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THERE IS NO RELIGION HIGHER THAN TRUTH.

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

OLD DIARY LEAVES.

ORIENTAL SERIES, CHAPTER XXIV.

ONE of the thunder-storms that pelted us in those days was the ill-natured attack that the Swami Dyānand Saraswati made against us, in March 1882, and I see by my Diary that my first work after our return to Bombay was, the preparation of our defence. It appeared in the July *Theosophist*, as a Supplement of 18 pp., and I think it must have been tolerably convincing since its facts have never been gainsayed by the Swami or his followers. Among the proofs was the fac-simile of his proxy paper, empowering me to cast his vote as a Council Member, in its meetings. He had denied his membership in the Society, and averred that we had used his name as a Councillor without permission; stigmatising our conduct as cunning and unprincipled! How many equally groundless charges, innuendos, slanders and literary attacks have been circulated against the Society and its managers, from its foundation down to the present time, and into what complete oblivion have they successively fallen!

In June 1882, H. P. B. and I accepted an invitation to visit Baroda, the flourishing capital of H. H. the Guikwar. Judge Gadgil, F. T. S., and other high officials (*Durbaris* is the name for them in all Native States) met us at the station, and took us to a bungalow adjoining the new and splendid Palace of His Highness. We had as many visitors as usual on our tours, which means that our reception room would be crowded with inquirers day and evening. The Guikwar holding a Durbar that day I was invited to it, and later was held in talk with His Highness about Theosophy for three hours or more. I had great hopes then that I should find in him our most sympathetic friend among the Indian Princes. He was young and very patriotic, which, in India, means that he should have an ardent love for his ancestral religion and be kind to all its friends. His private life was pure and his aims high; in strong contrast with those of most of his

class, who are, as a rule, debauched by the infernal influences about their courts. I had the more reason for my hope in his markedly kind and respectful manner towards myself, but we have been disappointed : his English tutor made him a bizarre sort of materialist, the cares of State have overworked him and, while he talks much about Theosophy, he is theosophical in neither his belief nor practice. At the same time, he is a man of great energy and ability and his life has been pure throughout. His Dewan, or Prime Minister, at the time of our visit, was the Rajah Sir T. Madhava Row, K. C. S. I., whose conspicuous ability as a statesman has been pointed out by the *Times*. He was a handsome man, of distinguished appearance and courtly manners, and a picturesque object to look at when dressed in his court costume. To us he was polite and genial, talked intelligently on philosophical questions, and asked from H. P. B. such phenomenal proofs of her alleged super-physical powers as would convince him of the soundness of the basis of our theories as to man's duplex nature. He got nothing more than a few raps on tables and bell-sounds in the air, but his Naib, or Assistant Dewan did. This gentleman, since also dead, was one of those highly educated, intellectually gifted graduates of the Bombay University, who have made their shining marks in contemporary Indian History. Mr. Kirtane was the old friend and college-mate of Judge Gadgil, who earnestly wanted him to join our Society and help in forming a local Branch. But the former, while pious and rather inclined towards Mysticism, was as sceptical as his chief, Sir T., about the development in our times, of the Yogic powers, and looked askance at us on account of our affirmative declarations. Sir T. Madhava Row was more statesman than scholar, and nothing of a Mystic : Mr. Kirtane was more of the second and third than of the first. So he got the proofs, withheld from the Dewan Sahib. It happened in this way as I now recollect it. I had been out to see the Guikwar and on my return found Kirtane and Gadgil standing at the threshold of H. P. B.'s open door, while she was in the middle of the room with her back towards us. Our two friends told me not to step inside, as Madame B. was doing a phenomenon and had just turned them out on the verandah where I found them. The next minute she came towards us and, taking a sheet of paper from the table, told the gentleman to mark it for identification. Receiving it back, she said, "now turn me in the direction of his residence." They did so. She then laid the paper between her palms (held horizontally), remained quiet a moment, then held it towards us and went and sat down. Cries of amazement broke from the two Durbaris on seeing on the just-before clean sheet of paper, a letter addressed to me in the handwriting and bearing the signature of the then British Resident at that Court. It was a most peculiar, small caligraphy, and the signature more like a tiny tangle of twine than a man's name. They then told me their story. It seems that they were asking H. P. B. to explain the scientific rationale of the process of precipitating upon paper, cloth

or any other surface, a picture or writing, than invisible to the on-looker, and without the help of ink, paints, pencils, or other mechanical agents. She told them just what I have explained in my first volume of these "Old Diary Leaves," in connection with her New York precipitations of the Yogi's and M. A. Oxon's portraits, the writing of the latter, and other phenomena: she explained that inasmuch as the images of all objects and incidents are stored in the Astral Light, it did not require that she should have seen the person or known the writing, the image of which she wished to precipitate; she had only to be put on the trace and could find and see them for herself and then objectivate them. They urgently begged her to do the thing for them. "Well, then," she finally said, "tell me the name of some man or woman most unfriendly to the Theosophical Society, one whom neither Olcott nor I could have ever known." At once, they mentioned Mr. * * * the British Resident, who held us and our Society in especial hatred, who never missed the chance of saying unkind things of us, and who had prevented the Guikwar from inviting H. P. B. and myself to his enthronement, as he had otherwise intended, on the suggestion of Judge Gadgil. They thought this a poser. That it was not, the sequel proved. I thought they would explode with laughter when they read the contents of the note. It was addressed to "My dear Colonel Olcott," begged my pardon for the malicious things he had said against us, asked me to enter him as a subscriber to our "world renowned magazine, the *Theosophist*," and said he wished to become a member of the Theosophical Society: it was signed "Yours sincerely" and with his name. She had never seen a line of the gentleman's writing nor his signature, never met him in the flesh, and the note was precipitated on that sheet of paper, held between her hands, as she stood in the middle of the room, in broad day light, with us three witnesses looking on.

I have seldom faced a more brilliant audience than that which listened to my first Baroda lecture on Theosophy. It was held in the gorgeous Marriage Hall where the members of the Royal Family of Baroda are wedded. The Guikwar, his Prime Minister, and all the nobles and English-knowing officials of the state, together with the British Resident and staff, were present, and at the close the vote of thanks was moved by a Mussalman Durbari, who became subsequently Dewan. His speech struck me as being a gem of pure English rhetoric and polished courtesy. It was at once instructive and amusing to listen to his compliments, for I happened to know that the speaker was a thorough infidel, who believed in no religion whatsoever, except that of "Get on," had no faith in us, and his performance was a clever feat of carrying water on both shoulders simultaneously!

A second lecture on "Science and Hinduism" followed on the next day, at the same place, before the same resplendent audience. That evening we gained a very valuable colleague in Dr. Balchandra, chief Medical Officer of Baroda, who is one of the most intellectual and best

educated men of India. I think it was for his special benefit that H.P.B., that evening, read the contents of a telegram in its sealed envelope before it was opened. She also rang her atmospheric bells, and the next day complied with the Guikwar's request to make some table rappings for him, during the course of a long interview which he sought.

From Baroda we went on to Wadhwan to see our friend the reigning Thakore Sahib. We then returned to Bombay, and divided work between us by my driving on the Editorial matter for the next *Theosophist*, and her driving herself to the verge of apoplexy; for I see an entry of June 28, that, "H. P. B. is threatened with apoplexy, so my departure for Ceylon is again postponed." She recovered her normal health in due time, having meanwhile passed through a fit of extreme irritability, in which she made things lively for all of us. I finally got away to sea on the 15th July, and I leave the reader to imagine how charmed I must have been on the P. and O. steamer, when it is stated that the Monsoon had burst a fortnight earlier, that the ship pitched and rolled like mad in the angry sea, and that she was so stuffed full of cargo that every cabin in the Second Class save the three or four we occupied, was packed with sandal-wood, onions and licorice-wood, which mingled their various odours with that of the hot oil of the engine and the foul smell of damp cotton mattresses. I write that down as my worst episode of ocean travel.

I was returning to the Island, after a half-year's absence, to go on with the Educational propaganda. My first impressions were most discouraging. It seemed as if all the life had left the Branches and members when I had sailed for Bombay, and only Rs. 100 of the unpaid subscriptions—some Rs. 13,000—had been collected. Of the Trust Fund money, Rs. 243 had been used for current expenses, and along with it Rs. 60 belonging to the *Buddhist Catechism* Fund. Paltry excuses were made, and I had to accept them as I could do no better. There was nothing left for it but to just go to work again, reinfuse life into everything, wipe out the story of the half-year's idleness, and set the machinery in motion. So I began with the High Priest and Megittuwatte, and arranged for some lectures that the committee had asked me to give in Colombo. Then, at a branch-meeting, I explained the system of voluntary self-taxation adopted by many good Christians, by which sometimes ten per cent. of their incomes is set aside for religious and charitable work: I had seen my father and other pious Christian Gentlemen doing this as a matter of conscience. Then I read a memorandum in which I had it proved that what they, our Colombo martyrs, had given and spent for this Buddhist Revival movement amounted to just $\frac{1}{4}$ ths of 1 per cent. of their incomes: this was easy to do as most of them were Government servants, in receipt of fixed salaries. I left them to draw the plain inference for themselves.

The town lectures were delivered, and on the 27th July the Colombo T. S. celebrated its anniversary with a dinner. Our Hall was

decorated with flowers and green leaves and sprays, in the tasteful fashion in which the Sinhalese excel. On the end wall was a drawing of a white and black hand clasped, under the word "Brotherhood", and on the other sides ran the following condensed statement of the Law of Karma: "The Past you cannot recall. The Present is yours. The Future will be what you make it." The next day I went on to Galle to begin my tour in that province.

My first public discourse was at Dondera, the southernmost point of the Island. I passed my fiftieth birthday at Galle in literary work and in a mental retrospect of my past life, of which more than half had been devoted to work for the public. The knowledge that I should not see another semi-centennial anniversary, only strengthened my determination to accomplish as much for Theosophy as possible in the years that might be available.

I shall not burden my record with notes of the various villages that were visited, nor of the sum subscribed to the Buddhist Fund. On the 9th August, however, I lectured at Wijananda Vihare where H. P. B. and I first publicly took Pansil and thus proclaimed ourselves Buddhists, in the year 1880. My neutrality with respect to differences of caste and sect made me welcome to all, and I passed from vihare to vihare, addressing now an audience of Villallas, now one of the Fisher caste, anon one of the great Cinnamon-peeler caste; each time collecting money for the common object. The meeting at Kelagana Junction was picturesque and radiant with the bright shades of green peculiar to Tropical Ceylon. My platform was formed of large tables and on it a small stand and three chairs, two of which were occupied by as many yellow-robed monks, the third by myself. It was under the thick shade of a breadfruit tree. There had been a long procession with flags, banners and tom-toms; bright-colored cloths were hung down the fronts of houses and across roads; and there was no end of cheers and shouting, but, as noted in my Diary, it was "much glory but little cash for the Fund." The collection was only Rs. 42,77 and it is not surprising that I added in my note the word "Humbug!" It was much the same the next day, when only Rs. 50 were subscribed, and I summed up the experience in the words "Procession and flummery." Things went on day by day with varying success, but everywhere plenty of good will and kindness. They are a loving people, the Sinhalese, and mean to do all they can according to their lights. I was in Colombo on August 24th, to attend the wedding of one of our best workers, with the sister of our first Sinhalese friend, J. R. DeSilva. The ceremony was only the signing of the civil contract and exchange of pledges at the office of the Government Registrar of Marriages, the time having not yet come for our Buddhist Registrar and the modified ancient ceremony now used by him. Mr. DeSilva's house had been richly decorated in Kalsomine by himself, and turned into a bower of greenery. We went in a procession of carriages to the Registrar's office with the bridal couple and escorted

them back again to the bride's house; then there were refreshments, and at 5 p. m. we all went by rail to their future residence, the village of Morutuwa. Here a *walking* procession was formed with the newly married couple in front, next to the band, the bride in her veil, white gown, and satin slippers. The whole village was alive; there were blue lights burning, rockets and Roman candles being let off, the Volunteers' band discoursing excellent music. But when we approached the house there was a bridge to cross and the music ceased and the procession moved on in silence. It gave me the idea of a company of ghosts moving without noise and lighted up by the moonlight. A fine supper was served in a long palm-thatched structure, specially erected, and there were toasts to everybody worth toasting, until half an hour before midnight, when we returned to town by special train. A conference with Sumangala Thero and Hiyeyentaduwe, his Assistant Principal of the College, about a number of new questions and answers that I had drafted for a new Edition of the *Buddhist Catechism*, occupied the next day, and I then returned to Galle and my touring work.

An incident occurred on the 29th of August, at China Garden, a quarter of Galle, which has become in Ceylon historic. After my lecture, the subscription paper was laid out on a table and the people came up in turn to subscribe. A man named Cornelis Appu was introduced to me by Mr. Jayasakere, the Branch President, and he subscribed the sum of half a rupee, apologizing for the pettiness of the amount because of his having been totally paralyzed in one arm and partially in one leg for eight years, and therefore unable to earn his livelihood by his trade. Now at Colombo, on my arrival, from Bombay, the High Priest had told me that the Roman Catholics had made their arrangements to convert the house-well of a Catholic, near Kelania, into a healing-shrine, after the fashion of Lourdes. One man was reported to have been miraculously cured already, but on investigation it proved a humbug. I told the High Priest that this was a serious matter and he should attend to it. If the hypnotic suggestion once got started, there would soon be real cures and there might be a rash of ignorant Buddhists into Catholicism. "What can I do?" he said. "Well, you must set to work, you or some other well-known monk, and cure people in the name of Lord Buddha." "But we can't do it; we know nothing about those things," he replied. "Nevertheless it must be done" I said. When this half-paralyzed man of Galle was speaking of his ailment, something seemed to say to me "Here's your chance for the holy well!" I had known all about Mesmerism and Mesmeric Healing for thirty years though I had never practised them, save to make a few necessary experiments at the beginning, but now, moved by a feeling of sympathy (without which the healer has no healing power to radically cure), I made some passes over his arm and said I hoped he might feel the better for it. He then left. That evening, I was chatting with my Galle colleagues at my quarters on the seashore, when the paralytic hobbled in and excused his inter-

raption by saying that he felt so much better that he had come to thank me. This unexpected good news encouraged me to go farther, so I treated his arm for a quarter of an hour and bade him return in the morning. I should mention here that nobody in Ceylon knew that I possessed or had ever exercised the power of healing the sick, nor, I fancy, that any body had it, so the theory of hypnotic suggestion, or collective hallucination will scarcely hold in this case—certainly not at this stage of it.

He came in the morning, eager to worship me as something superhuman, so much better did he feel. I treated him again, and the next day and the next; reaching the point on the fourth day where he could whirl his bad arm around his head, open and shut his hand, and clutch and handle objects as well as ever. Within the next four days, he was able to sign his name with the cured hand, to a statement of his case, for publication; this being the first time in nine years that he had held a pen. I had also been treating his side and leg, and in a day or two more he could jump with both feet, hop on the paralyzed one, kick equally high against the wall with both, and run freely. As a match to loose straw, the news spread throughout the Town and District. Cornelis brought a paralyzed friend, whom I cured; then others came, by twos and threes first, then by dozens, and within a week or so my house was besieged by sick persons from dawn until late at night, all clamouring for the laying on of my hands. They grew so importunate at last that I was at my wit's end how to dispose of them. Of course, with the rapid growth of confidence in myself, my magnetic power multiplied itself enormously, and what I had needed days to accomplish with a patient, at the commencement, could now be done within a half-hour. A most disagreeable feature of the business was the selfish inconsiderableness of the crowd. They would besiege me in my bedroom before I was dressed, dog my every step, give me no time for meals, and keep pressing me, no matter how tired and exhausted I might be. I have worked at them steadily four or five hours, until I felt I had nothing more in me, then left them for a half-hour while I bathed in the salt water of the harbour, just back of the house, felt currents of fresh vitality entering and re-enforcing my body, gone back and resumed the healing until, by the middle of the afternoon, I had had enough of it, and then had actually to drive the crowd out of the house. My rooms were on the upper story—one flight up—and most of the bad cases had to be carried up by friends and laid at my feet. I have had them completely paralyzed, with their arms and legs contracted so that the man or woman was more like the gnarled root of a tree than anything else; and it happened sometimes that, after one or two treatments of a half-hour each, I made those people straighten out their limbs and walk about. One side of the broad verandah that ran around the whole house, I christened "the cripples' race-course," for I used to make two or three of those whose cases had been worst, and compel them to run against each other the length of that side.

They and the crowd of on-lookers used to laugh at this joke, and wonder at the same time, but I had a purpose in it, which was to impart to them the same unflinching confidence in the effectiveness of the remedy, that I felt, so that their cures might be radical. The other day, while in Ceylon, on my way to London (May, 1896), I met one of my bad patients of those days, whom I had cured of complete paralysis, and asked him to tell those present what I had done for him. He said that he had been confined to his bed for months in a perfectly helpless state, his arms and legs paralyzed and useless. He had been carried up stairs to me. I had treated him a half-hour the first day, and fifteen or twenty minutes the next. I had cured him so effectually that in the intervening fourteen years he had had no return of his malady. Fancy the pleasure it must have been to me to have relieved so much suffering, and in many cases to have restored the invalids to all the enjoyments of good health and all the activities of life.

I see that the first patient that Cornelis brought me after he was cured, had the thumb and fingers of his right hand clenched with paralysis so that they were as stiff as wood. They had been so for $2\frac{1}{2}$ years. Within five minutes the hand was restored to its flexibility. The next day he returned with his hand all right, but the toes of his right foot constricted. I took him into my room and made him as good as new, within a quarter of an hour. This sort of thing went on even at the country villages on my routes through the Southern Provinces. I would reach my stopping-place in my travelling-cart, and find patients waiting for me on the verandahs, the lawn, and in all sorts of conveyances—carts, spring-waggon, hand-carts, palanquins, and chairs carried on bamboo poles. An old woman afflicted (how much, indeed!) with a paralyzed tongue, was cured; the bent elbow, wrist and fingers of a little boy were freed; a woman deformed by inflammatory rheumatism was made whole. At Sandaravala, a beggar woman with a bent back, of eight years standing, gave me a quarter-rupee (about 4d.) for the Fund. When I knew what she suffered from, I cured her spine and made her walk erect.

Baddegama is a noted centre of Missionary activity and—so far as I was concerned, and Buddhism generally—of malevolence. It was the view of this lovely landscape—so it is said—which suggested to Bishop Heber the opening verse of his immortal Missionary Hymn. There had been threats that the Missionaries were going to attack me at my lecture there, and the Buddhists naturally thronged to hear me. Several of our members came out from Galle, and whom should I see there but Cornelis Appu, who *had walked the whole twelve miles*. No doubt, then, as to his having been cured! The gentle Missionaries were conspicuous by their absence, and I had the huge audience all to myself.

