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THERE IS NO RELIGION HIGHER THAN TRUTH.

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

OLD DIARY LEAVES.

ORIENTAL SERIES, CHAPTER XXVI.

THE year 1883 was one of the busiest, most interesting and successful, in the Society's history: certain of its features were very picturesque, as will duly appear. Forty-three new Branches were organized, the majority in India and by myself. My travels extended over seven thousand miles, which means much more than it would in the United States, where one has a railway train to take him to any desired place, and has not to shift to the backs of elephants or have his bones ground together in springless bullock-carts. My colleague and I were separated most of the time, she stopping at home to carry on the *Theosophist* and I wandering over the Great Peninsula to lecture on Theosophy, heal the sick and found new Branches.

The first weeks of January were given to the settlement of our household in the new Head-quarters, and my Diary is full of details of the buying of furniture, the arrangement of the "Shrine Room," of now polluted memory, but which was to us, during the next two years, a spot hallowed by frequent intercourse with the Masters and many palpable phenomenal proofs of their active interest in ourselves and in the great movement.

Marion Crawford's "Mr. Isaacs" was sent us at this time by his uncle, Mr. Sam. Ward, one of our most enthusiastic members, who also wrote me certain interesting particulars about its production. It was—he told us—inspired by the published accounts of Mahatma K. H., and the idea so took possession of Mr. Crawford that, having once begun writing, he gave himself no rest, scarcely even food, until it was finished. He wrote it in less than four weeks and Mr. Ward says that it almost seemed as if his nephew had been under the influence of an outside power.*

* The letter will be published in this connection if these Oriental reminiscences should ever appear in book form.

Mr. Crawford makes—as any true occultist will tell him—the mistake of having his ideal Eastern Adept, Ram Lal, meddling himself in the love affairs of the hero and heroine, whereas this is inconsistent with the tendencies of a person who has evolved up to and lives mainly on the plane of spirituality. Bulwer was equally wrong, nay worse, in making his adept, Zanoni, abandon, after ages of spiritual striving and success, the fruits of his Yoga, and drop to the vulgar level of us, weaklings, who are held in the bonds of the flesh and give and are given in marriage. Both Zanoni and Ram Lal are, as presented to us, practically, impossibilities, save as aberrations of nature and the victims of overpowering conspiracies of brutish forces, which they must have vanquished over and over again as they mounted upward from the lower levels where passion reigns and the guiding light of wisdom is hidden. Sexual unions are perfectly natural for the average human being, but perfectly unnatural for the evolved ideal man.

Friendly letters came pouring in to us this month from Sweden, France, Uruguay, Russia and America, thus showing how the interest in Theosophical ideas was spreading. At this time the covenants for purchase of the Adyar property were signed and exchanged, and I set to work to raise the money, heading the list with a donation of Rs. 2,000, or one-fifth of the sum needed, from H. P. B. and myself—the mention of which fact is, perhaps, pardonable in view of the cruel things said about our having exploited the Society for our personal gain.

On the 16th January a public reception was given us by the Madras (Native) public at Pacheappa's Hall. It was a scene of great enthusiasm and excitement. The building was packed to the doors, its approaches crowded, and everything done to signify the pleasure felt in our change of home. Raja Gajapâti Row, a well-known personage in the Madras Presidency, took the Chair on the occasion, and speeches were made by him and Judges P. Sreenevasa Row and G. Muttuswamy Chetty, of the Court of Small Causes. I observe that in the course of my response I broached the idea of making a sort of Hindu Sunday School Union, to open schools and publish catechisms for the religious education of Hindu youth, on their own lines, and that it was warmly supported by the leaders of the Hindu community and unanimously ratified by the cheering audience. At that time it might, perhaps, have been regarded as a fanciful scheme, but now, thirteen years later, we see it in a fair way to being realised; a number of Hindu boys' societies are fully at work and the little magazine which represents their interests* has a constantly growing circulation and the sum of Rs. 500 to its credit in bank.

