk almost to the level of contempt when it was revived by our Theosophical movement, native arts and industries languish, the gold and silver tissues of old are replaced by gaudy imitations "made in Germany," and the Indian skilled workman is driven back to the land to earn by the heavy labour in the fields, food to keep him from starving.

It is this change which brings about very largely the modern demand for a change also in the methods of production and distribution of wealth. So long as the wealthy spend their money foolishly, so long such demand will continue; the cure is really in the hands of those who hold the wealth and the coercive power of an educated public opinion, unless of course there is a law of nature behind both custom and change of custom. But this lies more in the domain of the economist than the theosophist.



The following, which we copy from a recent issue of the *Indian Messenger*, is worthy of serious thought:—
 "True Imperialism."

During the royal visit to Bombay the Bishop of Bombay preached a very suitable sermon before a distinguished congregation including their Royal Highnesses the Prince and Princess of Wales. The Bishop emphasised on an eternal truth which it will be well for Prince and people to realise and remember. "Depend upon it," said Bishop Pym, "that Imperialism divorced from those principles is as tawdry as it is insecure. As surely as the faith of a nation dwindles, patriotism languishes and dies. When the Athenians became absorbed in philosophy, Alexander led them captive at his chariot wheels. When Rome forgot the rites of her gods she fell prostrate before the conqueror. When the Empire lost its faith, it fell a prey to the Turk; and no sooner had France overturned the religion of her country than the "reign of terror" began. These lessons are well worth our laying to heart as Englishmen. The fierce light of Eastern thought and criticism beats first on us who live and work out here, before it beats upon the Throne. We as a Nation, Throne and People alike, . . . have been given a great dominion, but we have also been given a momentous trust, a trust of which Greece and Rome had no conception. It means not only that we must be wise and politic as rulers, but that we must have the Love of God in our hearts as men: it means that the word Englishman must always and everywhere spell Christian virtue and Christian chivalry; it means that all race prejudice must die down—at least on our side; it means that wherever the British flag floats, that which we profess to have learnt at the foot of the Cross shall become a manifest reality in our regard for the Universal Brother-

hood of man. It has been said that East and West can never meet. That is no part of a Christian's creed ; they are bound to meet if only we are true to ourselves and to the principles which have made us great. If only we are patient and self-sacrificing, East and West shall surely meet somewhere upon the mountain of Truth and I ove, near to God." India expects nothing from her rulers but the embodiment of such sentiments in their life and conduct. Not only does the religion of the Christian require that he should practically recognise the universal brotherhood of man, but even wise statesmanship would also repeat the counsel of religion and conscience of mutual regard, sympathy and co-operation between the European and the Indian. The meeting of East and West on the ancient soil of India seems to be an unmistakable dispensation of an All-wise Providence. It is one of the most momentous incidents of world-history.

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LET EACH WITH A HEART SAY :

*Please say
this.*

"I am the voice of the voiceless,
Through me the dumb shall speak,
Till the deaf world's ear be made to hear
The wrongs of the wordless weak.

From the street, from cage, from kennel,
From stable and zoo, the wail
Of my tortured kin proclaims the sin
Of the mighty against the frail.

Oh shame on the praying churchman
With his unstalled steed at the door,
Where the Winter's beat, with snow and sleet,
And the Summer sun rays pour.

Oh shame on the mothers of mortals
Who have not stopped to teach
Of the sorrow that lies in death's dumb eyes—
The sorrow that has no speech.

The same force that formed the sparrow,
Has fashioned man, the king ;
The god of the whole gave a spark of soul
To furred and feathered thing.

And I am my brother's keeper—
And I will fight his fight,
And speak the word for beast and bird
Till the world shall set things right."

Ella Wheeler Wilcox in *N. Y. Journal*.

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*General
Booth's pro-
posed Japanese
tour.*

Concerning General Booth's scheme for "Christianising" Japan by means of his Salvation Army, *The Pioneer* some time since had the following :—

General Booth is a man of remarkable courage, with a fondness for travel and a religious independence which in combination have hitherto enabled him to see a good deal of the world. Not content, however, with holding a gathering in Bethany, or touring New Zealand on a round of "inspection," he now proposes to "Christianise" Japan, and through Japan the whole of Asia.

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But has it occurred to the chief of the Salvationist propaganda that it is not very complimentary to our Ally, nor very respectful to a brave people who have given every indication of possessing the highest qualities of mind and body, to offer them as a new religion a peculiar form of Christianity which in its country of origin is specially identified with the reclamation of the vicious and the wastrel? There is no disparagement of the excellent work being done by the Salvation Army involved in the assertion that its methods and manners are hardly those suitable for a refined and cultivated people, or acceptable to a nation which, *par excellence*, likes to do its business without the blare of trumpets.

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The following lines from old *Angelus Silesius*, are worth reprinting over and over again, and should find an echo in the heart of the reader :—

“ Though Christ a thousand times
In Bethlehem be born,
If he's not born in thee
Thy soul is still forlorn.
The Cross on Golgotha
Will never save thy soul ;
The Cross in thine own heart
Alone can make thee whole.

Hold, there ! Where runnest thou ?
Know Heaven is in thee !
Seek'st thou for God elsewhere,
His face thou'lt never see.
Ah ! would thy heart but be
A manger for that birth,
God would once more become
A child upon this earth.”