I was amused by a case that came under my hands at the little hamlet of Agaliya. An old, wrinkled Native woman of 72 years of age, had been kicked by a buffalo cow while milking, some years before, had

to walk with a staff, and could not stand erect. She was a comical old creature and laughed heartily when I told her that I should soon make her dance. But after only ten minutes of passes down her spine and limbs she was almost as good as new, and I seized her hand, threw away her staff, and made her run with me over the lawn. My next patient was a boy of 7 years, whose hands could not be closed, on account of a constriction of the tendons of the backs. I cured him in five minutes, and he went straight away to where the breakfast was ready for the family and fell to eating rice with his right hand, now quite restored.

In due time I got back to the Galle Head-quarters, where a second siege by the sick had to be undergone. I have noted down an incident which shows the uncharitable and selfish spirit which actuates some of the medical profession—happily, not all—with regard to the curing of patients by unpaid outsiders: for, remember, I never took a farthing for all these cures.

A number of former patients of the Galle General Hospital, who had been discharged as incurable, came to me and recovered their health; and, naturally, went to shouting the news on the house-tops, so to say. The medical profession could not very well remain blind or indifferent to such a thing, and one day my doings with my patients were overlooked by one of the civil surgeons of the District. On that day 100 patients presented themselves and I treated 23; making, as I see it noted, some wonderful cures. Dr. K. recognizing one of the men, brought him to me with the remark that he had been pronounced incurable after every treatment had failed, and he would like to see what I could make of him. What I made was to enable the sick man to walk about without a stick, for the first time in ten years. The Doctor frankly and generously admitted the efficacy of the mesmeric treatment and remained by me all day, helping me to diagnose; and doing the duties of an hospital assistant. We were mutually pleased with each other, and at parting it was agreed that he should come the next day after breakfast, and help me in whatever way he could. He, himself, was suffering from a stiff ankle or something about his foot, I forget just what, which I relieved. The next day he neither came nor sent any word, and I have never seen him since. The mystery was explained by a note he wrote to the mutual friend who had introduced him to me. It seems that on leaving me, full of enthusiasm about what he had seen—as any open-minded, unspoilt young man would naturally be—he went straight to the Chief Medical Officer and reported. His superior coldly listened and, when he had finished, delivered himself of the sentence of the major and minor excommunication on me. I was a charlatan, this pretended healing was a swindle, the patients had been paid to lie, and the young doctor was forbidden to have anything more to do with me or my monkey-tricks. To clench the argument, he warned the

other that, if he persisted in disregarding his orders, he would run the risk of losing his commission. And if he could find that I took any fee, he should have me prosecuted for practising medicine without a license! So my quondam assistant and admirer, forgetful of his duty to perfect himself in the healing art, of the paramount claims of Truth to his loyalty, and of science to his professional devotion, of all he had seen me do and its promise of what he could in time himself do, not even remembering his relieved foot nor the claims of politeness upon those who make appointments and are prevented from keeping them, did not come the next day nor even send me one line of apology. I felt sorry for him, because all his future prospects in Government service were at stake; at the same time I am afraid I did not respect him as much as I should if he had manfully stood out against this pitiful and revolting professional slavery; this moral obliquity, which would rather that the whole of mankind should go unhealed unless they were cured by orthodox doctors, in an atmosphere of medical holiness and infallibility. The acquisition of the power to relieve physical suffering by Mesmeric processes is so easy that, in ninety-nine cases out of the hundred, it would be one's own fault if it were not developed: but I think that is too important a question to broach at the end of a chapter, so let it stand over for the present.

H. S. OLCOTT.

“PREDESTINATION AND FREE-WILL.”

WHAT DO HINDU BOOKS SAY?

CHRISTIAN Missionaries taunt Hindus as fatalists. They understand by this word that everything that happens is ascribable to 'Fate,' a thing which happens without asking our permission. A Reverend gentleman said that all Hindu works sounded this note of "fatalism" and therefore all Hindu works on religion and philosophy, were disappointing inasmuch as fate deprived man of all free-agency, and further, the books laid themselves bare to the charge of being considered immoral inasmuch as a "fatal" theory carried with it the necessary corollary that whatever acts a man performed he was quit of all responsibility for them, and instead of "willing" an act he was impelled by his fate--that was the "fatal" theory--to do them. A murder or some other enormity the world judges as evil, may be committed by one, but under the cover of his Hindu theory he may exonerate himself from all blame therefrom, and console himself with the reflection that he is liable to no punishment. This is the opinion of the Missionaries. To correct this is the object of this paper.

Fatalism is predestination, or the attributing to every event or circumstance, individual or otherwise, a previous unknown cause. The misapprehension consists in thinking that the existence of such an antecedent cause, while divesting the present event of any personal res-

possibility, necessarily requires yet another cause previous, and so a *regressus ad infinitum* results ?

We declare at once that our religious and philosophical treatises do not only establish a "predestination" which is a true law of nature, and if nature were eternal—, *i.e.*, not an existent issuing out of a non-existent—, an infinite regress is also no absurdity,—but that they (the books) clearly also declare the theory of *free-will*. If the protagonist missionary thinks that *predestination* is an error, he must then be taken to accept for himself the theory, exclusively, of *free-will*. But, conditioned being as he is, we will ask him,—to begin with,—if in the fact of his own birth *he* had all his *free-choice*, or did his parents also have some interest in bringing about his birth ; and going beyond the parents, what a concourse of unknown agencies must have been at work to bring about the result, *viz.*, his birth as *he is born* ? This we call "*predestination*," and while we do so, that a man keeps his fate in his hand is,—as well we say—a clearly expounded *free-will* theory, as clear as any one who dives deep into the matter is sure to find. Our books declare *both* to be theories. With us, *predestination*, and *free-will* go hand in hand. With us they alternate as cause and effect, and form connected links in the chain of man's beginningless and endless destiny or evolution.

The pre-eminently authoritative treatise of the Hindus is the "Vedānta Sūtras" or "Brahma Sūtras" of Bādarāyana Vyāsa. These Sūtras are superlatively the box containing all truths as regards ontology and kindred speculations of the Hindu Metaphysicians. These Sūtras or Aphorisms but expound the philosophy of the Upanishads, in a convenient, connected, and arranged form. What truths therefore are discovered in this aphoristic treatise are but truths of the Hindu Vedas, their Sacred Books.

The fundamentals for either *predestination* or *free-will* or for both, are the three eternal verities, which may be taken, *ipso facto*, accepted by the Missionary, *viz.*, the entity (1) soul, then (2) matter with which it is found in relation, and (3) God, the Universal spirit with which both are in relation. We do not propose to go into an investigation of how this is so or why it is so, nor is that the object of this paper. Again according to us, Hindus, all the three principles postulated, are eternal ; in other words they co-existed together in all eternity, and will co-exist indissolubly together for all eternity.

As regards soul, next, we recognize as a tangible fact of the world in which we live, that it exists conditionally, or in other words conditioned in a body ; *i.e.*, it exists in certain fixed relations with matter, of which is made the visible body. We then recognize also the veritable fact that two sets of acts proceed from each embodied soul or each visible human unit, which result in their either being beneficent or maleficent to it. These are the merits and the demerits, or what may be called virtues and vices in their kinetic effect. Virtue is righteousness and vice is sin. One is the Hindu *punya* the other *pāpa*. The

centre for all is the fact of "existence," the "esse," the first radiation of which, is "intelligence" or "*percipii*," and round which lie the acts distributed, by human modes of thought, into kinds called virtuous, and kinds called vicious. To discover an origin for the acts would require a similar discovery for the "existence" itself, i.e., the "existence of the soul itself." But our theory is that there is no "origin" at all in the matter. It is a weakness of the human intellect to ask for an origin. It seems a habit contracted by it from the limitations of its environments, but when that habit is once shaken off, many of the Missionaries' difficulties would forthwith disappear. "To trace an origin" is in itself a metaphysically absurd proposition. No origin, but eternity is for the soul, declares the Bhagavad Gîtâ, like all Upanishads:—

नत्वेवाहंज्ञातुनासं नत्वंनेमेजनाधिपाः ॥

नचैवनभाविष्यामस्सर्वेवयमतःपरम् ।

That is, Lord Krishna tells Arjuna :

"Nor I, nor thou, nor any one of these,
Ever was not, nor ever will not be,
For ever and for ever afterwards."

A. GOVINDA CHA'RLU.

(To be continued.)

DAKSHINAMURTI.

(Continued from page 681).

NOW if we divide the whole manifested universe into two halves, the higher corresponding to the higher triad and the lower to the quarternary, Gangâ will represent the life-energy of the latter. This takes its rise from our Lord's head. We shall not take the question of the course of the current since it has been considered already in various theosophical articles. Suffice it for us at present to know that Gangâ and Soma form two ornaments for the two sides of our Gurudeva's head. From one side emanate the Buddhist rays that supply the intelligential factors of the Cosmos. From the other side emanates the stream of life, the mother of all bhûtas in the three Lokas. Profound salutation to the great Yogi who has stooped to face the South, to shed light and life on this dark dreary world.

One great peculiarity that our Gurudeva has, and that distinguishes him from all other devas is, the third eye; and one of the names of our Lord is Trinetra, meaning one who has three eyes. Much has been said in theosophic works on the wisdom eye, or eye of Siva, and there is not much for us to say. The third eye is often called the eye of fire, i.e., yogic fire. The Sun, Moon and Fire are generally taken as a trinity, and in the present case they form the eyes of our

Lord. The fire of the ancients is a manifold symbol. Fire is an emanation of the Absolute and stands for Divinity. It is as fire that the unknown Lord sustains the Lokas of devas, pitris and men. The various existences in the manifested universe are so many fires; and so fire is the highest of the devas and also the lowest. At the dawn of creation the unknown Lord manifests himself as a fire, and this fire is the crown of all. This is the highest fire and transcendental life. This is said to be the pinnacle reached by Yogis in Samādhi. The third eye is an eye of spiritual fire. It presides over wisdom. It is now dormant in the vast majority of men. If roused into action it will open man's perception to the highest spiritual realms. There is again a fire in the mouth of man. This may be called psychical fire. It presides over speech. It presides over the Veda and Yajna. This fire may be said to be only partially active. It is true that man is able to speak, but he has not the power lodged in speech. The recitation of mantras develops the power, and so, in India, mantric recitation is the daily duty of every twice-born. Fire is again in the belly. It may be called physical fire. It presides over food and the sustenance of the body. We need scarcely point out that this fire is fully active, since man in this yuga lives in the flesh.

In the holy figure of our consideration, the lower two fires are completely subdued. Our Lord eats no food and makes no speech. The spiritual fire of the third eye burns with smokeless flame. It is the flame of Vijnāna, or the state in which the mind is joined on to Buddhi permanently, and has completely thrown off the shackles of Mâyā.

From the above it will be seen that no man who cultivates the fourth fire and envelopes himself in sensational fumes can be a devotee of our Lord. He may be a good man from the worldly standpoint, but he is not yet ripe, or ready to be a devotee. He cannot benefit either by the rays of Soma on the Lord's head, or by the rays of fire on the forehead. How is devotion to the Great Yogī possible under such circumstances? How can he realize His greatness when himself is crushed by the red dragon under the foot? How is Vijnāna possible when alcohol is substituted for the pure Ganges water? Such a thing is utterly impossible.

Neither is the man who has his third fire encompassed by much smoke, a fit devotee, even though the fourth fire is as pure as it may be. How is devotion to a silent Lord possible, when the tongue indulges in denunciation and foul talk? "Speak only when necessary, but when you speak, speak out the truth and to the point," is the advice given to the followers of the Veda. The third fire is indeed a very important fire. It has much heat imparted unto it by the spiritual fire. Before the latter can burn, it must receive back the heat lent unto the psychic fire. If the latter be smoky and if attempt be made to impart the heat to the Vijnānic fire, smoky particles will sur-

round the gold and it will become like iron. It is therefore of the highest importance that a man should purify this fire and clear off the smoke. The ancient philosophers have said that Vedic recitation is the start of yoga; and so it is plain that no man can start on a yogic career with a bad tongue.

Supposing that a man is eating the purest and most satvic food and speaking the purest words and also thinking the purest thoughts (these three form Siva's trident, the terror of Rākshasas) and thus keeping the two lower fires as pure as they can be in the erring, ignorant man, can he be a devotee of our Lord? We say he can be. His behaviour will be taken notice of by one of our Lord's devotees, called Yogis or Mahâtmas. One of these will appear before our struggler and make an experiment. What is that experiment? He will shoot out a ray of Vijnânic fire into the thought of the student. That ray entering the Manomaya-kosa will try to illumine the path and also necessarily send a thrill to all that is below, deriving their energy of life from the Manas. Now begins the struggle between the Deva and the Rākshasa. The lower passions, hitherto dormant, and now roused into life, begin to cry out for satisfaction. If the man be able to side with his Master, i.e., with the Vijnânic ray, and fight out the battle, he is on the road to where the Gurudeva lives. If the man fails, he will have to kiss the ground under the feet of the dragon. He may be able to begin the battle again after a time, but even then, *he* may win or lose. None else will fight for him.

Can no one interfere in his behalf, seeing that he is weak and ignorant? Can no Master give him at least the necessary instructions? These are very pertinent questions. However austere may be the Tapas and Yoga of our Master, still, compassion is supreme in his heart. The Master is willing to illumine the darkness, and this he does by four symbols in his four hands. If one will bear them in mind and fight with true devotion in the heart, success is sure to come in the long run. What are those symbols? Let us consider.

In one hand is what is called Chinmudrâ, i.e., a circle formed by the tips of the thumb and the forefinger being joined. In another hand is a Rudrâkshamâlâ, i.e., a rosary of Rudrâksha beads for purposes of japa. In the third hand is a Vinâ, i.e., the musical instrument fitted with seven strings. In the fourth hand is a book. These are the four symbols held in the hands by our Lord in the way of guiding the strugglers on the path.*

The word Chinmudrâ is a compound of Chit and Mudrâ. Chit is intelligence and Mudrâ means a symbol. Chinmudrâ is hence a symbol of intelligence or the spiritual wisdom that is capable of being developed by man. How is spiritual wisdom to be acquired? The answer is the process which is symbolized by the tip of the forefinger joined to the thumb. Now in Eastern science especially Mantric, the

* See engraving in August *Theosophist*.

five fingers of the hand represent the sevenfold powers of Nature, or the seven fires. The thumb represents the three higher, the three in one. The fingers stand for the four lower. That a man is emitting an Auric Tejas through the tips of the fingers is an admitted fact in Mesmeric Science. The Eastern Science would point out that each finger emits its own appropriate aura, and that the five fingers stand for the higher three as one, and the four lower. The four lower form the lap of Mâyâ as the theosophists are informed, but there is a factor in this that calls for our special consideration. That factor is the top of the four, or the forefinger. It has a peculiar importance on account of its central position. It is the abode of the Mighty Lord. It is where He is engaged in yajna for the support of all bhûtas. It contains therefore the energy of functioning existence, now in Mâyâ on account of the cyclic laws of Nature. Liberation from Mâyâ, or the acquisition of spiritual wisdom, is hence a process of transferring all this functioning energy to the three higher fires, or the process of establishing one's existence in the A'tmâ-Buddhi-Mânasic world. The higher three now become the four, and the lower four become the three. This is symbolized by the forefinger being joined to the thumb and forming the Chinmudrâ. A man who wants to profit by this Mudrâ must be ever busy with the Manas in him. All its energy must be made to point upwards. It is now being utilized by Nature's kamic elementals, but that ought to be disallowed. A struggle must necessarily ensue, but the man ought to be prepared for it. Those of our readers who have been practising any form of Dhyâna will know the nature of the struggle. That the mind of man should be sequestered from all expressions in Nature, and be ever busy with the thought that underlies the expressions, is a task the difficulty of which can be realized only by a practitioner of dhyâna. But whatever be the difficulty, it ought to be slowly and steadily overcome. The silent meditative look of our Lord calls upon all devotees to practise measureless patience and perseverance, and so, then, let us be patient and persevering in the painful process of turning up the downward-pointing lotus of the heart and making it bloom heavenwards.

There is an explanation of Chinmudrâ in the light of the great Upanishad expression—"That thou art." This is the explanation given by the Vedantic scholars of India. It is the same as what we have said, but yet the form is beautiful. According to it, the thumb stands for "That" or "Brahman" or "Ātmâ." The forefinger is "thou," since it is universally recognized as the pointing finger. The process of forming the Mudrâ is the realization of the oneness of the individual ego with Ātmâ.

From this explanation it will be seen that our Lord aims at teaching a most important lesson by his Chinmudrâ. It is a lesson which has been prominently brought to the notice of the world by every great spiritual teacher that has appeared on earth to make an effort for

man's salvation. Unfortunately for the world, it is this lesson which is most readily forgotten. To allow the mind to revel in the lower sensations for the largest portion of a man's time and then turn round to complain that no good came out of the efforts made during the short intervals of calm, is a most familiar thing now-a-days. If a weak swimmer who loses ten feet down the stream for every foot gained against it, happens therefore to feel dissatisfied with the one who taught him to swim, people knowing his want of strength will call him an unreasonable man. But in the science of spiritual development, this simple common sense is generally laid aside. People at large, not knowing a devotee's successes and failures, and ignorant generally of the inviolable laws of spiritual development, lay the blame of a failure not on the weakness of an individual but on the sacred science and its Teacher. Such people will do well to contemplate earnestly on this Science. In the figure, our Lord, the embodiment of Dhyânic power, holds out the Chinmudrâ before the eyes of the world, and points out that a devotee must recede from the plane of concrete embodiment and seek out the plane of thought. He points out that each individual ego is a ray of the Absolute Purusha, and it can realize its oneness with the All, only by a complete estrangement from the three lower planes, the domain of Avidyâ, and union with the three higher, the three that ever remain as the one.

BRAHMIN BUDDHIST.

[EDITOR'S NOTE.—The contributor of this valuable article is requested to be kind enough to quote authority from the Sanskrit works for the explanation of Chinmudrâ and other symbols, as the readers of this will learn something more from those books.]

(To be continued.)

ZOROASTRIANISM.

THE aim of every religion is to unite man with God, but what differentiates one religion from another is, the system of the teaching concerning God, man and nature, or, in other words, concerning the eternal verities or basic truths. The ideals of the one may be more closely in approximation to the eternal order of things than those of the other, or they may be more vividly conceived or more lucidly expounded. But there may be other elements of differentiation which have also to be kept in view, and these are the mental capacity, the moral culture or status, the national characteristics or traits of character, as affected by peculiarities of natural surroundings, country, climate, national pursuits, social manners, customs, habits, tastes, prevailing virtues or vices. The Teacher thus has to suit his teachings to the capacities of his flock, as well as the intellectual and moral flaws in their character.