As our lives are made up of unconsidered trifles, and as I wish to give my narrative the seal of reality, I have mentioned many little incidents which help to fill in the picture and place us, pioneers, before the mind's eye as living beings, not as the absurd exaggerations which have been so often and so unfortunately indulged in. If H. P. B. wrote

* *The Arya Bala Bodhini.*

mighty books she also ate her fried eggs swimming in grease every morning, and this narrative has to do with the actual personage instead of the ideal. So I record a little detail that interested me enough at the time to make me record it. The presence of a little river back of the house awakened in us the old love of swimming and we all went in for it, H. P. B. with the rest of us. It must have astonished our European neighbors to see us four Europeans—for that was the time of the two Coulobms—bathing along with a half dozen dark-skinned Hindus, and splashing about and laughing together, exactly as though we did not believe we belonged to a superior race. I taught my “chum” to swim, or rather to flounder about after a fashion, and also dear Damodar, who was up to a certain point one of the greatest cowards I ever saw in the water. He would shiver and tremble if the water was half-knee high, and you may believe that neither H. P. B. nor I spared him our sarcasms. I remember well how all that changed. “Fie!” said I “A pretty adept you will make when you dare not even wet your knee.” He said nothing then, but the next day when we went bathing *he plunged in and swam across the stream*: having taken my taunt as meant, and decided that he should swim or die. That’s the way for people to grow into adepts. TRY, is the first, last and eternal law of self-evolution. Fail fifty, five hundred times, if you must, but try on and try ever, and you will succeed at the end. “I cannot” never built a man or a planet.

It was in this same January that H. H. Daji Raj, the young reigning Thakur of the Kathiawar State of Wadhwan, and a member of our Society, paid us a visit. I had begged him to leave his royalty behind him and come as a private gentleman with the usual couple of servants. He said he would, but when I met him at the station he had a tail of nineteen followers, an allowance which he thought modest in the extreme. In fact, when I remonstrated on his descending upon us with such a rabble of valets, cooks, musicians, barbers and men of the sword, he showed great astonishment at my unreasonableness and said that, but for my having written him, he should have brought an hundred or more! Prince Harisinghji has always had the good sense, when our guest, of accommodating his splendor to our convenience. Daji Raj’s long journey to Madras from his own dominions was not unconnected with a project of marriage with Raja Gajapâti’s well educated daughter, an affair that was finally brought about after a good deal of negotiation. The would-be father-in-law visited H. P. B. and myself in state, one day, bringing his daughter for us to see, and praying us to use our influence in her behalf. As his carriage rolled up the shady avenue leading to the house it was a gaudy show, what with the heavily-plated harness, the resplendent outriders, the English coachman, looking a perfect fool in his vain attempt to make it seem as if he were patronizing his colored master, the two syces (footmen) in silver embroidery, standing on the footboard to shout at whatever came in the way, the standard bearer, on the box, and the sparkling being with the big silver stick, and the Private Secretary! A Lord Mayor’s show is the only thing to excel it, and what would rajas and lord-mayors be without splurge?

The Thakur Saheb stopped with us from the 30th January until the 8th February, spending his time in talks with us, visits to the theatre, a sail on the river, a nautch dance and other distractions. On the evening of the 7th we had an evening party and reception for the Madras Branch members to meet the Raja. The Convention Hall was fresh-carpeted, brightly lighted, and decorated prettily with flowers and potted plants. A number of addresses were made and, by request, I gave experimental demonstrations of mesmeric control to illustrate a brief exposition of the science. I am pleased to see that our good, kind colleague Babu Cheda Lal, of Bareilly, N. W. P., was one of the first subscribers towards the fund for the purchase of the Head-quarter's property, sending us Rs. 500 towards that object.

On the 17th February I was again on the move, embarking for Calcutta on the French mail steamer "Tibre." After a pleasant voyage, I reached my destination on the 20th and was put up at the Guest Palace (Boitakhana) of the chief noble of Calcutta, Maharajah Sir Jotendra Mohun Tagore. His house was virtually converted into a hospital, for the sick crowded in upon me for treatment and their friends to look on. One of my first cases was an epileptic boy who was having fifty to sixty fits every day. His disease, however, speedily succumbed to my mesmeric passes and by the fourth day the convulsions had entirely ceased. Whether the cure was permanent I do not know: perhaps not, for it seems unlikely that deep seated causes, so powerful as to produce such a great number of fits in a day, should be driven out by a few days' treatment; one would have to keep up the treatment for, possibly, weeks before one could say there was a complete restoration of health. Yet it may have been so for ought I know. Epilepsy, while one of the most fearful of diseases, is at the same time one of those which yield most surely to mesmeric treatment.