* * *

The causes of India's weakness. It is sometimes very beneficial to listen to the criticisms of a friend. The following powerful protest against the prevailing Hindu doctrine of Advaitism was uttered by Pandit S. N. S'āstrī, at the anniversary of the Brahma Samaj, in Calcutta, a few months ago. He thinks there are deep-seated, internal causes of India's present weakness and states them, briefly, thus :—

First among them are the baneful effects of a perverted *Monism* (Advaitism) *vis*, that the Creator and the created are identical and that even moral distinctions of right and wrong are visionary. The morally weakening effects of this philosophy are visible all through our national life. There is a true Monism, which says that reality is only one. We are only relative reality, not the Absolute Reality, nor is it an illusion. We cannot exist independent of God. God is the independent Reality, the absolute Reality, the self-existent Reality, the Eternal Reality, whereas we are dependent realities, created realities, finite realities ; we exist in Him, through Him, by Him. So we also say that Reality is one. But let me repudiate the perverted Monism which says that the world is an illusion, that the human soul is not real. This perverted Advaitism with its corollaries has done incalculable harm to our country. One of its inevitable consequences is that it has dimmed or obliterated the sense of sin, responsibility and duty. It says everything is illusion ; so

what is righteousness or what is wickedness? Who is your wife, or who is your son? Everything is illusion. The true function of religion, as we have understood it, is to create a love for righteousness and an aversion for vice; but this perverted Advaitism weakens the ethical sense of men.

The second great cause of our national weakness is the unsocial or anti-social tendency of the prevalent religion. The predominant note in Hindu religion is anti-socialism. The Hindu devotees used to think that spiritual culture was not possible in society. If any one wanted to cultivate higher life, renounce the world and resort to the forest. The inevitable effect of this tendency was that the nation lost its best men. The finest natures, the purest and most aspiring souls, retired from the world in search of spirituality, while national interests were left in the hands of the grossly minded, the selfish and the worldly. Those who were best fitted to elevate the nation, those who would leaven society, the keen in intellect, the high-minded, the noble, withdrew from society, and the effect, as can easily be imagined, was most disastrous.

Another effect of this anti-social tendency of religion was that no efforts were made for the amelioration of society. The service of man, the raising of society, were never regarded as objects of human piety. Our religious exercises did not consist in the service of humanity but in solitary prayer; piety did not consist in doing what would benefit humanity but in asceticism. When we think of the hardships our forefathers had undergone for religion, the sacrifices they made, our hearts are filled with admiration for them. Towards the end of the eighteenth century a man is reported to have gone from Hardwar to Rameswar, in nine years, measuring the whole distance with his body. In the Kumbha Mela many persons will be found with one arm uplifted; many of them have remained in that posture for ten years, twelve years, or more. Others again will be found lying down on beds of nails. It is difficult to measure the depth of the yearning, the devotion, perseverance and sacrifice of these men. If these were directed to the service of humanity, how much purer, nobler and happier the world would have been! The conception that service of man is the service of God did not become well developed in our country.

Another effect of the anti-social tendency of religion has been that it is a universal belief in this country that religious culture is an entirely individual concern. People in our country did not realise that religion has also a social or collective aspect. Our forefathers were individual in their worship, individual in their good work. A man would go alone to the temple, present his offering to the gods alone; alone a man builds a temple, or digs a tank. That a number of men could advantageously combine in good work was not realised by them. The faculty of combination was never developed in them.

The third great cause of our national helplessness is faith in the doctrine of fatality. The doctrine of fatality has entered into the very marrow of our national life and has strangled all hope, energy and enterprise. From the peasant to the prince every one believes here that what is written on his forehead will happen, and nothing can avert it; so he has neither the heart nor the courage to fight against what he considers to be inevitable. Our forefathers believed that they were bound hand and foot by an iron chain of *karma*, and they had neither the room nor the need for any exertion.

Then another cause of our national degeneration, which is as much social as religious, is the belief that all men are not entitled to the same rights and privileges. It is a common belief in our country that some are born to rule and some to serve. Women must remain permanently under the servitude of men, the *Sudras* must be the slaves of the *Brahmans*. Manu says that women have no separate religious rite or duty. "The Vedas must not be repeated within the hearing of women and *Sudras*." Even if the husband be a drunkard, or a rogue, still the wife must obey him and serve him as a God; the service of husband is her only religion, and so on. The system of caste distinctions has done incalculable injury to the nation. To speak at present only of one of its baneful effects, owing to its operation millions of men and women of the despised castes have been gradually descending into lower and lower depths of degradation till at last they have almost sunk below the level of humanity. There are *submerged* classes, and there is no hope for them. People in our country do not travel much and hence are not properly acquainted with the conditions of all parts. In Southern India there are whole communities who are treated worse than beasts. A man must be made of stone, who can withhold tears when he thinks of the condition of these people. So many souls these children of God—are not allowed the opportunity to develop. And ultimately the nation is the greatest of losers. If these men and women were allowed to develop themselves they would have added to the strength of the nation. Such is the condition of our country.

Though the system of caste has become sadly perverted, there is a *natural* division of classes in society.