The merit of the "excellent religion" as taught by Zoroaster lies in the fact that in spite of all disadvantages of physical or natural sur-

roundings, or intellectual or moral deficiencies of his followers, his Code is not only perfectly intelligible and adaptable to the peculiarities of every country and people on this planet, but its highest merit lies in the fact that it is more consistent and more closely in accord with eternal verities. So far the Zoroastrian religion is in perfect harmony with Theosophy or Occultism.

The fundamental concept of Zoroastrianism is that the universe is the manifestation or expression of the Divine mind—Mazda—that the light and life of Ormazd permeate everything visible or invisible, that nothing can exist by itself but only in unity with Him or through Him—in other words that the universe exists in Him and He in the universe. Hence all kingdoms of nature from the stars and suns in the firmament, to the minerals, vegetables, and animals on Earth, are inter-related and dependent on one another, and are influencing each other for weal or woe, by active living forces. Hence Zoroastrianism teaches that the Ameshaspentas, Yezatas or Angels, and Farvarshis, the guardian spirits, preside over all nature, each having its appropriate functions and responsibilities in the building and the Government of the Cosmos. Truly the lines of Pope will express this tenet of the Zoroastrian religion:—

“ All are but parts of one stupendous whole
 “ Whose body nature is, and God the Soul.”

Hence whilst Zoroastrianism enjoins the constant and fervent worship and adoration of Ormazd as the primeval existence, the source and originator of the manifested universe, it also enjoins the praise and invocation of the Ameshaspentas, the Yezatas or Angels, and the Farvarshis, for whilst He is infinite and incomprehensible Reality, His active Potencies, are the Preservers and Guardians of his creation, to whose ceaseless watch and care are due the harmony and rhythmic activity of the manifested universe. Hence the homage and reverence with which the devout Zoroastrian fervently loses himself in praise and adoration of that Sun and Fire, which is the fountain of life and light to all that exists—that life and light which unmistakably proclaim the glory of the hidden but the real though Great Unknown Ormazd.

Zoroastrianism teaches that the manifestation of the universe progresses to its destined and eternal course from the bosom of Ormazd in accordance with Divine Law, which under no circumstances can be violated with impunity, under the guidance and direction of his manifested Powers, the Ameshaspentas, Yezatas and Farvarshis. This law is the law of Evolution, the law which makes for “ that great event to which the whole Creation moves.” It is this law which enables each kingdom of nature to carry on its creative work within its prescribed limits, and in a definite course, and to enable finally all created or differentiated lives, to merge in the end, into that Great Ocean of Life from which they took their birth. The Zoroastrian Code therefore en-

joins strict duties on its followers in their mode of life as it affects the earth, the water, the fire, the air, the vegetables, and animals. A Zoroastrian has to mould his life in accordance with the Law, that he may be a friend and supporter of the good creation, that he may live happily in peaceful relations with his surroundings, and promote the designs of nature in helping on the creation in achieving its liberation and final union with Ormazd. There are grades of celestial Intelligences and Powers who are the protectors and guardians of the good creation, and whose especial mission it is to lead on men to their final goal of union with the Divine, through their struggles against all temptations and trials of their embodied lives. Zoroastrianism recognises that there is no goodness or happiness or immortality except in compliance with the will and law of Ormazd, and therefore the Teacher in his very first address to his hearers asked them to decide whether they would accept the rule of the spirit of goodness—Spentamainyu—or the spirit of darkness and destruction, which last is indeed valuable in the building up of the phenomenal world, but which is not the spirit of Truth and Harmony, by which alone union with the Divine can ultimately be accomplished.

There has been much misconception as to the Zoroastrian teaching of Dualism, and they do great injustice to the Teacher, who say that Zoroaster taught the existence of two spirits independent of Ormazd. What he really taught was that duality was an essential condition of manifestation—that everything or state had its counterpart in its opposite, e.g., light against darkness, death against life, activity against repose, good against evil, and that no manifestation was conceivable without the existence of this dual principle in nature. The spirit of Ahriman is not evil in itself, as it is essentially a spirit of change and destruction, and there can be no scope for the constructive spirit, unless the spirit of destruction is also actively at work. But it is the aim of Spentamainyu to lead on the soul of man through all the scenes of its manifested existence, to maintain intact the invisible ties by which it is bound to its Creator or Parent, Ormazd, until, being made impervious to all temptations and sins of the material life, it passes out of the sphere of activity of Ahriman, and renders itself fit to unite with the Infinite source of Being from which it had sprung.

The Gathas of Zoroaster are fervid outpourings of his heart in praise and adoration of Ormazd, in which his soul is depicted as yearning for union with its Divine source, and in which the felicity and blessedness of immortality are vividly described. The true aim and mission of a Zoroastrian's life on earth are, according to the Gathas, to unite his spirit with the Universal Soul, Ahuramazda.

According to Zoroastrian teachings the life of a true follower is that of a soldier who has constantly to do battle against evil and the temptations of the flesh. The body, whilst it is esteemed as the vehicle of the soul, which is not to be tortured or starved, is always to be

regarded as subordinate to the soul, and its cravings are only to be satisfied, in so far as they minister to the purposes of the soul, and not as if their gratification was the aim and purpose of life.

Zoroastrianism regards mind as the theatre of evolution, and all the trials of life have their play-ground in this seat of consciousness. Purity of thought and mind are essential to a good life, for as Milton says:—

“The mind is its own place,
And makes a heaven of hell, a hell of heaven.”

The body is to be maintained in purity, for health and life depend upon such purity, but the ruler of the body is the soul, and the mind being its instrument through which the body is governed, Zoroastrianism enjoins the utmost purity of the mind or thought. Purity of mind is followed by good thought, for the influences of the celestial intelligences cannot find an open door of communication, except through pure mind, and the voice of Ormazd can only be heard where the heart and mind are purified and made submissive to his divine will.

According to Zoroastrianism, purity or Ashoi consists in utter subjugation of the bodily cravings and appetites, in living, not that the body may be pampered, but that it may be a fit and submissive instrument for the purposes of the soul. Ashoi means the seal-life, a life of utter self-sacrifice and self-renunciation, a life which is constantly in communion with all that is grand and ennobling in nature, and with the divine intelligences who perform their allotted tasks of preserving and carrying on the good creation. A true Zoroastrian does not live for himself, but as the agent and friend of the divine powers, and he constantly fights in league with them against the powers of darkness in rescuing men from their evil machinations, from the sins and sorrows of material life. It is clear from what has been already said, that the Zoroastrian religion has for its essential object, to consummate an union between man and God, to constantly impress upon his mind that all life and the universe is a unity bound together by real, though unseen forces, and each affecting the other for weal or for woe; that life regulated by divine Law is alone the means of happiness in this life, and of immortality, by union with the great Ormazd.

The religious life of a Zoroastrian is truly the life of the heart, and not of the head, in which the soul and the spirit have absolute power and supremacy over the body, and physical surroundings. Self-interest and personal aggrandizement have no place in such a life; all is sacrificed to the spirit, and all temporal concerns are regulated by their effect on one's fellow creatures and one's own eternal life. With him the Law of God is supreme, and worthy of every sacrifice.

What then are the practical means or ethics by which Zoroastrianism seeks to attain its final goal. The ethics though prescribed to a pastoral and untutored people, are such as cannot be surpassed for their absolute adaptability to every grade and condition of life, and are of

universal application, and intelligible alike to a philosopher as to a child. The grand precept is, thou shalt reap what thou hast sown, and that there is no blessing in life so great as a life of purity, lived for itself, and because it is the law of life. Such, in substance, is the meaning of the formula *Ashem*, which a Zoroastrian is enjoined to recite frequently during the day, in the course of discharging every natural function. This formula, with that of *Honover*, supplies the key note to the Zoroastrian system of religion. This purity is alike of the mind and heart as well as of the body, and it is taught that unless such purity is achieved, there can be no communion with the hidden life of the soul, and between the mysterious powers, locked up in the human heart, and as they exist in the *Cosmos*; no intercourse with the *Ameshaspentas*, *Yezatas* and *Farvarshis*,—with the gods who carry on the beneficent functions of nature according to the law of *Ormazd*. A life which is not lived in union with these, may possibly be a life of temporary earthly happiness but it is not that life which makes for union with the Divine, in which alone there are certainty and permanance of true happiness.

A Zoroastrian recognises no intermediary agency for pardon for any sins or transgressions of the Divine law. Truly heartfelt repentance, and future abstinence from the sin repented of, are the only means of *Patel* or repentance, and it is further enjoined that the effects of sins are not destroyed or counteracted, except by merits of good deeds of a character the reverse of the sinful ones to be repented for. It is further taught that any merit which can lead to happiness in future life, must be attained in the course of earthly life, which is alone the scene of trial and experiences for the soul. The earthly life is a life of causes, of which the effects are reaped in after life, and the latter are exactly in the measure of the causes.

A Zoroastrian's prayers are to be addressed to *Ormazd*, and in solitude, and not unitedly with a congregation of people, or to the accompaniment of any music. It is emphatically a prayer of the heart, in which the soul has to be brought into rapport with the beneficent powers of nature, and to realise vividly the presence of *Ormazd* in himself. For the teaching of the Christian Bible, "Ye are the temple of God and the Spirit of God dwelleth in you," is no less the belief of the Zoroastrian, than of the devout Christian.

The prayers are to be addressed in the *Mathras* or appointed text only, because besides being the fervent outpourings of gratitude and adoration of *Ormazd* and his celestial hierarchy, the beneficent powers of nature, the sound or the intonation has the effect of composing the mind and the soul, and of loosening for the time the bonds of material life to an extent to prepare the soul to rise into a condition of ecstasy. His prayers are not for this or that earthly good, but for union with God himself who is the giver of all good, life, light, and intelligence, and to ask for any earthly happiness is to ask ignorantly like a child for what is insignificant and valueless in itself, in prefer-

ence to what is true and immortal happiness. There is no necessity of asking for earthly blessings, for they are the inevitable results of a spiritual life, and are indeed the promise of Ormazd as the well-merited reward of a good and well-ordered life. The blessings of corporeal life are reserved for the righteous, says Zoroaster. So also the Christian bible says the seed of the righteous shall never starve.

A Zoroastrian's prayer is based on the essential concepts and ideals of Zoroastrian teachings. It is unity of God, and the unity of the universe, and man as the highest embodiment of Divine life, whose special function is to lead on the manifested world in harmony with the Divine Law, into union with the universal source of all being. Therein is the highest happiness of man, both as a conditioned as well as spiritual unity. The Divine life is not realised in the body or the brain, in feeling, passion or sensation, but its seat is in the heart and the Divine voice is heard only when the passions are still and when the turmoil of the outer world falls deaf on the ears. Such a life is for those who have already sufficiently advanced on the path of spirituality, whilst the method of preparation for those on the lower levels, is by the constant and assiduous practice of good thoughts, good words and good deeds, and by fulfilling honestly and to the utmost, all duties in all relations of life. The door to the sanctuary of the inner life is not gained until the soul is sufficiently liberated from all its material thoughts and desires.

The Zoroastrian ideal of Brotherhood is founded on a recognition of the Divine unity, so often referred to, and does not represent an association of men united by a common belief, or common interests. No one can rightly claim the name of a Zoroastrian, unless he moulds his life on the ideals of his religion, whilst any man to whatever country or nation he may belong, is acceptable in the circle of true Mazdazansians, if his aspirations are spiritual, and his life beneficent, no matter if he is not professedly a Zoroastrian. Hence in Zoroastrian scriptures, the Farvarshis of all good men and women are invoked and praised, besides those of the good Farvarshis of the departed Zoroastrians. There is no distinction of class or race, except the qualities which distinguish the good from the evil, the followers of the Creator of Light, from those of the Spirit of Darkness.

Such is the religion which Zoroaster taught in the dark ages of the world, and which flourished in ancient Iran for many a century in all its pristine glory. Its light still glowed in many a patriotic heart, after the fateful war on the plains of Kadeza which sealed its doom as a national religion. It was a triumph of religious fervour and devotion which impelled a handful of Zoroastrians to leave home and kindred, and worldly possessions, and seek refuge on the shores of Ind, only for the sake of freedom to practise the religion of their fathers. Yet there were millions left behind who, traitors to their race and religion, gladly embraced the creed of their conquerors. Surely the re-

ligious life of the nation must be of a most shadowy character to sweep thousands and thousands into the folds of Islam. It at once bears testimony to the degeneration of moral character and degradation of spiritual ideals.

Religions, like nations, have their periods of growth and of decay, and the pure spirit of Zoroaster's teachings must have been lost on a people plunged in the vicious indulgences of a material life. Zoroastrianism which once held predominant sway over a virtuous and simple-minded people, must have lost its influence over a nation degraded in moral life, and the Arabs gave them what was more in harmony with their degenerated national life. Unless Mahomedanism was better adapted to the character of the nation, it could not have so easily supplanted the pure religion of ancient Iran, and the only consolation to be culled from the gloomy chapter of national disgrace, is derived from the fact that there were still a handful of men—a veritable oasis in the Sahara of degraded millions—who still maintained in pristine purity, the cherished ideals of their glorious ancestors.

What then were the ideals of this remnant of a once dominant nation of the world, who left home and kindred and all worldly possessions for freedom of worship according to the ancient Mazdasasnian faith.

They were a deep-rooted belief in Ormazd as the supreme ruler of the Universe and in the immortality of the soul. It was a part of their creed, that man's real and everlasting existence was as a spiritual being, and that his embodied existence was only a scene of trial and probation to qualify him for a life of eternal peace and bliss. The body was to them only a vehicle of the soul, a temporary fleshly garment to be no more thought of in comparison with the needs of the soul, than one thinks of the shoes which he wears. The body of course was not to be mortified, because then it became a weak and inefficient instrument, but it was to be under the perfect control of its master, the soul, whose mission it was, after experiencing the travails and struggles of embodied life, to fly back to the bosom of its parent Ormazd, the Universal Soul. And it was necessary for effectuating a complete union of the offspring with the Parent in Grothman Behesht, that no taint of lower material life should have clung to the soul.

Compare with the above ideals of a devout Parsi of the time when he first met with hospitable reception on the blessed shores of Ind, with the ideals of a modern westernised Parsi. The latter has come to look upon material life as important above any other, and its all-absorbing concern is to make money, and to use it to the utmost for the alleviation of material wants, and the gratification of physical desires and luxuries. What is soul to him but some shadowy thing existing perhaps only in the imagination of ignorant or weak-minded, or superstitious persons. But whether it exists or not, is hardly a matter to be thought of just yet, when the concerns of material life are so imperious in their

demands on one's thoughts and energies. If such a thing exists, there will be time enough to think of it when the portals of Death usher one at once into the abodes of the blessed. But the approaches to grow the man Behesht are not so easy as the materially-minded Zoroastrian fancies; for has not our own Zoroaster said that it is approached only by three steps corresponding to the perfection of thought, of speech, and of acts? All our historic, traditional and religious ideals, our manners, customs and modes of thought are slowly but surely sinking out of sight, to give place to western ideals for which a westernised Parsi has an irresistible fascination. It almost seems therefore a forlorn hope, to count in the centuries to come on the preservation of the ancient landmarks by which the Parsi and his religion are distinguishable from the rest of the world, unless strenuous and well-organized measures are taken to guard them from the inroads of a materialistic civilization.

It is an idle pretext to say that our ancient religious lore has been destroyed, and that our fragmentary scriptures which are all that remain, are too meagre to afford any hope of a revival of our religion. But it is not books that make religion, it is the aspiration of the heart towards the good, the beautiful and the true—in brief towards the Divine. The books are simply the outpourings of the perfected souls in reverent worship and adoration to the hidden soul of all things; they are merely the dead expressions of Divine life, which remain dead until the aspiring soul is again aglow with the Divine fire, when the hidden lore of books becomes fit nourishment for its growth and development. Let the heart once more be awakened to spiritual life, and the soul will regain the spiritual illumination which was lost, because the Zoroastrians had become unfaithful to the true primeval worship of Ormazd.

If ever there was a time when a revival of true religious life among Zoroastrians was necessary, it is now when western materialistic education is slowly but surely swallowing up all our ancient Iranian, moral, religious and traditional ideals, and when educated Parsis are more and more assimilating the western manners, mode of life and thought. For whilst western nations have their churches and their forms of religious services, the educated Parsi would not care to have any form of faith which was not moulded on western ideals. Hence the clamour for a ritual and form of prayer after the model of those obtaining in Christian churches. With western education our reformers would have everything peculiar to our ancient race and religion obliterated, to be replaced only by a slavish imitation of western ideals: a mockery of religion wherein the heart has no part or play, and every thing is reduced to a mechanical form calculated to arouse only the physical senses.

The means of genuine revival lie in the thorough grounding of our women and children in our sacred languages and in the traditional and historical lore concerning our ancient heroes and prophets; in the

raising of the intellectual, moral and religious status of our priests; in the establishment of schools for religious instruction to our children, with endowments for prizes and scholarships to encourage such instruction; in the revival of our ancient manners, customs, institutions, modes of thought and of life, and in the creation of a literature calculated to revive our ancient traditions and ideals.

P. R. M.

THEOSOPHY IN PRACTICE.

IT is but very few years since the word "Theosophy" began to circulate in the literature of the West. One encountered it occasionally as a term with no certain signification, covering probably some vague or fantastic notion of the Orient which had trickled out as curious scholars probed the inner parts of Hindustan, and which was so bewildering in its effects that cautious people were wise in keeping afar off. I remember a casual reference to it in some newspaper as a study which tended towards insanity, and thought it well that I had been spared any vision of it which might have proved enticement to possible loss of reason and life. But newspaper suspicion never chilled its energy; it did not slink along through the by-paths of social thought; it put on no quiet garments wherein it might slip unnoticed into the houses of the cultured; but boldly, unabashed, without disguise or qualification, it announced its name and claims and purpose, and strode unhesitatingly into the full glare of literary publicity. So unusual a figure could not but attract notice; its tone was in all respects a contrast to that habitual around; and its very bizarreness was an appeal to come nearer and examine. As it began to make friends they did not appear the pariahs or Bohemians of society; some of them had very respectable names and callings; there was no perceptible increase of lunacy in the community; and there was undoubtedly an absence of fanatical crusade or even aggressive proselytism. Nor could one curious fact be overlooked,—a certain fraternal relation to each other which these friends all seemed to bear, the word "Brother" being often heard, and there being voiced a sentiment of universal good-will which recalled the first century of the Christian faith. Still another fact was noticeable. While some of the doctrines seemed very strange indeed, and while there was much that jarred upon a sense of probability, it was not pretended that these were in any way speculations, but, on the contrary, there was insistence that all were scientific on the strictest lines, ascertained, demonstrated, verified after the most thorough methods, explanatory of problems generally deemed hopeless, and an advance upon theories hitherto supposed final. In fact—and there was not a shade of hesitation in the tone it used—Theosophy asserted itself to be a science, a philosophy, and a religion, and invited the most rigorous examination into each one of these characters.