I had a number of equally interesting subjects. Among them, a young Brahman, of probably 28 years, who had been suffering from face paralysis for two years, sleeping with his eyes open because unable to close the eyelids, and incapable of projecting his tongue or using it for speech. When asked his name, he could only make a horrible sound in his throat, his tongue and lips being beyond his control. It was a large room where I was at work, and I was standing at one end of it when this patient was brought in. He was stopped just within the threshold by my committee, for examination. When they stated the case they drew back and left the sick man standing alone and looking at me with an eager expression. He indicated in dumb-show the nature of his affliction. I felt myself full of power that morning, it seemed as if I might almost mesmerise an elephant. Raising my right arm and hand vertically and fixing my eyes upon the patient, I pronounced in Bengali the words "Be healed!" At the same time bringing my arm into the horizontal position and pointing my hand towards him. It was as though he had received an electric shock, a tremor ran through his body, his eyes closed and re-opened, his tongue, so long paralyzed,

was thrust out and withdrawn, and with a wild cry of joy he rushed forward and flung himself at my feet. He embraced my knees, he placed my foot on his head, he poured forth his gratitude in voluble sentences. The scene was so dramatic, the cure so instantaneous, that every person in the room partook of the young Brahmin's emotion and there was not an eye unmoistened with tears. Not even mine, and that is saying a good deal.

A third case was the most interesting of all. One Babu Badrinath Banerji, of Bhagulpore, an enrolled pleader of the District Court had lost his sight. He was completely blind and had to be led by a boy. He asked me to cure him—to restore sight, that is, to a man suffering from *glaucoma* with atrophy of the optic disc, who had passed through the hands of the cleverest surgeons of Calcutta and been discharged from the Hospital as incurable! Ask the nearest surgeon and he will tell you what that means. Now I had never treated a blind man and had no idea whatever as to the chances of my doing the patient any good; but in Mesmerism one can do nothing if one has the least doubt of his power to do: self-confidence is the one thing indispensable. I first tested the man's sensitiveness to my mesmeric current, for these were not cures by hypnotic suggestion that I was making, but downright, honest, old-fashioned psychopathic, *i.e.*, mesmeric, ones. I found, to my great satisfaction, that he was the most sensitive patient I had ever met with. Blind, unable even to distinguish day from night and, therefore, unable to see my motions and take suggestions from them as to my purposes, he stood before me, and as I advanced my finger-tips to within a half-inch of his forehead and concentrated my will upon my hand that it should be to his nerves as a strong magnet to the suspended needle, his head inclined forward towards my fingers. I moved them slowly away but the head also moved, and so kept following them until his forehead was within a foot's distance from the floor. I then shifted the hand noiselessly to the back of his head and at once he moved it upward and upward until I thus drew him backwards, so that he overbalanced and I had to catch him in my arms to keep him from falling. This in silence, without a word or a sound to give him the clue to my proceedings. My way being thus cleared, I held the thumb of my clenched right hand before one of his eyes, and that of the left over his neck, and willed a vital current to run from the one to the other, completing with my body a magnetic circuit, of which one glaucomic eye and the optic tract, to its seat of development in the brain, formed parts. This process was continued for about half an hour, the patient remaining fully conscious always and making remarks from time to time as he chose. At the end of the experiment he could see a reddish glimmer of light in that eye. The other eye was then operated upon similarly, with the same result. He returned the next day for further treatment, and this time the light lost its reddish color and became white. Persevering for ten days, I was finally rewarded by seeing him with restored sight, able to read with one eye the smallest type in a

newspaper or book, to dispense with his leader, and go about like any body else. A surgeon friend of mine pointing out to me the signs of glaucoma, I found the eyeballs as hard as nuts, and set myself to make them normally elastic, like my own, which I did by the third day, by simple passes and the holding of my thumbs, with 'mesmeric intent' *i.e.*, with concentration of will upon the result aimed at, before the sightless orbs. This cure naturally created much talk, as the patient held every needed written proof of his malady having been pronounced incurable by the highest medical professionals; besides which, his blindness was well known to the whole community of Bhagalpore. Two medical men, graduates of the Calcutta Medical College, studied the eyes through an ophthalmoscope and wrote a report of their observations to the *Indian Mirror*, from which I think it was copied into the *Theosophist*. The sequel to the cure was most interesting and striking. His sight faded out twice and was twice restored by me; the first time after it had lasted six months, the second time after a whole twelve-month. In each case I found him totally blind and restored his sight with half-an-hour's treatment. To cure him permanently I should need to have him by me, where I could give him daily treatments until the glaucomic tendency had been completely extirpated.