Now at an era such as this, such a proclamation was certainly bold. It virtually impugned the correctness of all accepted doctrines. Much

more, indeed,—it was an intimation that existing methods of research were both partial and inadequate, and that they never could lead to results which would stand fuller and better tests. Thus the whole circle of the learned was defied, and a very distinct assurance given that, until a reform in thought was made, no success in truth would come. And what was said of their own departments to the professors and the philosophers and the Theologians was said as frankly to the laity. They, too, would blunder in their avocations and make sad work with the social systems they were forming, and the businesses they were pursuing, and the churches they were maintaining, until they cordially laid hold of the great principles which were older than man himself and more solid than the earth on which he stands. They could no more successfully ignore the law which sweeps through the unseen world than they could the Gravitation which is never absent from a physical movement or plan. All this, and much besides, was uttered with decision, and the whole of human history was claimed in verification,—not only the records of races and nations, but the autobiography of each man as he could trace it in memory.

It is only about 15 years since the first distinct enunciation of Theosophic truth reached the Western world. Of course there had been sporadic Theosophists all along our centuries, but of Theosophy there was no school and no literature. It is most astonishing that a system so sure of the hostility of every form of surrounding thought, so repugnant to the conventional habit, reverence, and belief, so peculiarly liable to grotesque representation and absurd *mis*-representation, so void of an aggressive propagauda or other agencies than literary, should in this short time have attracted the gaze of students in every land, have evoked the intensest consecration of many hearts and pens, have pervaded journalism, and penetrated fiction and the drama. Fifteen years ago the word "Theosophy" was unknown, five years ago it was rarely mentioned in newspapers and then only with jeers; now it is regarded as one of the established systems of belief, facts concerning it and its promulgators are rather welcomed than shunned in many important quarters, and Theosophical treatises are passing into Public Libraries, open Reading Rooms, and private studies. If the general attitude is not yet affectionate, it is becoming tolerant and at times respectful, even our terms being occasionally used as if the world understood them. I do not say that Theosophy has a host of friends or that it is so domesticated that its neighbours feel at home with it; but certainly its features are now less strange, and the old resentment at its appearance has now greatly died away.

All sorts of questions are in these days projected at Theosophy by people who a few years back would not have glanced at it. There is one class in particular, an interesting class, a class who have the sympathetic respect of all intelligence, and from whom any query comes weighted with true worth. I mean that growing body of sincere men, thoughtful men, men impressed with the solemnity of existence and the

reality of duty, who have turned away in sadness from the religions of the time because so irrational in dogmatic basis and so defective in spiritual vigor. This is the class who are weary of controversy and dissension, not distrustful at all of a storage of truths somewhere in creation, but rather hopeless of the possibility of getting at it, since those who claim success disprove it by their lives. They are not hostile, perhaps not even cynical, but nothing in experience has encouraged them to believe that supersensuous realms can be so vividly sensed as to supply motive adequate to daily strain. At all events, if any system asserts the contrary, it must be held to strictest proof, made to justify itself before reason, the moral sense, the spiritual principle, required to evidence its sufficiency in the very respects wherein churches have failed.

To such a class, practicality is the test. It matters not what lineage a denomination may show. Of little consequence is the splendor of its temples or the richness of its liturgy. The most finished of creeds and eloquent of advocates simply prove logical and oratorical skill. Adherents by the million count for nothing unless one repairs the exploded notion of the determination of truth by majorities. Even the acquiescence of honored names fails to verify a system if its practical outcome falls short of its pretensions. For what, after all, in a reformatory agency, must be the gauge of the reformatory power? Surely the extent of the reformation. "And so," say these sincere and thoughtful men, "we are not concerned with questions of recondite dogma or mere ecclesiasticism, and we do not care for artificial schemes from premises assumed, but we long for something which roots itself in fixed laws of being, something which meets the needs of every part of this composite human nature, something which gives adequate motive to right life and demonstrates that adequacy by its results on its adherents."

And this is the great question we Theosophists have to answer. It is well to have a rational scheme of cosmogony, a doctrine of evolution which meets scientific requirements and solves scientific problems, a teaching, which fills the gaps in history, biology, religion, so pitiful elsewhere; an array of implements ample for endless exploration in regions otherwise inaccessible; an inexhaustible record of researches begun æons ago in the past; a living hierarchy unceasingly extending the borders of knowledge and filling up the store-house of experience,—all this is well, nay, essential. But what if it fails just where its value is to be demonstrated,—the explanation and the cure of human misery and sin? For, after all, the real worth in any philosophy is not its accumulation of facts, the mere supply of information as to either this world or others, but the power which it can infuse into moral motive, the stimulus it can give to regenerative process. This is an existence crowded with evils and sufferings and sorrows. There is a palpable contest ever going on between bad and good, and wherein the bad is reinforced by constant impulse from that class of interests which is the

most present and importunate. If any headway is to be made, any real melioration brought about in human condition, there must be forces strong enough to cope with, to overcome, those which have generated and now maintain the existing ill. It is not merely a question of poverty or pain or tyranny or outrage or extortion or injustice or wrong in any form, but it is as to the cause which lies back of all these and will reproduce them endlessly till it is itself ended. It is not even a question of palliatives, for they but waste time and divert attention; it is a question of direct treatment of cause, and anything short of that is both unphilosophical and unreligious. Until the ultimate evil has been detected, and until sufficient means are provided for its extirpation, no cure will or can be worked.

Not in any censorious spirit, but simply as matter of fact, must one assert that the prescriptions in vogue have proved hopelessly inadequate. It is not necessary to be a pessimist to see that these prescriptions, whatever names or authorities they may bear, have not regenerated nations or classes. Civilization has, no doubt, advanced in these 1800 years, and the sentiment of sympathy, with whatever limitations and drawbacks, is more diffused and more potent. True, too, is it that the general trend of development is upward; but for that a humanitarian would despair. The point, however, is, that the curative principle which has been relied upon has not proved equal to its claim, for otherwise the world would have been cured. It is idle to urge that the difficulties have been so great. They *are* great; but the power needful to overcome them should therefore be even greater. No matter how enormous the forces which make for evil; there must be larger forces which make for good, or the earth is doomed. And if with every opportunity and facility such forces as have been evoked have fallen short of their work, it is clear that they must be too weak.

How can anyone doubt that they have thus fallen short? The most offensive thing to the religious spirit is warfare. And yet war is the one art which most engages national interest, and the one act for which civilized nations are in ceaseless preparation. The essence of real religion is good-will. And yet the nations which possess Established Churches and a huge religious mechanism are not a step behind "heathen" in their jealousies and suspicions and hatreds and conquests. The evidence of true religion is morality. And yet the increase of crime is as appalling to legislators as is their ignorance of how to treat it. The dictate of religion is self-control. And yet in one of the most civilized and theological of modern States, the law had provided—unless recently changed—that a woman cannot receive a license as a prostitute without producing her certificate of confirmation. The insistence of religion is upon honesty. And yet so pervasive and extending is fraud that hardly an article of food is free from adulteration, commerce is thick with deceit and trickery, safeguards for banking institutions cannot multiply as fast as defalcations, and

Government officers of ostentatious piety do not lose caste when found coöperating with rogues. The injunction of religion is to the ennoblement of character. And yet he would indeed be lynx-eyed who saw in the religionists of our day larger tolerance, charity, desire for light, modesty, sweetness, self-abnegation, sense of honor, truthfulness than are possessed by outsiders, or any less selfishness, littleness, chicanery, obtuseness to moral pressure, injustice and time-serving. It may be that the popular suspicion of active Church members goes too far, but there has certainly been very ample ground for the conviction that ecclesiastical prominence is no certificate of the possession of ordinary morality. And if any additional proof was needed for what everybody knows, it might be in the fact that ecclesiastical discipline—not expulsion, but mere censure—is unheard of as applied to laymen, however scandalous.

As the present condition of society and of individuals in avowedly religious countries is not at all what reason demands as the fruit of religion, it is evident that the kind of religion supplied is not the kind that is needed. The defect must be either in its conception of human nature or in the efficacy of its remedial agencies. No one can possibly survey the field and remain content with its present state or without anticipation of some fresher force which may intervene and succeed. What shall that force be? The Theosophist answers "Theosophy", and thus at once invites the question to which I have referred as the one which is immediate and vital.

Whether Theosophy can be adequate to the task of reforming human life must depend upon two conditions: 1st, that it shall have accurate knowledge of the being with whom it is to deal; 2nd, that the powers it sets in motion are sufficient to overmaster those which produce the evils we perceive. In other words, it must understand the problem and it must be able to meet it.

What, in fact, is the position of Theosophy respecting man? It holds that each individual is an emanation from the supreme spirit, which, for purposes of exhaustive experience and training, has been ordained to pass through a long era of embodiment under material conditions. As Nature—another name for the expressed will of God—does nothing by leaps, this process, like all the processes we see around us, is by gradual evolution. In the words of the Bible, it is "first the blade, then the ear, after that the full corn in the ear". As no man becomes suddenly an accomplished artificer, but very slowly and tediously gains command over materials, and dexterity in the use of tools, so the human being in the enormous school of Nature picks up, little by little, both facts and the means to handle them. He has a complex constitution, not a body merely, but a mind and soul, and he needs so to adjust and unify his action that the whole shall be under the control of the central and highest principle. But in his course of instruction, a course which carries him through regions of gross carnality as well as

ethereal existence, he must of necessity encounter all the risks, no less than all the privileges of each. One inevitable consequence is that, when in the region of physical need and lust and pain he finds these pressing upon the loftier, more delicate functions of his superior nature. Humanity cannot be understood without incarnation into it, for, otherwise, the being would be a spirit or an angel, not a man; but that very incarnation involves all the importunities of the flesh. In a thousand ways they over-ride and check the advance of evolution, surging over aspiration, stimulating selfishness, lifting up physical enjoyment as more desirable than all else, be-littleing the claims and interests of fellowmen, obscuring the future and inciting to disregard it. So the spiritual sense is dulled, and upward movement falters till it fails.

In this progressive carnalization a good deal is lost besides the apprehension of highest truth. This is a complex universe, even as man's being is complex, and if he gives attention only to one department he loses hold upon the others. So it comes to pass that planes of consciousness and modes of perception and spheres of activity become gradually inaccessible as they are deserted, and he who has the potentiality of all planes functions only on two or three. By and by these abandoned levels become visionary, doubtful, even denied, and nothing is supposed real but what the eye can see and the ear hear and the fingers handle. Of course the concentration on one plane leads to an intense study of it, but it is a study necessarily incomplete, because all relation to other planes has gone and because both the student and the study have been crippled. Science therefore is but partial, and even the *rationale* of the system is unperceived, inasmuch as its essence—the evolution of a perfected intelligence through matter—has dropped out.

ALEXANDER FULLEBTON.

(*To be concluded.*)

FOLK-LORE OF THE MYSORE MULNAAD.

INTRODUCTION.

DURING my residence amongst the inhabitants of the Mysore table-land for the past 10 years, the great amount of ignorance and superstition which prevails has very often appalled me. I have, in the following short account of this local folk-lore, endeavoured to give, in a small way, some idea of the gross darkness in which the people are struggling. It might truly be said of the Mulnaad of Mysore, that "every prospect pleases and only man is vile." The land is most productive and the people are hardworking, but kept down under the iron rule of caste. It is the pride of the British to say that slavery has been abolished in Mysore where it once flourished, and it can be said that, theoretically, slavery has been abolished, but

there is no freedom of thought or action as one would expect in a so-called free country. All the important Government appointments are held by Brahmans and it is to be feared that a large per cent. of the hard earned savings of the ryots and cultivators finds its way to the coffers of the priests in a way only thoroughly well understood by the Hindoo mind. In the Mysore country there are hundreds of thousands of acres of land lying idle which, if worked on common sense lines would produce most paying results. The substratum of Mysorean society are most anxious to take up land, but money difficulties and the opposition of the higher castes are generally found insurmountable difficulties. The helping hand is greatly needed here, and the results of wisely managed colonies, in this salubrious climate, could not fail to be satisfactory and be a credit to any philanthropic society which undertook the initiative. Most of the fruits and vegetables of India flourish in Mysore, and, in addition, coffee has been found to give most paying results in the maidan of the plateau, if irrigated. Sheep-farming is also a most paying undertaking and the manure obtained from the farms would be invaluable in the agriculture of the colonies. Oranges and apples grow plentifully and areca-nuts, sugar-cane, betel, plantains, and English vegetables could be grown to advantage.

The inhabitants of the Mulnaad (extending for a distance of over 150 miles long by 20 miles broad), believing so firmly as they do in the supernatural, and being so credulous, it is only natural that they should have many traditions and present-day stories which they relate in support of their superstitious theories. Many of them most solemnly and most emphatically affirm that they in the course of their lives have seen with their own eyes ghosts and goblins, and also that they have witnessed supernatural acts performed, either by the *davroo* (god) or by a *pisacha* (devil), *row* (a stroke), *gāli* (ill-winds), or *bhūtas* (imps).

Every extraordinary event, experienced in the lives of these natives of the Mulnaad, is put down by them either to the gracious intervention of the god, or to the powerful influence of evil spirits (*pisachi*), on whom they look with awe, as they are considered to be the unhappy souls of the dead who led wicked lives on this earth when in the flesh, and whose souls are not permitted to rest in peace, and consequently harass and haunt the living.

This profound belief in the supernatural is not confined to the lower classes, but is equally participated in by the highest castes and most enlightened amongst them. As a matter of fact the higher castes are, if anything, more superstitious than the low castes, and treasure up, in their family archives, records of the wonderful things which have happened to, or been seen by their ancestors; and these have been handed down with great solemnity, from father to son, for numbers of generations. Some of these family traditions are wonderfully naïve and interesting and they are believed in by the people, in no half-hearted way, and all that has been recorded by their ancestors is looked upon as veri-

table fact. They most implicitly believe in the existence of powers on this earth, either for good or evil, quite beyond the comprehension of man. Any occurrence caused by one of these mysterious powers, in the huge solitudes of the tropical primeval forests of these stupendous Western Ghats is, as a consequence, most strongly impressed on their memories. In addition, there are the wandering professional story-tellers to keep their memories refreshed concerning the wonderful deeds of their ancestors, and the past history of their country.

In the house of a well-to-do ryot, it is a regular custom for the household to give up two or three nights in the year to hear the professional story-teller, who is entertained in the house of the ryot, and who, after being regaled at an evening meal, commences to spin his yarns to the members of the ryot's family, all sitting around him. So interested and engrossed do they become in these stories, that it is generally long past midnight before they retire to rest. I shall here repeat three of the stories of the Mulnaad, as I was told them by the natives.

THE GUVIE (ANCHORITE) OF DAYAGOONDA.

In the southern portion of the Mulnaad the chief river which drains the country is the Semavalli, on either bank of which are numerous coffee plantations. It is a swollen torrent during monsoons, and a succession of deep pools connected by long stretches of sand-banks in the hot weather, when it is fordable at numberless points; but during the south-west monsoon when in flood, it is only at certain ferries where a crossing can be effected, and on the days of its heaviest flood, the ferry boats will not always venture, as, at one or two crossings, dhonis have been capsized and the occupants drowned, whose ghosts are now supposed to haunt these crossings, and it is only the plucky natives who will ford them after dark. These crossings are propitiated at certain times of the year by the inhabitants of the neighbouring villages, by throwing into the river plantains, cocoa-nuts, paddy, betel leaves and fruits.

During the monsoon of somewhere about 1865, the anchorite of Dayagoonda who lived in a cave high up on the rocky hill called Dayagoonda, at the foot of which the Semavalli flows, had occasion to visit a ryot on the opposite side of the river, to assist in his office of a holy man at a religious ceremony. It was a day in the month of July, and raining very heavily. Although the *govie* had been ferried across in the morning in the *haragaloo* (a large wicker work basket covered with skins), on his way back to Dayagoonda he found the river in full flood and the water rushing at a great pace. The ferryman was greatly agitated; being a low caste man he thought the refusal to ferry such a holy ascetic across would surely bring him bad luck. Notwithstanding his willingness to carry out the *govie's* instructions, he was compelled to own that it was useless to attempt the crossing. By this time a small knot of natives had collected and, as the hermit command-

ed great reverence, they were very anxious that he should be ferried over if possible, so that he might get back and perform his usual religious duties. Nevertheless, the most foolhardy of them considered the risk too great, and they boldly approached the hermit and told him that it would be impossible to ferry him across, that day. The hermit thereupon retired to a small temple of the god Busawa (bullock), and prayed for strength to cross the river somehow or other, as he had not slept a single night away from his cave since he had adopted the life of a recluse. Suddenly, while engaged in prayer, he received an inspiration, and while the spell was on him he was told to go to a certain village about a mile away, where he would find a *perfect* plantain leaf, without a fray in it, growing on a tree in the garden of the head-man of that village, and after plucking the leaf, he was to carry it to the river, and cross over, sitting upon it, as the oracle affirmed that the leaf would carry him straight across to the other side of the river, if the stem were simply pointed to the other bank. Accordingly the hermit followed out these instructions to the letter, and to the surprise of the crowd of spectators, he crossed over safely to the other side, sitting on the plantain leaf. The report of this miracle was spread far and wide, and the *guvie* was worshipped as a God. This occurrence happened on a Monday, and ever afterwards troops of villagers have visited the hermit's cave to give presents of plaintains, milk, &c., (as the hermit lived solely on charity), and to ask advice from the holy man. The original *guvie* of this story is dead, but at his death, he handed over the dignity of his office to his successor who is at the present day living on the Dayagoonda Hill, and great numbers of the villagers still continue to make pilgrimages to the cave every Monday.

THE STORY OF KANHULLY RAMA GOWDA.

The history of this man's life would fill a volume, so I will confine myself to the worst trait in his character, and it must be owned that "all his redeeming qualities were bad ones." About 25 years ago, when there were not more than a dozen European planters settled in the Mulnaad, this Rama Gowda was a perfect terror to the whole country. He was a man of extraordinary physique and vitality, and being also possessed of considerable property, was looked up to by some of his neighbours, but feared by all. He had a number of lawless retainers and satellites, at his beck and call, recruited from the vicious and criminal classes of the country.

This Rama Gowda was not content with the wealth he possessed, but made use of his influence to levy black-mail on the well-to-do ryots of the surrounding country, and although the majority of them, out of fear, paid him tribute, some of the more intrepid occasionally refused. It was this opposition which brought out the worst trait of Rama Gowda's character. In those days tiled roofs were almost unknown in the Mulnaad. All houses were built with mud walls and heavily thatched roofs. When Rama Gowda had met with one of these refusals to pay tribute, it was

the invariable plan of this freebooter to give out publicly that "there would shortly be a big blaze in the sky." And it followed as a matter of course that the ryot, who had refused payment, would one night have his roof-tree burned over his head. In this way Rama Gowda is supposed to have employed clever and secret incendiaries for the burning of more than fifty houses in his life time. It was never possible to prove any thing against him as all were in too much fear of his revenge to inform against him. At last death rid the country of this tyrant. Many say that one of his numerous enemies secretly administered poison in his stoup of liquor. Concerning his death a very peculiar circumstance is related. It appears, according to the story, that this colossal man, when dying, was as usual placed on the outside verandah of the house, and that he died in terrible agony. Immediately after death had ensued, and while his family were looking on, the corpse was transported, by some mysterious unseen agency, from the verandah to a small copse about a quarter of a mile from the house. This was of course looked upon as the prompt intervention of the devil, who took charge of both body and soul of this wicked man as soon as the breath was out of his body. His relations and caste people were too much afraid of the devil to bury him, and his body was left to the jackals and wild beasts of the jungle. A large stone grew on the spot where the corpse was devoured. This stone, which is visible at the present day, marks the spot where one of the greatest miracles of the devils was performed in the Mulnaad. The copse where Rama Gowda's body was supernaturally deposited is never entered except to propitiate the *pisachi*, and then only with fear and trembling. It is a household expression amongst the inhabitants of the Mulnaad, when they hear of a case of incendiarism, to remark—"Kanhully Rama Gowda is not dead yet."

THE STORY OF THE TODDY-DRAWER.

The following story is told generally, all over the Mulnaad, but more especially in the villages actually situated in the Western Ghauts. As the yarn is about a toddy-drawer it will be well to explain his vocation. The toddy-drawers of the Mulnaad, although of a low caste, are by no means insignificant personages, as the liquor which they draw from the palmyra palm tree is the only intoxicating drink obtainable by the ordinary villagers. Only two or three castes are allowed by their *shastras* to draw toddy, and as these castes are not over-populous, there are barely sufficient of them to supply the wants of those who take this liquor, and the toddy-drawer is therefore always treated with civility and a certain amount of respect, more especially as the toddy-man's house is the nightly rendezvous for the village tipplers who, when their tongues are loosened by this most intoxicating of all the beverages drawn from tropical trees, occasionally let fall remarks and divulge secrets which they would be very sorry to hear repeated. The toddy-drawer, considering the nature of his vocation, is a sober man, and although very well posted in the scandal and gossip of

the country-side is not looked upon as a mischief-maker which, considering his chances of causing strife, is a great point in his favour.

The story as told all over the Mulnaad with very little difference, is as follows :

A toddy-drawer went into the jungle early one morning, as was his custom, to make fresh incisions in the young branches and to collect and take to his house the toddy which had percolated into the chatties during the night. He had to visit a number of trees and climb them all to bring down the toddy in the bamboo vial attached to his belt; he had also to make a new incision with his massive bill-hook which he carried at his back, in a brass slot in his belt, when not in use. Towards nine o'clock, when the last tree was finished, feeling rather tired, he thought he would like to rest a little before proceeding home with his load of sparkling toddy, and noticing what looked like a fallen branch of a tree almost entirely covered with leaves and undergrowth, sat down on the end of it, when lo! what he had thought to be a branch suddenly disclosed itself as a huge ghaunt python (*hebhow*), which, in a twinkling, had encircled him in its deadly coils. The poor toddy-man felt the life being squeezed out of his body, and had given himself up for lost when suddenly the grip of the reptile relaxed, and the toddy-man recovered his breath, but only to go off in a swoon in which he continued prostrate for an hour or more. After waiting until long after the usual time for the toddy-drawer's return, his family became very anxious, and set out in search of him, and found him still lying in an utterly collapsed condition, breathing heavily, and great was their surprise to see a huge python or boa-constrictor, cut in half, lying close beside him. Restoratives were applied, and the toddy-drawer sufficiently recovered to walk quietly home where he related his adventure. The story as it stands is certainly verging on the marvellous, but the explanation greatly simplifies matters. It appears that when the toddy-drawer was seized by the python, he had placed his big broad bill book in the brass slot of his belt, with the sharp edge outwards from his body, and that in the entwining of the reptile, it forced one of its coils against this very sharp implement, and was cut in half.

STANLEY M. HUNT.

(To be concluded.)

MARRIED STATE A STEPPING-STONE TO BRAHMACHARYA.

THE TRUE RELATION OF THE SEXES.

THE title of this paper might at first sight seem paradoxical to some, and very naturally. For, we hear that the married state succeeds Brahmacharya, never however has Brahmacharya been supposed to follow the married state. In explanation therefore let me tell you that Brahmacharya is a word which, apart from its literal meaning, commonly connotes total abstinence from sexual intercourse, and it is in this latter sense that I have used it here. Hence, so far as the sexual function is concerned, a Brahmachâri, a Sanyâsi, a Parivrâjaka and all other names indicating higher grades of spiritual evolution are all alike. Brahmacharya being the best understood term for that state of total abstinence mentioned above, preference is given to it.

As there appears to prevail even in the highly educated sections of our community, a fundamental misconception concerning sexual relations in the married state, I think a word of warning and advice to those who have entered or are about to enter upon that dignified phase of existence, would not be out of place. The subject of the sexual relation between husband and wife is really so important, so generally slurred over from considerations of false decency, and the responsibility of the sexual act so immense, that the matter can hardly be too prominently brought to our notice. There is scarcely any business in life to which the parties concerned are introduced so wholly unprepared and uneducated. The cattle-breeders carefully prepare their animals for the sexual act. They see that the pair are well-mated and well fed, that neither of the two is fatigued or exhausted, that they are both free from disease and so forth. Does man alone neglect himself in this respect?—man the crowning-piece of sentient creation; man who is endowed with intelligence, reason, foresight? Does he love his children less than the offspring of the brute creation, thus to make them the miserable accidents of his lust for woman—maimed, idiotic, diseased, deformed? Surely this neglect is most degrading and shameful to both the parties concerned. Have we any adequate idea of the endless penalties one has to pay as a consequence of one thoughtless act in this direction? We should remember that “causes and consequences” are unalterably related in the organic as in the inorganic world. Nature punishes always, and pardons never, when her laws are violated, or rather disregarded. In the vital domain as in the moral, no good deed is ever lost, nor can any wrong act be performed without an evil result. Do not think that I am exaggerating the matter. What I here affirm has been said in substance over and over again by many an eminent physician, in language far surpassing mine in elegance. All who are, or who may yet be parents have an abiding interest in this matter. As evolutionists, you cannot ignore it; as sociologists, it claims your earnest and engrossing attention; as descendants of the great Rishis and as practical philanthropists, you are bound to propagate right knowledge concerning it.

As I shall pen this monogram more as a moralist than as a physiologist, I will not therefore trespass upon the domain of the latter by attempting any detailed description of the male and female generative organs and of their respective functions. The earnest student will find them in any complete text-books of anatomy and physiology. Suffice it for me to observe that impregnation of the female ovum by the male sperm is the real or fundamental object to be attained by the sexual act. There is one point however concerning the spermatic corpuscle that I want particularly to bring to your notice, *viz.*, its close resemblance to the nerve-corpuscle. Both are corpuscular in nature, both contain nuclei and nucleoli, both are filled with granular matter and both have a tail-like process issuing from them. The difference is only in the fact that the nerve corpuscle often possesses more than one process, while the sperm-cell is invariably endowed with but one. To the above structural similarity, the following facts within the experience of every practical physician may be added :

(a) Like unceasing mental work and worry, excess of seminal loss also produces nervous exhaustion and irritability. The last, in their turn, are also known to affect the sexual function in a very marked degree.

(b) Remedies that give tone to the nervous system also improve and energise the sexual system and render the sperm-fluid more effective for impregnation.

Then again the fact is worth noting, that castrated animals as a rule become shy and are wanting in courage and endurance when compared with ordinary animals. All these facts put together point to two unmistakable conclusions :

(1) That there is a direct and most intimate connexion between the nervous and the sexual systems.

(2) That the sperm-corpuscle, if not identical with the nerve-corpuscle, is at least an inchoate form of it.

Concerning the sexual relation in lower animals we note the following facts :—

1. That their instincts when not interfered with by man, unerringly lead them to function in such relation only when they are in the best of health.

2. That they resort to the sexual act only when an ovum has to be impregnated. Impregnation in the higher grades of animals being done about once in a year—though with some the intervals are much longer.

3. That for successful impregnation, one full and mutual consummation of this act suffices.

4. That immediately after conception, the female resolutely repels all amative advances of the male until, after the period of lactation, she has so far recuperated her vital powers as to be in 'heat' again.

In plants too, we observe a similar process going on. Nature endows plants with their reproductive organs, *viz.*, the flowers and the spores, only in the proper season and only when they possess the most vigorous health. When once the agencies at work (such as the wind and the limbs of the winged insects) for bringing the male sperm or pollen to the female germ or ovule, have done their duty and the ovules become fertilized, the female remains no longer receptive to the influence of the male.

Leaving the great question of the presence of life in the mineral world for biologists to decide, let us see what facts are to be found in that lowest of all kingdoms bearing upon the question at issue. Chemistry is preëminently the science that deals with the mineral world, and the first law of chemical combination tells us that we cannot bring together substances chemically active, but to produce a third. It further informs us that such combination is only possible under some determining favourable circumstances. Again it teaches us that, for a harmonious combination, the substances must be well-mated—that is, only such substances as evince the strongest attraction for each other form the most enduring compounds.

It will thus be seen that all available evidence from the lower worlds points in one direction only, *viz.*, that the full sexual relation can be legitimately enjoyed only for the purpose of propagating species, and that any further indulgence after that object is served is both illegal and unnatural.

Let us now examine man and his nature. That man is possessed of a dual nature—a higher and a lower—is a thing admitted both by the scientist and the religionist. They differ however concerning the genesis and the further possibilities of the higher nature. It is no business of ours to enter into that discussion here. Suffice it for our purpose to know that the dual nature has been recognised. It has also been noticed that along with the higher mental, moral, and spiritual nature, the physical organisation of man happens to be endowed with a very elaborate, sensitive, highly refined and extensive nervous system, in order to enable him to manifest his higher nature. As he progresses in evolution, higher and higher potentialities of his divine nature begin to dawn upon him and he steadily follows them; while his lower and bestial nature becoming refined and spiritualised, so to say, by its companionship with divine higher nature, gradually loses its bestial characteristics, which eventually disappear as such from the scene of manifestation. That is what evolution does or rather ought to do for man. Evolutionists inform us furthermore that we Aryans have travelled at a fair pace in the general march of evolution. From the above it will be seen that man far transcends the highest brute creation, enjoys much greater freedom, and is in possession of vastly superior mental and moral faculties and spiritual capabilities. That the sexual function then of such a highly evolved being, must needs differ essentially from that of the brute, goes without saying. If man remains true to his nature, that is,

if he allows reason to reign supreme within him and becomes essentially a thinking entity, he will come to see that the law of heredity regulates to a great extent not only the physical, but also the mental and moral nature of children. He already knows it to a certain extent, inasmuch as in the capacity of a cattle-breeder he carefully prepares his animals for the sexual act. He is also aware of the power of imagination in the mother to affect the formation of the child, because cattle-breeders take care to present to the sight of the female, immediately after conception, the best animal of her kind. Not only is he thus aware of the conditions of physical heredity, but he also knows that such mental and moral nature as is possessed by the animals they transmit to their offspring, and hence the purity of the breed is a thing which is so highly paid for in the market. It is well known that the law of heredity holds good not only in the animal world but even as regards man. It is very common to see children inheriting the physical peculiarities of their parents, such as—delicacy of frame, predisposition to particular diseases, certain deformities, general outline of the face and so forth, while instances are also known where physically perfect parents have produced as perfect children. Mental and moral heredity likewise forms no exception to the general rule. There are instances on historical record in which bravery, righteousness, generosity, on the one hand, as well as cruelty, ferociousness, and licentiousness on the other, have all been duly inherited by children from their parents. From this it follows that every variation from the parental type (excepting such as may be caused by atavism) is due to a violation of the natural laws which regulate the sexual contact.

Now, from all the facts mentioned above, let us see what lessons man can deduce for his guidance in regulating the sexual function.

1. In the first place, the prominent fact will strike him that there is no break or sudden start in nature. There is gradual specialization only, of the various functions of the organism as evolution progresses. The sexual function is no exception to this rule. Even such laws as regulate the rudiments of this function in the mineral kingdom do not in essence differ from those that regulate it in the highest member of the vegetable or animal world. From the mineral to the animal kingdom the specialization is indeed immense, and yet the sexual laws for both are very nearly the same. There is no reason then for man to claim total exemption from these, merely on the score of the vast specialization of his nervous system. If he is given a very highly organised nervous system there are vast mental, moral and religious fields opened out to him for cultivation, which afford proper scope for its exercise. There is really no enormous development of his reproductive organs to justify the sexual enormities he is committing every day. On the contrary his reproductive system is comparatively on the diminutive scale, and hence its functional activity must be brought into operation even much more rarely than in the highest animal.

2. If the law of heredity is a fact in nature and operates even in the mental and moral domain, it follows that any undertaking of the sexual function, when the mental, moral and physical natures of both the parties concerned are either imperfectly developed or are otherwise than in a smooth working order, is both unnatural and criminal.

3. There is no function either in the human or animal economy, which has to be exercised merely for the sake of the pleasure attendant upon it. That *pain* is the certain result of such exercise is within the experience of all. Used legitimately and for its proper purpose, every function becomes pleasant and useful and conduces to the happiness of the organism. Sexual function forms no exception to this rule.

As I have already said, if man were true to his nature, he would assimilate all these lessons and become happy. But alas! he is *not* true to his nature. He is a renegade from it. He is lust-blind. Having become accustomed to the veil of lust for long and weary years, his mental eye becomes dazzled when the luminous truth that the reproductive function is to be exercised only when propagation of species is its object, is presented to it. If, however, *he* is dazzled, nature is *not* dazzled. She, like a truly kind mother, makes him drink the bitter cup of his sense-blindedness to the last dregs, in his diseased, deformed, short-lived, nerveless and numerous progeny whose helplessness he does not know how to meet. I wish parents would take note of all these facts and shake off the glamour of sensuality in which they are enveloped. Let knowledge of these facts awaken them to a sense of their responsibility. Let them see for themselves that it is in their power to make their home a veritable paradise on earth, by peopling it with few, healthy, beautiful, intelligent and noble children, to provide for whose simple wants would be no difficult task for them. Or, if they so choose, let them bring forth a lot of puny, sickly, vicious, deformed and criminal children, who would convert their home into a hospital or jail, and to supply whose multifarious and unnatural wants would tax all the energies of a physical and mental Hercules. Apart from these mere personal considerations, there is a still greater responsibility weighing upon the shoulders of parents which they will do well to reflect upon. They have to consider themselves to have been commissioned by the society in which they live, to furnish additional and eligible members for its organization. Will they have fulfilled their trust if they add to their number invalids, idiots, criminals and unprincipled sensualists? Will they not stand guilty of breach of faith before their own conscience? Such recruits, instead of adding anything to the strength of society, will only cripple its resources by compelling it to raise relief funds; to construct hospitals, jails, asylums, reformatories, &c.; to organize civil and criminal courts, police force and other institutions for protecting public peace and property. From the standpoint of evolution too, which aims at improving the quality of man, what a sorry prospect for humanity if man thus recklessly continues to people the world with such mis-shapen, puny, demoralized

specimens of humanity. Vishnu Purâna says that at the midmost point of Kali Yuga the oldest man will be aged 23 years and, alas! signs are not wanting even now to show that it will not altogether prove a false prophecy, if things do not change very much for the better. It is this recklessness on the part of parents, that gives rise to these sociological questions which cause such an endless trouble to the philanthropists. This is indeed a very important matter—much more important than most people are inclined to think—and I sincerely wish that parents would reflect upon it in all seriousness.

I know that at this point I am likely to be assailed with questions like the following. Do you seriously mean to recommend the conclusions you have arrived at to the present-day humanity? Are you not aware of the fearful intensity and precocity of the sexual instinct as displayed in our rising generation? Will you shut your eyes to the loathsome practices which our young men resort to if in time they are not provided with a legitimate vent for their sexual appetite? Will you be blind to the intensity of the sexual passion which leads most of our young men to commit excesses in the commencement of their sexual career? Is it possible you can be ignorant of the frequency with which the sexual function is indulged in by most people? And will you yet lay upon men the unheard-of restraint you have already hinted at in view of all the above facts? Have you any antecedent in human history when such self-control was ever practised?

In reply to all the above questions, excepting the last, I say that I have fully considered not only the above facts but many more bearing upon the questions raised, and I deliberately advise not only such self-control as is found in the brute creation, but one still greater and befitting the dignity of man. Let it be distinctly understood however, that never, even in my fondest dreams, have I hoped that such a tremendous self-control will be an accomplished fact to-day. However, I have raised an ideal, to which it becomes the duty of every one of us to approach as much as in us lies, if conscience approves. Earnest and honest endeavour in that direction is all that is expected of anybody. The practical steps to be taken towards reaching the ideal will presently be described.

G. V. K.

(To be continued.)

A RATIONALIZED MENTAL-CURE.

THE dogmatic assertions which were so common ten years ago among the more fanatical or unbalanced of the Mind-Cure physicians, especially in America, are being abandoned, and more reasonable concepts are now put forth by the leaders of this growing school. The statement that "There is no such thing as disease," and others equally fallacious, are no longer heard, and the extreme rebound from the gross materiality of past ages, a rebound which entirely ignored material conditions so great was the reversal, is being modified by more rational postulates. The fundamental idea underlying the teachings of this new school, variously styled as Divine Science, Christian Science, Mind-Cure, &c., is, *the enthronement of the HIGHER SELF*, although they do not so state it; an idea which, apart from some superfluous concomitants, is in entire accord with the practical teachings of Theosophy.

The following which we find in one of our Indian exchanges seems to have been copied from an American Journal, possibly the *Metaphysical Magazine*, without being credited. We give the main portion of the article.—*Ed.*

* * * * *

The more practical phase of the Mental-Cure is positive in its teaching, rather than negative. It does not deny the existence of matter, of the body, nor of certain conditions which in ill-health seem as real as life itself. It frankly admits all that really exists; but having made this admission, it reserves the right to explain the nature of reality. Its first step is to distinguish between the two natures or selves of man, the one that is truly spiritual and partakes of the great unchangeable, and the one that is composed of changing opinions and beliefs. The latter self includes the unconscious or sub-conscious mind, and is described as a sensitive impression-plate, or as a sort of spiritual matter readily moulded by fears, beliefs, and all that constitutes the passing consciousness of man, in which ideas are sown like seed in the ground, where they germinate, come forth, and find expression in the body. Any belief or state of feeling which wins the attention or becomes all-absorbing, therefore, plays its part in health and disease; for, "Whatever we believe, that we create." The direction of mind is fundamental and carries with it the activities of the whole being. Man is always devoted to something, momentarily or permanently, and it is the *idea* which shapes his conduct, even though the thought-influence be so subtle that he seems to be leading a merely physical existence. He approaches every experience with some opinion, some feeling of expectancy, and however potent the physical forces wielded by thought, and whatever the result produced upon him, the attitude of mind is at once the guiding principle and the cause of all that he enjoys or suffers. Man's happiness and misery therefore depend primarily upon himself, on the way he takes life, and on the degree of his intelligence.