Somehow I was extremely lucky in curing deafness. An interesting case came before me on the 8th March. His brother was, and is, a high-grade functionary in the Government Telegraph Department, and he was so deaf that one had to shout in his ear to make oneself heard. In two treatments, on two successive mornings, I had got him to the point where—my Diary lies before me and I speak 'by the book'—he could hear me talk in an ordinary conversational tone up to the (measured) distance of 52 ft. 8 in. : he walking away from me so that I might know he did not 'read my lips.' I shall cite one more case coming under my observation during the Calcutta visit in question and this must be the last, as I must yield space for other writers.

One day, my dear colleague Norendro Nath Sen, wrote to ask me to visit a Hindu lady, lying ill of a grievous malady, and pronounce an opinion upon it. The lady's husband took me to his house and into the zenana, where I found his comely young wife lying on a mattress on the floor, in a hysteric spasm. She would lie thus six to eight hours daily, with her eyes convulsively closed, the eyeballs introverted, the jaws clenched with tetanus, and speechless. A transfer of the sense of sight had occurred, she could read a book with her finger-tips and by copying the lines on a slate prove her abnormal faculty. I recalled the experiments which Dr. James Esdaile, Presidency Surgeon, had made and recorded in this same Calcutta, forty years before, and I repeated them. I found that the hysteric could not only read with her finger-tips but also with her elbow and the small toe of one foot, but with no other. She could not read at the pit of the stomach nor at the back of the head, as I had seen other patients do, and as other writers on Mesmerism testify to having seen, but she could hear at

the umbilicus, even while I had my fingers pressed tightly into her ears and her husband spoke to her in whispers. The case was, of course, curable by Mesmerism, but I declined to take it as I was leaving Calcutta on the second day following, and this case might need a course of treatment extending over days, if not weeks. It presented, as will be seen, features of deep interest to the psychologist, for here if ever there were such a thing, we saw the transfer of the senses of sight and hearing to places in the body remote from their proper organs, and the fact could not be explained away on any reasonable hypothesis of a materialistic character. Here was mind functioning at the extremities of the nervous system by an extension, as it were, of its organ, the brain. From this to the prodigy of clairvoyance, or the intelligent observation of facts at great distances from the observer's body, is but a single step. Once let the thinking faculty be displaced from its proper seat to one or more other points within the limits of the thinker's body, and there is no logical barrier to the extension of its active consciousness outside the body, save the limits of the power of the Finite to grasp the Infinite.

H. S. OLCOTT.

THEISM AND PANTHEISM.

THE Honourable Mr. Justice Ranade delivered a very thoughtful lecture (reported in the *Bombay Gazette*, 14th September) before the Wilson College Literary Society, Bombay, on the "Philosophy of Theism." Justice Ranade is an erudite scholar of considerable learning and culture; his opinions are largely typical of the philosophic basis of that Indian phase of Western education known as "Social Reform." The learned lecturer referred with much gratification to the spiritual awakening just beginning to dawn upon this country and the world at large, and propounded the problem of Theism in the words of Professor Dr. Fraser,—“What is the deepest and truest interpretation that can be put by man upon the immeasurable actuality with which he is brought in contact and collision ever since he becomes percipient and self-conscious. In what sort of environment and for what purpose do I exist? What is this universe, for ever changing the appearances it presents to me?.....What light can enlighten me upon my present duties or my final destiny as part of this mysterious whole?” This, even apart from Theism, is the problem of all philosophy whatever.

The lecturer takes the universe as it is, and dismisses as useless the theory of scientific materialism which tries to explain everything from matter without mind. “Man feels instinctively that this surely is not a rational interpretation of the order he sees in the universe.” And this *instinctive feeling*, next leads man into the error of Pantheism by, says the lecturer, leading him to think “that there is no truth in this universal flux of things about him, and that the only reality is himself. Things exist for him only because he perceives them.” This mode of thought is set aside because it must inevitably lead to obliteration of science and