Disease is not a mere belief, nor is it a purely physical condition any more than the facts of every-day experience. It is very of-

ten a state of the entire *individual*, and in order to effect its permanent cure the entire mental attitude must be changed so that every obstacle to nature's restorative power shall be removed. If the person is impetuous, excitable, nervous, opinionated, hard to influence, easily roused, or whatever the disposition may be, this most prominent characteristic is sure to modify both the disease and its cure. Often-times this *is* the disease; the disposition is at fault, the person is always creating trouble, and is bound to continue in disease until he undertakes the task of overcoming self, with a will. The soul is restricted, undeveloped, or imprisoned in false beliefs about disease and religion: something must touch the soul, explain the effect upon it of narrowing beliefs and fears, and aid it to come into a freer and healthier atmosphere. This the mental practitioner can do, and often-times the treatment consists largely of audible explanations, showing how all these mental influences, inherited beliefs, fears and temperamental effects have injured the health. Such treatment strikes directly at the root of the difficulty, and may of course be adapted to the particular case. It has been the means of transforming a vast number of lives, of reaching cases where all other methods have failed, and of performing cures, both of chronic and organic diseases, which were almost miraculous. It makes people think and investigate, who never thought seriously before. It shows that there is a natural law of cure in every case, which one may take advantage of by maintaining a firm, hopeful, happy attitude of mind, in the right direction, away from physical sensation, from belief in disease as an entity, from fears, doubts and all that tends to keep one in ill-health. It teaches one to open out, to aspire, to turn away from all that is transiently belittling and painful to that higher Self whose abode is eternity, from whence one may draw new life and power.

For, deeper than the mere passing beliefs or states of thought, which bring happiness or misery according to their nature, is the real man, or the spiritual senses which, in reality independent of matter, are a part of that great Spirit to which all men belong, are capable of overcoming such states of mind, with their physical effects, as may prove harmful, and of giving wiser direction to the natural activities. It is therefore of the greatest importance that individual man should understand himself, not only in his relations to society and in the light of the subtle mental influences by which every one is surrounded, but in the light of his profoundest relations to the source of all goodness, wisdom and love.

As thus understood, the Mental-cure in its fullest sense and at its best, becomes a life, a religion, an education of the whole individual, and it thus joins hands with all that is most ennobling and progressive in human thought. It strikes deeper into the very heart of things than former theories, and brings to light not only the hidden effects of mind on mind, but unsuspected applications of truths which have long been cherished but never realized in actual life. It is not simply a

method of cure alone, nor does it claim, as a method of cure, to reach all cases at once and do away with the really intelligent doctor and the skilful surgeon. But it does claim to modify all cases, even the most severe, and in the hands of practitioners of all schools it is sure to meet a crying need among the sick and suffering.

In a restricted sense it is a natural development, called out to meet the needs of the many finely organized people of our day with whom material remedies are of no avail. It is one of those wise provisions in the economy of nature which minister to man's needs when a remedy becomes absolutely essential to his preservation. It is a step in advance of the older methods of cure, and is gradually preparing the way for a time when man shall be able to do without medicine and be his own physician. As a product of American thought, and nurtured in the land of liberty and progress, it is playing its part in the emancipation of man and the development of a sound individualism. It teaches man to look within for help and strength, to cultivate self-reliance and poise, instead of hurrying to a doctor or to some friend with the rehearsal of every little ailment, as though he were incapable of mastering his own fears, to look to his own nature and his own conduct as the prime cause of all that he suffers, and to overcome all suffering by developing individuality and mental freedom. In a word, it deals with the cause and not the effect, and seeks to remove disease by teaching man how it is caused by his own ignorance and misinterpretation of sensation.

As an aid to modern medical science, then, the Mental-Cure may be of inestimable service, and no line of investigation would better repay the progressive doctor to-day than a scientific inquiry into the facts and phenomena of mental healing. The regular physician would not only learn much about the real nature of disease, but would get new light in regard to its cure; for the new movement, proceeding on a different basis, and relying on an intuitive rather than physical diagnosis of disease, has already disproved many of the prevailing theories of disease, and shown that there is a power which is capable of assisting nature in a far more direct way than by the use of medicine. It is a suggestive fact also that a large proportion of the cases that come under the care of the mental practitioner are those which have been given up by the best physicians of the regular school. The practice of hypnotism has already demonstrated that the human mind is wonderfully susceptible to suggestion, and if the direction of mind, permanent or transient, is really fundamental, if the effect produced on us by medicine, by any method of cure we may employ, largely depends on the opinion we put into it, then medical science must strike at the root of the matter; it must deal more directly with the mind, instead of giving remedies and performing operations in order to remove physical effects. When doctors shall display genuine understanding of the human mind in its relation to health and disease, instead of giving one opinion one day, and another the next, based on a physical diagnosis,

then the more intelligent portion of the community will have far more confidence in them than they display to-day.

As an aid to psychology and to psychic science the new movement could also be of great service, for it throws much light on the nature of mind in its relation to the body. Most practitioners of the new method have had a long series of experiences pointing to the belief that man has an identity, independent of matter, through which he can communicate mentally, perceive objects at a distance, take the feelings and thoughts of others, and give shape to his physical life—an identity which fits him to continue his existence after death, as a living soul.

Educationally, the new thought might be of invaluable service; and when children are taught this healthier theory of disease there will surely be much less sickness in the world. It is a philosophy of encouragement, and urges the young to develop the best that is in them, and to find repose through wise self-development, since every suppressed ambition, every element of one's nature that is not understood, creates friction and has its ultimate effect on the health, while true education is always health-giving.

Philosophically, the new thought lends its support to an idealistic or spiritual as opposed to a material view of the universe; it emphasizes the conscious aspect of life, as the most real and powerful, and furnishes a strong argument in favour of the intimate and universal presence of an infinite Spirit, to the nearness of which, the advocates of this new method attribute the healing power which they know to be something superior to their purely personal selves

But it is as a life, a practical health-giving mode of conduct which one may carry into every detail of daily experience—into business, pleasure, society—that the new doctrine is seen at its best. In this sense it is a preventive rather than a cure of disease.

It turns the thought habitually into wiser and happier channels, away from the absurd notion that every one *must* have certain diseases, and shows one how to become poised, well adjusted to life, and how to take life easier and at its best. It is philosophy and religion made one with daily life, and as such it is a decided advance over all previous theories which tend to separate theory and practice. It is, throughout, a positive, powerful, stimulating doctrine, sympathetic rather than exclusive and critical, never directly opposing the doctrine which it supersedes, yet quietly playing its part in the evolution of the race and preparing the way for the grander and better man of the twentieth century.

TRANSMIGRATION IN THE AVESTA.

THE doctrine of the transmigration of animal life or the re-birth of men, is so little referred to in the extant writings of the Avesta, which are incomplete in many ways—a large part of them having been irretrievably lost,—that it is as a surprise that the following passages are found in the Vendidad, the most orthodox of the Zoroastrian books.

“ Creator of the material world, Pure one! If a (female) dog that has ceased to *bear*, or a (male) dog whose seed is dried up, happens to die, where does its consciousness (*baodhangh*) go” ?

Then answered Ahura-Mazda, “ O holy Zarathushtra! it goes into a stream of water, where, from a thousand male, and a thousand female dogs, a pair,—one male and one female—of the *Udra*, that reside in the waters, comes into being.” (Vendidad, fargard, XIII. paras 50, 51.)

Among the ancient Iranians, the greatest care was taken of the dogs, and the most severe punishments were decreed to those who injured, maltreated or starved these animals. The *Udra* or water-dog, (probably the seal, or Walrus) was considered of far greater value, even than the dog. This was very likely owing to the belief that the *Udra* was the adversary of the demon *Apaosh* who caused drought and scarcity of rain. According to the Vendidad the person who killed an *Udra*, was to be punished with death, for the killing of this animal was supposed to cause decrease of crops, unhealthiness, and decline of prosperity. The way of avoiding such distress,—as mentioned in the Vendidad was to perform,—before a burning fire, with *barsem* spread, and fermenting *Haoma*, the *Ijasne* ceremony for three days and three nights, to the pure soul (*damem urvanem*) of the *Udra*.

Some scholars try to explain the passage away by saying that it means that the consciousness or intelligence of the *Udra* is as great as the intelligence of a thousand dogs, but the statement in the passage as to *transmigration* is unmistakable. The word ‘thousand’ in the Avesta, as in other languages, stands for a large number, and we learn that the old Iranians had a very strong and distinct belief that the intelligences of numerous male and female dogs, when they ceased to procreate young ones and died, passed after their death to reservoirs of water and incarnated, a thousand each, into a single *Udra*.

The statement as to the male dog with dried up semen, and the female dog that has ceased to bear young ones, is probably an allusion to a belief that as long as the male or female dog could procreate, its intelligence would incarnate over again in a dog, but when the animal had lived long enough to become semenless, or had ceased to bear any young ones, its function in the body of a dog had been fully performed, and the consciousness transmigrated and become a part of the soul of the *Udra*, a creature supposed to have far greater spiritual energy in it than the dog.

Whether it be true or not that the consciousness of the dog has any connection with the consciousness or soul of the Udra, the fact remains that the ancient Zoroastrians believed in the *transmigration* of the souls of animals.

Mr. Bertram Keightley, in an excellent article on 'Animal Re-incarnation,' in the July number of *Lucifer*, speaks of the Monadic Essence, informing the animal kingdom in *blocks*. He writes—"Each 'block' of Essence forms the 'common soul,' as it were, of a number of animals of the same kind, each separate animal body of that kind being ensouled by a portion of Essence, temporarily separated from the corresponding block, a portion which, on the death of the animal, pours back into the same block and diffuses throughout its whole mass the experience and development which have been acquired by that particular portion during its quasi-separated life as the 'soul' of the particular animal body in question."

The consciousness of a thousand or a large number of dogs therefore may form a single block of the incarnating monadic essence, which block may be supposed as a whole to inform a higher animal. The assertion therefore in the *Vendidad* that the consciousnesses of a thousand dogs form the soul of an Udra, has some reference to an occult truth and does not appear to be an imaginary statement.

In the above quoted passage from the *Vendidad*, not only is transmigration distinctly mentioned, but a veiled allusion is also made to an intricate occult truth. The *Vendidad* does not in any way treat of the philosophy of Zoroastrianism, but is a book of religious laws as observed by the highly orthodox Magi, and the clear reference in it to transmigration of consciousness leads us to suppose, that in other books treating of the philosophy of Zoroastrianism there must have been more lucid explanations in greater detail, both of the transmigration of animal consciousness and of the re-incarnation of the human ego. The doctrine of re-incarnation is a highly complicated one, and we should not be surprised if the remnants of the Zoroastrian sacred writings that we have, and which are all books belonging to the orthodox priesthood, do not refer to re-incarnation: there is however nothing in the extant writings against re-birth. Rather there is distinctly and in many places mentioned the doctrine of resurrection in bodily life, the renewed life as it is called, in a harmonious world free from strife. This regenerated life (*Frashem Ahum*) is nothing else than the culmination of a series of rebirths, when humanity and the earth itself, during the course of evolution, will have attained a high level of spiritual existence.

N. D. K.

RA'JA YOGA BHA'SHYA.

(Continued from page 538).

HE becomes a Râjayogî, who worships always the Ātmâ with the eight flowers such as, (1) harmlessness, (2) the subjection of all senses, (3) much kindness, (4) patience, (5) the fulness of entire knowledge, (6) truthfulness, (7) fixedness in penance, and (8) knowledge void of doubt.

8. That good man also becomes a Râjayogî who with a fixed mind, practises a steady gaze with motionless eye-lids. He will not be affected by the conventionality of caste or any Karma. Even though Karma is to be done till death, to him there is no Karma. For the sun is essential to the performance of all Karmas: the worship of Sandhyâ and all other Kârmic observances is limited to the day when the sun shines—from sunrise to sunset. For a Brahmin, well learned, who, says the Taittiriyâranyaka, (II-2) worships the sun from sunrise to sunset, and performs devoutly (all the Karmas) attains all bliss. As there is no sunrise or sunset to the Râjayogî, he has no Karma. For to him the sun is always in the middle of the sky (a place in the body above the eyebrows), as he has his eyes fixed on that Tatva. Thus the want of a morning and evening has led to the dropping of all the Karmas to the Râjayogî.

9. Fixing his mind on the Chatushpîtha (a place in the body), the practitioner should know by the inner eye the unity of the three spheres of moon, sun and fire in the Trikûta which is above the Chatushpîtha. If he continues to contemplate upon this unity as the most essential and also upon the unity of the soul with Brahman, he will become a Râjayogî. As all visible things arise from such union and again dissolve in it, the distinctiveness of sight and the sights disappear. Thus if you practise this Râjayoga which is the liberator of the soul from bondage, you will become great, O pupil. The soul unites with Brahman through the mind of all knowledge, only in the state of Unmanî, a state in which the practitioner is beyond the distinction of day and night and is above the conventionality of time and sound. You can attain the state of Amanaska only if you attain to the state of Unmanî. For such a man, the following worship of the Universal soul is prescribed. To him (1) absent-mindedness is contemplation, (2) avoidance of all Karmas is Āvâhana, (invitation) (3) firm knowledge is Āsana, (seat) (4) the state of Unmanî is Pâdya, (offering water), (5) the state of Amanaska is Arghya, (6) cheerfulness is Āchamana, (7) the flow of pure nectar is bath, (8) contemplation on things connected with Brahman is clothing, (9) the full and deep knowledge of all is the sacred thread, (10) the dissolution of all things in the all-pervading Brahman is sandal, (11) eyes without the power of perception is Akshatâ, (12) the attainment to chit is flower, (13) the sphere of fire in chit is incense, (14) the sheen of the sun is lustration, (15) the realization of the unity with the nectar flowing from the full moon is food, (16) fixedness is com-

ing round in veneration, (17) the state or realization of *soham* (I am he) is prostration, (18) silence is the praise of God, *Paramesvara*, (19) gladness in all is *Visarjana* (finishing-ceremony).

10. The state of *Tan-maya* (one with Brahman) is that state which is fixed like the flame in a windless place or like a waveless ocean, and which is attained by the discarding of the distinctiveness of the contemplator, the contemplation and the contemplated. He alone attains *Kaivalya* (liberation) who has gone beyond the distinction of existence and non-existence and who has realised his indestructibility, and who has made himself an ascetic devoid of the state of consciousness.

11. He, it is said, becomes a *Brahmavit* (knower of Brahman) who is able to know the exact moment he ends his sleep or his waking. So Veda says (Kathopanishad, IV-4). The wise, when he knows that that by which he perceives all objects in sleep or in waking is the great omnipresent self, grieves no more. A man is said to be in the state of *Jāgrat* (waking) when he is able to know the gross object and the world by means of his mind and the other thirteen *Karanas* endowed with the power of the sun. The state of *Svapna* is when the mind alone retains its power and the other *Karanas* retire. So it is correct to say that he is a *Brahmavit* who knows his *Svapna*, for then the mind alone is, and also the soul which leads the mind. As soon as the senses retire at the end of the state of *Jāgrat*, the state that follows immediately is *Sushupti*; and it is to be understood that *Svapna* follows after. For even though there is always a desire for an ordinary man to enjoy the comfort attainable by unity with Brahman, he is unable to have it, owing to his senses being directed to gross objects of this world. But the moment he goes to sleep or to the state, *Sushupti*, this union with Brahman is effected. But on account of his *Prārabdha Sarira* (the present body) and his earthliness, he is deep in *Tamas* even there. So he has only a union with Brahman in *Tamas*: hence his unconsciousness. So he comes with his mind dissolved in Brahman to another state—that of *Svapna*—after enjoying for a time the union with Brahman in *Tamas*. Even at the end of the *Svapna* state the mind is present with the soul. Therefore it was correctly said that the *Tatva Jnāna* (at the end of *Svapna*, &c.), leads to the liberation of the soul.

12. Thus knowing the essentials of the states above described, we find that there is no difference between the *Sushupti* and *Samādhi* States. For in both is the dissolution of the mind, so it is incorrect to say with some that the dissolution of the mind is one and the same thing as the liberation of the soul. In the state of *Sushupti*, even though there is a dissolution of the mind, the presence of the mind hinders the liberation of the soul. Then wherein consists the liberation of the soul? The following important explanation should be learnt. In sleep there is only the dissolution of our mind conditioned by the *Gunās*. But in *Samādhi* the mind is devoid of all *Tamas* and becomes universal, for the mind realizing the unity

with the universal soul becomes enlarged. Such an enlargement and union produce a dissolution of the whole world. For Mahâbhûtas and all the world are but the creatures of the mind. Such a union never drops back even into a shadow of duality, and brings Moksha.

13. He is also a liberated soul who is devoid of all self-love and enjoys beatitude. He discriminates between perishables and imperishables and knows clearly the knower, the knowledge and the known. Such a knower, though he looks ignorant to the common eye, is still a liberated soul. He who is devoid of Sankalpa (motive) attains Bhâvayoga, Unmani State, and ripeness to receive knowledge of Brahman. Sankalpa or motive, the least of it, is enough to bind a soul. Therefore, he alone is liberated who has practised perfect indifference on account of full and deep knowledge of all. So he is a Jivanmukta who makes no endeavours in all the states, to whom there is no distinction between knowledge and the known, contemplation and the contemplated, motives and absence of motives, visibles and invisibles, thinkables, and unthinkables, and all other things, and who has fixed his mind.

R. ANANTHAKRISHNA SASTRY.

(To be continued).

Theosophy in all Lands.

EUROPE.

LONDON, 31st July 1896.

The President-Founder arrived on the 1st of July, from Paris. His visit to that city was chiefly connected with work on behalf of the Parsis. He there met several orientalisists, and interested them in the great desire that exists among modern Parsis to revive the spirituality of their religion, and also to defend the antiquity of it which has been attacked. Their endeavours to prove it by excavations and the copying of old manuscripts, is very interesting to Theosophists, whose aim it should be to assist in the revival of this ancient faith.

The Sixth Convention of the Theosophical Society in Europe took place on the 4th and 5th of July, the President-Founder, Col. Olcott, being in the chair. The meetings were well attended, and there were present many delegates and members from the country and from other Sections. The Convention could not have passed off more harmoniously; no disturbing element presented itself and every one appeared entirely satisfied that the work of the Society was quietly and steadily progressing.

The Chairman's address was very warmly received. He began by remarking on the harmony which has pervaded the Society since the meeting last year, which is a startling difference to the state of affairs at that time and for many months previous. There may, he said, have been minor obstacles, but we have gained much strength in this year, and there is no disaster to record. He spoke of the Section lately formed in New Zealand, and of the wonderful progress made in Ceylon, where there are 120 Bhuddhist

Schools established in connexion with the Society. He also spoke warmly of the value of the work done by Mrs. Besant, here and in India, of that of the Countess Wachtmeister in Australia, and that of Mr. Mead in presenting the great Philosophies of antiquity to the public mind with such clearness, showing them to be mostly at one with Theosophical teachings. The outlook was, he said, exceeding good, which was no small thing to report in our environment. In concluding, he remarked to the effect that the Torch lighted 21 years ago may have flickered sometimes, but had never been put out; that we are not tired of holding it, and that *a new morning is dawning*.

The report of the General Secretary, Mr. Mead, was also full of encouragement and was warmly received. Four new charters had been granted during the year. These were to East London, Liverpool, Sheffield and Toulon.

A vote of thanks to the Countess Wachtmeister was passed, for her unremitting work in Australia, now continued in America where she has gone to give help to our Section. Resolutions were proposed and passed, of greeting and sympathy, to the American Section; to the Scandinavian Section; to the Australian Section, where the work done by Mr. Staples is greatly valued; to the newly-formed New Zealand Section; to the Indian Section; and to our Buddhist colleagues in Ceylon.

The work of the Convention at the first meeting was chiefly concerned with considering the Report of the Committee which was appointed at the last Convention, for the revision of the Rules of the Theosophical Society. Mrs. Besant spoke on the subject for some time, and proposed that the Rules should be still further shortened. A small committee was appointed to consider the reports of the other Sections on this matter. Their report was given on the following morning at the 2nd meeting of the Convention and was discussed with much calmness, clearness, and unity of purpose. It was noticeable throughout the meetings that opinion was unanimous on almost every subject brought forward.

The usual photograph of the Convention was taken in the garden at Head-quarters, where the delegates and members met each afternoon. A general meeting was held at Queen's Hall in the evening of the first day's proceedings, at which the speakers were the President-Founder, Mrs. Besant, Mr. Mead and Mr. Keightley; and in the evening of the second day (Sunday) members and friends again met in the same Hall to hear Mrs. Besant's second lecture on *Reincarnation*.

The new rules adopted at the Convention are given in the *Vahan* for August. There is a change in the wording of the objects of the Society. They now stand as follows:—1st. To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour. 2nd. To encourage the study of comparative religion, philosophy and science. 3rd. To investigate unexplained laws of Nature, and the powers latent in man.

Mrs. Besant's lectures at Queen's Hall will come to a close on the 2nd of August. She will lecture at several towns in the country during the month, and will visit Amsterdam and Paris, before leaving for Brindisi, where on the 13th September, she takes the P. and O. steamer to Bombay.

An inaugural lecture has been lately given at the University Museum, Oxford, by Professor Henry A. Miers, F. R. S., which is of much interest.

The lecture is reported in *Nature* and is on "Individuality in the Mineral Kingdom." This idea he gives as probably new to all, excepting scientists and as certainly adding to the fascination of mineralogy. "This study", the Professor says, "brings us face to face with problems relating to the nature of life. Those who study the nature of living things cannot afford to ignore the nature of crystals, any more than those who study the nature of crystals can ignore that of living things." The part of the lecture of most interest to Theosophists is where the lecturer allows that development and progress may be found in ores and stones and rocks. "Individuals" he says, "exist in the mineral kingdom just as truly as they exist among animals and plants; each crystal is a distinct individual, capable of growth by itself and independent of its fellows; each pursues its own existence." And the Professor goes on to say that this proposition, especially as regards crystals, has been partly allowed by several philosophic writers, and that crystals have been sometimes thought to be the bridge between living and non-living objects, but he does not allow that their time of decay may come, for he says, "in the mineral world the forces of nature act upon the individual without producing any modification", and that the crystal has been the same for countless ages, unchanging and permanent, "immutable and immortal." Though the Professor is therefore very far behind the teaching given by Mrs. Besant on this subject, at Queen's Hall, (June 28th) when lecturing on *Reincarnation*, he is evidently looking to philosophy for help in the future, as he concludes his lecture by wishing that in Oxford, more encouragement could be given to philosophic thought in connection with science, not so much for what science could give to philosophy, but for the benefits philosophy might confer on science.

There is an article in the *Spectator* (July 11th) which is also interesting. It is on the "Growth of Human Faculties," and the writer is puzzling himself to account for the slowness of the growth of intellect in humanity: he says there is no proof of any advance in mental power since the days of old. Yet he thinks that there is a change at hand and finds it in "a new power which we see every day, the power of judging accurately from a basis of fact, which in every department of life comes to the experienced." *Perception*, he says, is the power most likely to be developed, and that a man with its development would become a higher being; and he ends with these curious words:—"Something happens to the mind of the man who is learning chess, when all at once his bewilderment about the game ceases, and the something is, we suggest, not wholly an increase of his acquired knowledge. The particular mental muscle—to use a physical illustration—which uses the knowledge has suddenly become larger, or more capable of work."

E. A. I.

AMERICA.

On July 15th a Charter was issued to the "Unity Lodge T. S.", of Pasadena, Calif., with 8 Charter-members. This is one result of the labors of the Countess Wachtmeister, who has been prefacing her long-needed rest by a fresh course of lectures and other activities on the Pacific Coast. It is difficult to over-state the value of these indefatigable services to Theosophy, and of their collateral effects as the accounts of them by the press permeate the region. After the Countess recuperates, it is her purpose to complete

certain works on the Coast, and then to move eastward to Chicago for settlement there and a systematic missionizing of neighbouring territory.

"Unity Lodge T. S." is the 16th Branch on the American Roll, and one of three within a radius of a few miles. Preparations for organization had long been going on, and the Countess's help brought them to success.

Later. A private letter from the Countess states that new Branches have also been formed in Alameda and Santa Cruz, and another is just being formed in Seattle. This would bring the roll up to 19. She says further that the loyal Branches are doing active work and Head-quarters have been opened in San Francisco and Los Angeles. The Countess is evidently the right person to infuse additional vitality into the ranks of the American Section and, after a rest during the hot weather, we hope she will feel ready for active service again.

AUSTRALIA.

SIDNEY, 12th July 1896.

The General Secretary is now back again at Head-quarters after a tour of ten weeks among the branches and new centres of Theosophic activity in N. S. W. and Queensland.

Needless to say, he received a hearty welcome on his return from his friends in Sydney. During his absence every day not occupied in travelling has seen some public meeting, or gathering of friends, to discuss the truths of Theosophy and the best means of bringing them before the public. Mr. Staples has been cheered throughout by the active help and sympathy of friends old and new.

The establishment of two new branches and a number of centres bears testimony to the fact that Theosophy has a real message for the people.

The old established and lately resuscitated branch in Brisbane is doing excellent work, thanks to its energetic Hon. Sec., Mr. W. G. John. But Brisbane does not depend upon one member only, however good he may be, for it is richer than most others in Australia in capable and devoted members.

Another old branch which promises renewed activity is that at Toowoomba, established by Col. Olcott in 1881. The unfortunate absence of some prominent members at the time of Mr. Staples's visit alone prevented the starting of this branch on a renewed career of useful activity, which however will not be long delayed. Some of the members here are real students and take more than a mere superficial interest in the teachings.

The General Secretary was fortunate in being able to return to Sydney in time for the Annual Meeting of the Branch. The proceedings were characterized by the utmost harmony and an appetite for work which augurs well for the future.

Mr. Staples addressed the members of the branch in a few earnest words of advice and encouragement and took occasion to present a number of diplomas to new members, and a pleasant social evening followed. On July 11th, a lecture was delivered before the Socialist Society of Sydney, by Mr. Staples, at Leigh House. The audience listened with marked attention for over an hour to Mr. Staples's exposition of *What Theosophy is, and what it is not*.

Naturally those parts of the address which dealt with the Theosophic attitude towards Socialism and Communism attracted most interest, and a lively debate followed. Mr. Staples pointed out that the aims of the Social-

ists in so far as they seek the welfare of humanity, must receive the sympathy of Theosophists, but in a Society which aims at *Universal Brotherhood* no mere difference as to methods and opinions can be allowed to introduce division.

In a few days the General Secretary will be bidding farewell to Sydney for a time. He will visit Melbourne and Adelaide before leaving our shores. He carries with him the best wishes of a numerous circle of friends who will look forward with impatience for his return.

It is gratifying to see the literary activity displayed by our Australasian members in the Theosophical magazines and we trust it will continue. Mr. Knox's article on Animal Reincarnation has raised a point of curious interest around which much discussion is sure to centre.

NEW ZEALAND SECTION.

The Theosophic work here has been going on very quietly during the last few weeks. News comes from Dunedin that Mr. Richardson, the President of the Dunedin Branch, has just been giving two papers on Theosophical subjects at the Men's Institute connected with one of the Congregational churches. It is good that some at least of the churches are beginning to concede even so much to Theosophy as to allow it to be discussed at meetings connected with them, though the adverse criticism bestowed on the principles enunciated in Mr. Richardson's papers, is a sign that those present were not yet prepared to receive the Theosophical aspect of the truth. The usual meetings are being carried on by all the Branches, although the wet weather interferes considerably with the attendance, this month and next being generally the most stormy in all parts of the colony. The Woodville Branch has in fact been obliged to suspend its meetings for a time, partly for this reason, and partly because several of the members have left the district, and the few who remain are very much occupied with business engagements. There is the same difficulty in holding Branches together here that there is in keeping the different parts of the Section in touch with one another; for members are so scattered, and the means of going about, even in our cities, are very scanty and imperfect. A great deal has therefore to be done by correspondence, and a considerable part of the General Secretary's work will consist in going from place to place, so as to keep the links unbroken between the workers in the different parts.

Reviews.

A SCIENTIFIC DEMONSTRATION OF A FUTURE LIFE.

BY THOMAS JAY HUDSON.*

The author states that his object in writing is :

"To outline a method of scientific inquiry concerning the powers, attributes, and destiny of the soul, and to specifically point out and classify a sufficient number of the well-authenticated facts of psychic science to demonstrate the fact of a future life for mankind."

He is quite clear in his logic, on most points, though a little lame in one or two instances. He reviews the phenomena of spiritualism at some length,

* London: G. P. Putnam's Sons. Price 6 shillings.

and proves that the great majority of them can be fully explained, without re-orting to the theory of post-mortem intelligence. For this, the varied phases of hypnotic suggestion on the one hand, and telepathy, or mind-reading, on the other, are found sufficient. Distance offers no obstacle to the communication between the subjective minds of persons still in the body, as is proven by the facts of telepathy, even though the objective consciousness is not aware of the transmission.

The wonderful psychic powers displayed by Jesus are next considered, and the fact noted that they were exercised while he was in a perfectly normal condition. The author speaks of "the doctrine of charity, peace, love, and good-will" as belonging distinctively to Jesus, notwithstanding the fact that Buddha, and other religious teachers had promulgated the same essential doctrine, many centuries before: it may be true, however, as stated, that "the idea of mankind constituting one Universal Brotherhood, the children of one God," was emphasized by Jesus more than by other teachers. The author claims that the miracles wrought by Jesus were *all* "for the relief of human suffering," and that "He did nothing for display, nothing for glory, nothing for emolument, nothing even to convince the sceptical of the truth of his doctrine, unless he could at the same time confer a benefit upon suffering humanity," yet we fear our author would have to except the incident relating to the changing of water to wine, though in referring to Jesus, on p. 175 he says: "By precept and example he taught the world that healing the sick was the only legitimate use of psychic power." On various pages the author asserts in these, or other words similar in meaning, that not one of the "so-called spirit manifestations" were "authorized or countenanced by Jesus, with the single exception of that of healing the sick." He then says—"This is a most significant fact, and it is demonstrative evidence that he discountenanced the practice, knowing, as only he could know, that his communication with spirits was impossible." Again, he says (p. 174)—"It is simply a monstrous absurdity to suppose that, if it was possible to communicate with departed souls, he deliberately neglected so grand an opportunity to demonstrate the truth of the essential doctrine which it was his mission to bring to light;" and he also says that, had communion with the dead been possible, "he would have in some way indicated to us his approval of such practices."

If the reader is not already irrevocably hypnotized by all this weight of assertion, we would like to call attention to the lesson inculcated by the Transfiguration. It is indeed surprising that one who seems so perfectly familiar with the life and teachings of Jesus as recorded in the four Gospels, should so utterly ignore that most significant event, which was distinctly narrated, not merely by one, but by three separate evangelists. According to the straight-forward statements of these three writers (see Matt. XVII.—1; Mark, IX.—2; Luke, IX.—28), Jesus took Peter, James and John apart into a high mountain (to pray, as stated by Luke). He was there transfigured before them—his face shining like the sun, and his garments becoming radiant with light. While in this exalted condition, Moses and Elijah (prophets and teachers of past ages) came and talked with him about his approaching death. Next a cloud overshadowed them, and a voice spoke from out the cloud to Jesus, and the disciples, being afraid, fell on their faces. Jesus bade them fear not, and on looking up they saw only Jesus.

We leave the learned author to reconcile this very definite objection with his numerous assertions that Jesus never countenanced, or believed in, any such things! (see pp. 173—175, 325)

We have not space here to discuss the author's affirmation (p. 275) "That the faculty of intuitional perception performs no normal function in earthly life," but it seems to us that a function which would seem abnormal at a certain stage of human development, might be entirely normal at some subsequent stage, even of earth-life.

The author bases his "demonstration of the future life," on this very proposition, claiming that, as "every faculty has its use, and the subjective mind has faculties that are of no use in a physical life, it follows that those faculties pertain to a life or existence untrammelled by physical limitation." He adds that the converse of the above proposition is also true, *vis.*, "There is no power, faculty function, or limitation of the objective mind, which is peculiar to itself, and which clearly differentiates it from the subjective mind, that could have any possible use or function in any but a physical life."

In regard to the statement in the closing paragraph (p. 326), that "Science ceases its revelations at the very point where Jesus paused; namely, at the portals of the tomb," it may be said that, taking the New Testament accounts as evidence (as the author seems to do), Jesus did *not* pause "at the portals of the tomb," but came out of it and conversed with his disciples on several different occasions, as Moses and Elijah had previously visited and conversed with him and his three disciples on the mountain; and, furthermore, science is already peering beyond the portals of the tomb, and, before the next half-century shall have passed, the fundamental facts relating to life beyond these portals will doubtless be as scientifically demonstrable, as are those of astronomy.

We like the book, in the main, and hope it will be widely read, for it will set people thinking, and, "The agitation of thought is the beginning of Wisdom."

E.

THE GROWTH OF THE SOUL.

A Sequel to Esoteric Buddhism.

BY A. P. SINNETT.

[Theosophical Publishing Society: London.]

Students of Theosophy who have been anticipating, with some degree of eagerness, the appearance of this latest work of the author of the "Occult World," and "Esoteric Buddhism," will, we think, find their expectations abundantly realized by its perusal. As the author says in his preface:

"The sources of the earlier teaching have not by any means run dry, but we are now in a position to get corroborative testimony concerning the outlines of this teaching, together with an immense amplitude of detailed information from persons who have thus advanced a part of the way on the journey towards genuine spiritual development."

"That other world from which, in the old phrase, no traveller returns, has been found accessible to travellers who are going backwards and forwards constantly; and in saying this I am leaving entirely out of account communications from the 'next world' purporting to come from those who have passed over to it finally."

"Occult teaching casts a light to almost immeasurable distances along the path of progress, recognising the continued individuality of every human being as extending through an infinite multiplicity of changes and varied states, the whole process moving in great cycles in which we return ever and anon to the

physical plane of existence, and gather from each great sweep of the spiral evolution something which is contributed to the truly permanent entity constituting the individual soul. That is the one unchangeable centre of identity throughout the whole process. The expansion of its consciousness, faculties, and moral grandeur, is the subject I have before me for elucidation, so far as the resources of our present knowledge extend."

The author has unfolded his vast subject in seventeen chapters, viz.—Introductory; Occult Science and Religion; Reincarnation; The Higher Self; Freewill and Karma; The Seven Principles; The Astral Plane; The Elementals; The Spiritual Plane; The System to which we belong; The Elder Brethren of Humanity; The Ancient Mysteries; The Theosophy of the Middle Ages; Initiation in the Present Day; The Probationary Path; Irregular Psychic Progress; Individuality.

We shall not attempt any detailed review of the profound teachings elaborated in this volume of 454 pages, though there are several chapters which one is tempted to specify as being of prime importance, but all earnest students who are interested in the subject of the work will wish to peruse it for themselves: to miss the opportunity would be a misfortune.

E.

DEVIL WORSHIP IN FRANCE.*

BY ARTHUR EDWARD WAITE.

The author divides the evidence which is already before the public, in regard to a supposed revival of Diabolism, into three classes:—

"(a) The testimony of independent men of letters, who would seem to have come in contact therewith; (b) the testimony volunteered by former initiates of such secret associations as are dedicated to a *cultus diabolicus*; (c) the testimony of certain writers claiming special sources of information, and defending some affected interests of the Roman Catholic Church."

He says in regard to his object:—

"My purpose in this book is to distinguish, so far as may be possible, what is true from what is false in the evidence, and I have undertaken the task, firstly because modern mystics are accused, *en masse*, of being concerned in this cultus; secondly, because the existence of modern Satanism has given opportunity to a conspiracy of falsehood which is wide in its ramifications, and serious on account of its source; thirdly, because the question itself has awakened considerable interest both within and without transcendental circles, and it is desirable to replace hazy and exaggerated notions by a clear and formal statement."

The author has succeeded in demolishing a vast amount of this evidence, but the ruins are certainly a most unattractive mass, and the labour could not have been of the most inspiring character. He has also succeeded in defending the Masonic fraternity and the disciples of White Magic, from unjust imputations. The concluding chapter is both interesting and instructive.

E.

SRIMATBHAGAVATAM, BOOK II. †

[Translated into English by Babu Mahendranath Chatterjee, and published by Mr. Sasimohan Dutta.]

As we expected, the 2nd book also appeared in the same bulk. Though the book contains 10 chapters, the extracts from Sridhara's and Jiva Gos-

* Bellairs & Co., London. Price 5s.

† To be had from the Publisher, No. 6, Balaram Dey's Street, Calcutta, for Rs. 5 for complete work, advance subscription, Rs. 50.

vāmi's commentaries cover 262 pages. It also contains 3 different illustrations of Padmāsanas, and as usual the Sanskrit text is appended.