moral perfection. Even European Pantheism, as the lecturer calls it in contradistinction from the Indian *Advaita*, comes in for its share of this criticism. The assertion that God was the only substance, leads “to the complete effacement of things and persons; and the apprehension of separate appearances as being only an illusion of the imagination, ends by reducing the absolute reality itself to a being of two dimensions only, extension and thought. There is no room for the higher spiritual manifestation of *Ananda* without which God is an empty substance.” All moral responsibility is supposed to be thus put out and “there is nothing good or evil in men and things.” Dismissing, therefore, all Pantheism as so much “poetic or mystic ecstasy” the learned lecturer points out the glory of his theme in these words: “Nature and man each have definite relations of subordination to the great Infinite which rules over them and harmonises them; and the discovery of these subordinate relations is the special domain of the Philosophy of Theism.” In this manner does the lecturer find a reconciliation of the ‘I’ and ‘non-I’, or subject and object, which make up the universe, in the Infinite which embraces the two in itself and is yet ever apart from them. This modified form of Advaitism, as he calls it, is clearly evolved from the first principles of modern science. “The domain of Theism is peculiarly and pre-eminently scientific; it is the religion of science; for, with the triumphs of scientific investigation the idea dawned upon men’s mind of the world of nature and man being pervaded by one power and wisdom and purpose which superseded the old gods and goddesses and the division of good and evil principles.” The lecturer finds the proof of Theism in faith, for finite reason cannot measure a Infinite God. The moral strength of Theism as a guide of life is sought in that “manifestation of Him in man” through “the faculty of conscience which accuses him when he goes wrong and helps and guides him when he is on the right path.” “Intelligent self-originated volition under obligations of duty and sense of personal responsibility—this is the case of man—the divine.” “This ethical and personal conception of man’s relations with a universal soul is a higher revelation than nature discloses.” Thus is man raised to immortality through the union of faith and knowledge.

The lecturer ends with a brief account of the manifestation of the God of Theism in History; and indulges himself in a comparison of Theism and Christianity,—which comparison the Reverend Dr. Machichan who was in the chair pronounces “dangerous.” Texts from the Upanishads have been freely pressed into the service of this “Philosophy of Theism,” and attempt has thus been made to sanctify this new dispensation which dawned upon men’s mind only with the light of modern scientific investigation.

The learned lecturer takes for granted the existence of an objective world of matter cognised by the subjective mind: “the first quality of matter is inertia; this inertia is overcome by force outside it.” Though “what is this force or energy is still as much a mystery

“as the mystery of mind and spirit;” and though the lecturer would prefer even “the anthropomorphic conception of a patriarchal God,” to the blank Atheism of modern Materialism, he thinks he has found the answer in the “instinctive feeling” that all but Theism is no “rational interpretation of the order he sees in the universe.” And this “instinctive feeling” or faith, as he calls it later on, which brushes past all Pantheism, and which obviously is *within* man, is to afford an explanation of the force *outside* matter, which overcomes “inertia—the first quality of matter.” From *internal* instinct we reason to the *external* Infinite in the belief that this instinct or conscience in its higher moral development is a manifestation of Him and is the surest link between man and God, between matter and the force which overcomes matter. And yet this is not Pantheism in that it subordinates man to the Infinite, in that it denies to man the complete development of his inherent divine capability. And this comes of limiting the divine in man by that which Theism takes for granted from the beginning, *viz.*, the world of matter and mind.

And even the value of instinct as an instrument of knowledge is not difficult to appreciate. The lecturer begins with the *instinctive feeling* that the materialistic explanation is not rational, and finds in this same “instinctive feeling” the source both of Pantheism and Theism! Why the lecturer’s instinct tends more to Theism than to Pantheism is more than we can say. But is this indefinite “instinct” or faith or conscience, then, the real criterion of Truth? With instinct varying from beast to man, and even from man to man, there will be as many truths as there are beings in the universe. We wish man had the faculty of *feeling* truth as he has the faculty of seeing objects or smelling flowers. Though even this feeling may not be an impossibility in the course of evolution, it would be no small misfortune in the present state of our development to set up this instinctive feeling as the test of Truth. The argument from instinct unless checked by experience and history can never constitute itself any reliable guide in the acquisition of true knowledge; and this reflection on instinct in the light of experience and history is the real privilege of Divine Man.