We reviewed at length the 1st Book of the same, last September. By the testimonies affixed in this book any one can understand that such a translation with copious notes is required by the English-knowing population of our sacred land. Because of all the 18 Purānas of Vyāsa this Bhāgavata is held in highest veneration; and if we go to some Brahmin villages in India we can find them reading Bhāgavatam in the evening. As Parikshit, the hero of this book, heard it in seven days, from Suka, the Brahmins, in Southern India read it in seven days with pomp and show. Moreover the followers of Rāmānujāchārya and Madhvāchārya specially, hold this in high estimation and quote the verses from it as authority in support of points in their respective Sidhāntas. So, we believe, the present edition will be very useful to the public.

As regards the bulk of the pages, if the publisher goes on in this way, the 10th book which is the largest of all, containing nearly 100 chapters, will cover, in our opinion, half a dozen vols. of thick size. As each of the eighteen thousand verses of this contains philosophical truths, and as the commentators too have written elaborately upon each verse, it is better for the publisher to go on in this way.

The publisher makes special acknowledgment with thanks for the help given by the Maharajah of Travancore, the Rajah of Ramnad, and others. The former's motto is "Dharmosmatkuludaivatam," that is, charity is our household divinity. As regards the second named, it is well known how the Rajah of Ramnad encourages our religious study. In conclusion we wish the translator and publisher god-speed.

R. A. S.

BHAGAVADGITA.*

WITH SRI SANKARA'CHARYA'S COMMENTARY IN DEVANAGIRI CHARACTER.

Though there are innumerable editions with the commentary of Sri Sankarāchārya, and with the different glosses thereupon in different characters, the appearance of this edition is fully justified by the correctness of the commentary and punctuation of the Sanskrit reading. It would have been better if it had been printed in the same manner together with Anandagiri's commentary. Of course the division of sentences and their punctuation make the ordinary Sanskrit Scholar understand the Bhāshya well. As the publication belongs to the Government of Mysore, and comes as the 8th number of "Bibliotheca Sanskrita," it is uniform with other Nos., and the paper is excellent. The public is eagerly expecting Mr. Maha Deva Sastry's English translation of the Bhāshya, and we wish him all success.

R. A. S.

YOGA VASISHTA.†

Translated into English,

BY MR. K. NARAYANASAMI IYER,—KUMBakonum.

We have been favoured with a copy of the English translation of Laghu Yoga Vāsishtha, by Mr. K. Narayanasamy Iyer of Kumbakonum. The author is best known to all our Indian brothers by his valuable contributions

* A correct edition with Sankarāchārya's commentary can be had for Rs. 2-12, from the Curator, Government Oriental Library, Mysore.

† Can be had from T. S. Book Depot, Adyar, or from the author himself, Kumbakonam, for Rs. 3, postage extra.

towards the pages of *The Theosophist*, as well as to other Theosophic journals. Lately he contributed several scholarly articles to *The Hindu of Madras*. As he is well known to the educated public we need say no more about his merit. As the translator says in his introduction, this is the abridgement of *Brahat Yoga Vāsishtha* with 6,000 granthas. The translation is a free one, and not from verse to verse separately, and his lucid expressions in English are excellent. The study of the introduction of this book will give an idea about the Yoga and Advaita, as well as the purport of the Purāna. The Yoga Vāsishtha is well appreciated by all the Indian pandits for its teachings of Yoga and Advaita by the way of simple stories. The Index of proper names also is appended in his book. It covers 346 pages. The book is printed by Messrs. Thompson & Co., Madras, and brought out nicely. If he undertakes to translate into English all other Purānas of Vyāsa, as he is capable of doing, then he will have done an immeasurable good to the Public.

R. A. S.

SANTANAGOPALA.

A Sanskrit work containing 130 verses of 14-lettered metre in three Chapters.

By LAKSHMIRAJNI, A LADY BELONGING TO A ROYAL FAMILY IN MALABAR.

We have been much interested in this small book, the author being a lady. There are several poetesses in Malabar who can compose nice verses like these in simple style. As the work is printed in Grandha character, only those who are residing in Southern India, will have the chance of reading it.

R. A. S.

ARYANITIMATA BODHINI,

By MR. SIVASANKARA PANDIYAJI,

Of the Hindu Theological High School—Madras.

[Translated into Malayalam Language by the Book Committee of Travancore Government.]

Mr. Pandiyaji, the author of several small books on religion and morality like this, has done a good work for the rising generation of India, by producing such books. The Government of Travancore has taken a good step to translate the above book into its language for the youth of Malabar. If Mysore and other Governments undertake to translate the same into their languages for the use of their youths, then much good seed will be sown in the minds of the school-going population, about Hindu religion and morality.

R. A. S.

THE ASHATADYAYI OF PANINI,

TRANSLATED INTO ENGLISH BY BABU SRISACHANDRAYASU.

[*With the help of the Commentary, Kāsikā*.*]

We have been favoured with 3 bound vols. of the above book containing the 3 Adhyāyas of Pānini with the translation. It is not an ordinary task Mr. Vasu undertook, because one should be a thorough master of Pānini before translating into English. Moreover this task is not like rendering the Purānas and other Sanskrit works into English. In the Pānini the

* Can be had from "The Theosophist Office" Adyar, or from the publisher: for the complete work Rs. 20 in advance. Foreign £2-0-0.

words are very peculiar, with *Pratyayas*, *Aryayas*, and so on. So the translator has gained golden opinions from all the Sanskrit Scholars of India as well as from those of foreign countries. Even Prof. Max Müller says that, "I puzzled my head over Pānini's Sūtras and the commentaries." As the publisher appeals in his preface for help from our Rajahs, and Maharajahs and other gentlemen of Patriotic spirit in this land, we believe that the true lovers of Sanskrit Literature will come forward to aid and encourage the work.

R. A. S.

Lucifer—July 1896. "On the Watch-Tower" notes the arrival of the President-Founder from Paris, on July 1st; the harmonious sessions of the Convention of the European Section of the T. S., held in Europe on July 4th and 5th; refers to the spookish advent of H. P. B. by the aid of American mediums (so claimed, at least); to Mr. Keeley's new force; to an interesting communication from Mr. Sinnett, relating to rare chemical reactions and combinations at high temperatures, and to other matters, relating to psychology, odylic and Röntgenic rays, and thought-photography.

Next in order is the article on "Buddhism, Christianity and Phallicism," which is another of the previously unpublished papers left by H. P. Blavatsky. Mr. Mead's very interesting paper on "The Lives of the Later Platonists" is continued. Mr. Fullerton's apt and comprehensive portrayal of "The Spirit of the Age" is concluded. "The Helping of the People," by Mrs. Ivy Hooper, presents some earnest thoughts which come from the heart, and treats of the pressing needs of the common mass of humanity. "Sufism," by the Hon. Otway Cuffe, is concluded. "From some Chinese Alchemists," comprises extracts from H. P. B.'s note-book. "The Unity Underlying all Religions," by Mrs. Besant, is the first portion of a paper which gleams from the recognized standard authorities of the world's numerous faiths, to show that they unite in forming one great, harmonious whole. "Animal Reincarnation," by Bertram Keightley, presents some important views relating to the course of the "Monadic and Elemental Essence," through progressive stages of manifestation, involutory and evolutionary, until the individualized, self-conscious stage is reached. This article is exceptionally instructive and interesting. "Devachan," by C. W. Leadbeater, also treats of the elemental portion of the Monadic Essence, in describing "the non-human inhabitants of the devachanic plane." These two articles throw additional light on the course of the Monadic Essence and will be appreciated by theosophical students.

E.

Theosophy—July 1896. The writer of "Paul the Initiate," claims that the *Acts of the Apostles* and the *Epistle to the Hebrews* were not written by Paul, and endeavours to sift the pure teachings of the great "Initiate" from the theological disquisitions which have been attributed to him. The paper is to be concluded. "The Three Qualities" are discussed by F. Hartmann. Basil Crump contributes his second paper on "Richard Wagner's Music Dramas." "Kindness—Black Magic?" is well-treated by Vera Johnston. In "Correspondence," Mr. Sinnett corrects an erroneous statement made in *Theosophy* concerning a reported saying of his, that H. P. B. was deserted by the Masters. He asserts the contrary, most positively.

E.

Theosophy in Australasia—July 1896. "The Outlook," discusses the tendency to sensationalism which characterises the secedent Theosophists in

America, under the leadership of its new President and new-found "adept"? "Man's Immorality," by H. A. W., presents some theosophical aspects of the subject, treated upon. *Theosophical Activities* seem lively.

Lack of space forbids further mention of our numerous and valuable exchanges this month. They will be noticed in next issue.

CUTTINGS AND COMMENTS.

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

We are informed that Mrs. Annie Besant, will sail for India on September 13th. Landing at Bombay, she will proceed to Benares, and thence to the Punjab and Sind, returning again to Bombay before proceeding to Madras to attend the Annual Convention at Adyar.

* * *

Since the Convention of the European Section, T. S., on the 4th and 5th of July, Colonel Olcott has received from Professor W. M. Flinders Petrie, the famous Egyptologist, an important communication respecting the steps which the Parsis of Bombay should take with regard to archæological researches for the benefit of their religion; and, from last advices, he was about to return to Paris to complete the enquiries previously commenced in that city, among the Zend scholars, on behalf of the Parsis. The Col. expects to be in Ceylon the last week in September.

* * *

*Hindu
Philosophy
in London.*

A number of gentlemen who have been attending the class-lectures recently delivered by Swami Vivekananda, in London, have volunteered to raise the necessary funds for securing suitable quarters for the exposition of the Hindu Philosophy in that great centre of modern thought. The proposal includes a large room for regular lectures, a library of books on Eastern Philosophy, including all translations of Sanskrit literature, and a monthly magazine. It will be encouraging news to all who are interested in the spread of the Hindu religion, that the necessary funds are already forthcoming for this object. The Swami is helping to turn Western thought into broader channels. May success attend his efforts.

* * *

Mr. H. Dharmapala who lately left Ceylon for *A Buddhist Missionary.* England will, after conferring with the friends of Buddhism in that country, proceed to America where he will deliver a course of lectures on Buddhism, making Chicago his centre. The lecturing tour will last for a period of six months. The return voyage will be by way of Japan, where he has similar engagements. The kind wishes of his many friends attend

him. He has just been elected an Honorary Member of the Ethnographical Society of France.

* * *

We hope Theosophists in all our T. S. Sections, who can afford to do so, will subscribe for *Mercury*, the organ of the American Section of the Theosophical Society, as the Section, in its present crippled condition, should receive the aid of members of other Sections.

It is an excellent magazine, and is only 4 rupees per annum. Subscriptions received at *Theosophist* Office. We miss the last two numbers, which have not arrived.

* * *

In January *Theosophist*, among Cuttings and Comments will be found a notice of the *real* Hydrophobia-cure, also a list of places in India where it can be applied. This special Bath *cures* by throwing out the poison, in free perspiration. The Pasteur method of treatment adds to the poison already in the system.

*Western
Vegetarian-
ism.*

We learn that a vegetarian hospital was opened near London about a year ago. It has already treated 180 patients with remarkable success. No animal is killed for food either for patients, nurses, or servants, and in the chapel, night and morning, prayers are offered for man's "brother-animals" to the great Creator, and he is praised for all that lives. As man becomes enlightened he will come more and more into sympathy with every manifestation of life in the universe, and each and all will be held sacred by him.

* * *

The *Englishman* has a correspondent in Tirhoot who relates the following incident, which we give for what it may be considered worth.

I was witness of a most curious spectacle a few days back. The headman of one of my villages came in and informed me that there had been a theft in his house. He did not wish to apply for police aid, as experience had taught him that that remedy was fraught with more evil than help; but he said that if I would allow it, he would go a day's journey and bring a noted magician who would soon "smell out" the thief. Be it understood that the man was confident that the thief was one of his fellow-villagers. Three days afterwards I chanced to be in the village, and found that I had been booked for the seance. It was a most extraordinary proceeding. The villagers were all arranged in the circle, and the magician, a very old Brahmin, and his assistant, sat in the centre. The old Brahmin muttered some incantation, and then produced a brightly polished brass bowl. This was placed on the ground and the assistant and a casual on-looker were told to spin it after the way we have all seen in most Western drawing-rooms. The magician in office then proceeded to mutter

strings of incantations and to throw handfuls of mustard seed over the brass dish. Presently it began to oscillate and to show a tendency to change its position. The men kept their hands upon it and followed its movements. It swayed up and down, backwards and forwards, some time advancing inches, at others jerking upwards. Slowly it passed in a checkered semi-circle down the line of gathered villagers, the old priest still crossing over it. Suddenly it stopped in front of one of them; then worked towards him. The man, a thin hungry-looking native, turned white under his black skin. Nearer came the pot, more deliberate became the incantations, and with a bound the unfortunate victim leaped into the centre, and, clasping the priest's knees, confessed the crime,—more, he returned the stolen property. It was a most weird and fantastic scene, and I must allow that I experienced some of the spell which influenced the group.

* * *

Though the following which we clip from an exchange is not a *new* idea, we give it for the benefit of our readers, and think it far superior to drugging. We may add that, in case the milk cannot be obtained readily, a sheet may be wrung out from a bucket of warm water, as a substitute, wrapping several blankets outside it, to induce perspiration.

A Physician in the Transvaal region of South Africa, knowing that milk absorbs poisonous germs which are exposed to it, conceived the idea of applying milk externally to people afflicted with fevers and skin diseases. The patient is wrapped in a sheet that has been saturated with milk, and then a hot blanket is put around the person and kept for an hour. Then the clothing is removed and the patient is sponged with warm water in a room as hot as can be borne. A case of small-pox thus treated had most of the poison taken out of the skin, and the patient was placed on the road to recovery within twenty-four hours. This remedy acts so quickly that its successful operation in the case of fevers will recommend its use in cases of sudden attack.

* * *

Doubtless some of our readers already know,—and many do not—that Mr. George Müller started an Orphan Home near Bristol, England, more than sixty years ago. Since then he has added other homes and fed, clothed and educated, in all, one hundred and twenty-three thousand orphans, at a cost of £. 1,395,000, and the strangest feature of this great work lies in the fact that Mr. Müller has never asked any one for money during this whole time; relying solely upon the power of prayer. What a contrast when compared with the history of our common charitable organizations! This man, poor and single-handed, relying wholly upon the earnestness of his own soul, and his faith in Divine Power, has wrought this mighty work, and still continues it, with the co-workers he has drawn around himself. At a lecture given in Bristol, he narrated some of his trials and experiences from which we glean the

following: He had been publishing "an annual report, and people said the report is the means of bringing in the money," so he concluded to omit it, and "stepped into the next year, with deep poverty but no report issued." This poverty continued through the year, yet they were helped day by day, as before. As circumstances were nearly the same through the following year, he again decided to publish no report "lest it then be said the poverty is now so great we are obliged to publish a report," During the third year, the poverty continued for four months, when a large sum came from India, and he then published a report "to the praise and glory of God." At another time he had a similar experience and did not publish his report till after the pressure of need had passed. (His experience has been that the smallest sums come in after the reports are issued.) He says: "My trust is in the living God, and He alone is our help." He thinks those who are continually asking for money and making known their wants in all directions, have not real trust in God, but only a profession of it. Frequently when weighed down by the imperative need of greater accommodations—having so many orphan applicants in waiting—his earnest prayers would be, after a while, answered in a most wonderful and bountiful manner. On one such occasion when he needed funds to build, he says he went on praying for thirty-three days without getting a penny, but on the thirty-fourth he received a donation of £ 1,000 from one who was almost a stranger to him, this being quickly followed by various other sums. Years later when, having three homes filled, he needed two more large buildings to accommodate the hundreds of orphans who were still waiting, he prayed for help, trusting that if the Lord wanted more orphans cared for, He would furnish the means. To erect the buildings £ 60,000 were needed. It all came, and £ 5,000 more.

This is an object-lesson for Theosophists, on the power of thought, when sufficiently intense and divested of selfishness. The world would be the better for a little more of this kind of practical occultism.

Since writing the above, our attention has been called to an important "Character Sketch" of Dr. Barnardo, in the *Review of Reviews* for July. The illustrated description of this noted London philanthropist and his work, occupies 19 pages, and serves as another important object-lesson for us.

While the Dr. was pursuing his theological and medical studies, in preparation for mission work in China, he became convinced that there were plenty of heathen in London, and started a ragged-school in a vacant shed. His meeting with little "Jim" and being taken by him to view the extreme destitution and crushing suffering of the homeless and friendless waifs who sleep out of doors in sly corners wherever they can dodge the vigilance of the police, even in bleak wintry weather, opened his eyes to a new phase of humanity, and he

then and there vowed to consecrate his life to the alleviation of such suffering. He started his first Orphanage 30 years ago, in a poor little house in which he managed to shelter 25 of these homeless boys. As he says: "It had no capital; not a penny in the bank nor the promise of a shilling." He was himself "lonely, friendless, and without wealth," yet he has already spent in this noble work the large sum of £1,700,000, and his present income from voluntary contributions of friends of the cause throughout the world is £140,000 per annum. His explanation of this "miracle" is soon told—being comprised in one word—"PRAYER." Though it costs £140 daily to feed his present family of 5,000, and though his resources are often completely exhausted, so that there is not enough for one meal in advance (for the whole), they are always fed. He has already rescued, trained and placed out in homes, over 30,000 children, and his Orphanages and out-branches now number 85 in all, including hospitals, homes for cripples, for destitute girls and for girl waifs, also industrial schools, and industrial farms. The Central Refuge for Homeless Boys and Girls is at 6, 8 and 10, Stepney Causeway, London, E.

Dr. Barnardo needs money to pay off the various mortgages on his buildings. This would require £150,000 in addition to his annual income. We earnestly hope he may get it. Although the Dr. believes in informing the outer world of his needs, still, his chief reliance has always been prayer. Perhaps some of our friends who don't believe in prayer, know of a better method of accomplishing works equal in magnitude and utility to those which have been done by these two men. If so, the world should have the benefit of their knowledge.

E.

* * *

In a private letter a correspondent mentions incidentally that the Masters have never stated that the Path was easy, and says common sense teaches that it must be full of toil and trial, and adds—"I don't expect it to be anything else, but the happiness I now enjoy, the peace that now I have, more than compensates me for the seasons of non-success and failure that from time to time come upon me. *No effort wasted!* What encouragement to persevere, no matter how often we stumble and fall. Were every effort made by me, from this on to the end of the chapter, to terminate in failure, I should still bless the day when I first got hold of these precious truths that now are a light to my feet, and a continual source of consolation. Personalities may fail, even as I sometimes fail, but the privilege of love and sympathy are still mine. Personalities may disappoint high hope and expectation. What of that? The everlasting truth remains, indestructible, immovable, absolute. I Therefore care not. *My* duty is plain—to do my work, to live my life, to keep my lamp trimmed, to love all, and forgive even those who are the worst of offenders. Thus I see the Path."