The indisputable fact in man, as the lecturer admits, is his consciousness; the consciousness of one is the consciousness of all; for in pure consciousness which is mere being or knowing, is no variety whatever. We must start from the indisputable fact of this consciousness and proceed to see how we acquire knowledge of the physical world, assimilate and arrange it, and utilize it for the moral fulfilment of duty. If thus we succeed in arriving at a comprehensive explanation of experience and find corroboration in the history of thought, we derive much real consolation and lay the Truth thus acquired to our heart as a sure basis of life and conduct. How do we acquire knowledge of the material world—the world which Theism takes for granted *per se*. We know it only as we become conscious of it, only as it is presented in our consciousness; as the analysis even of simple “perception” ought to show

But for the *nexus* of this consciousness all continuity of knowledge, all memory, all history, all generalization, in other words all science as such would be simply impossible. This consciousness, The "I am" is never given by experience, as much as the world "I know" is not given by consciousness. But still it is as much certain as anything that but for the "I am," the "I know" were entirely impossible. The world of matter *per se* may as well be said *not to exist*, for it exists only as *perceived*. All our knowledge of things is nothing apart from our notion of things; and but for the eternal education we receive from infancy in these notions, we should have been quite other beings than we are. The force, then, that subdues inertia and matter, that holds all our knowledge, is not *external*, as the lecturer supposes; it is always *internal*; it works from within without; God exists not *out of nature* but *in nature*. We must necessarily seek an explanation of the world of 'I' and 'non-I,' as the lecturer calls it, not in an external Infinite, but in internal consciousness and *forms* of consciousness.

And the Infinite of Theism is but another word for that universal consciousness which, so to speak, is the sum total of all individual consciousness. Consciousness has no beginning and no end: it is eternal, infinite. It is the All. It is at once everything and nothing, for every individual consciousness has its world as seen through that consciousness which in itself is no thing whatever, nor is it given by anything or combination of things. The realization of this universality of consciousness, entire freedom from the so-called forms of consciousness, is real communion with the Infinite. The recognition that the whole universe is nothing but different forms of consciousness, from the lowest instinct to the highly developed conscience, or even up to the inexpressible Infinite, is the keynote of all real Pantheism as such.

Pantheism allows a kind of spurious phenomenal existence to the world of matter. Even Agnosticism relegates matter to the Unknowable. Theism in its search after the *external force* which subdues matter, takes matter for granted, and presumes to understand that which no science has, up to date, been able to analyse or explain. If we know nothing of matter apart from consciousness, we can hardly pretend to know anything about the external force—the Infinite God of Theism—as anything beyond and above consciousness. Of anything *beyond*, we have, by the very laws of our reason, no right to speak. The idea of cause suggested by the order of external nature, and the idea of right derived from the facts of our inner being, must have a something for their external substratum; and it is sometimes argued that this All-cause and All-Right is the God of Theism. But Pantheism reduces all such notions to mere elements of consciousness. Like extension (space) and duration (time), which make up the being of matter, all idea of relation (cause) or right is nothing apart from consciousness. The very notion pre-supposes consciousness and cannot transcend it. In thus resolving the world of matter into consciousness, Pantheism does not deprive science of the

glory of its achievements, for, all science is possible as well as true, under conditions to which all our knowledge is subject by the very laws of our being. In fact the fickleness of science and scientific hypotheses is indirect proof of the unreliableness of our knowledge of things outside consciousness. If man, clinging to the undisputed fact of his conscious being, should learn to fuse all difference of opinion into the basic unity of existence, if he should acquire the strength to sink all ills and wrongs which come of perverted vision, into the sublime peacefulness of universal unity and love, science would never grudge Pantheism the glory of having accomplished what it can never pretend to approach.

We need not despair of moral perfection, nor be afraid of losing our freedom and responsibility. Consciousness is forever free; all that appears to the contrary is born of ignorance of its own nature. The 'I' and 'not-I' which make up the whole world are fictions of ignorance projected in universal consciousness. The knowledge that dispels this ignorance comes pre-eminently from the exercise of that divine privilege of man—reflection; and reflection is rendered possible only through the native freedom which consciousness enjoys. Freedom would rather be impossible or illogical in the moral government of Theism which must, by the very hypothesis, be tinged with some subtle hue of pre-ordination. Perfection and moral good are easily measurable from the tendency an individual or action has towards this reflective self-realization of universal being and bliss. And within the limits of ignorance and complete self-realization, every individual is free to exercise reflection,—to make or mar his future life, and is thus responsible to himself for all his acts and all his thoughts. And this universal self-consciousness or self-realization is gained through experience, through life and the labour of life. The individual self realizes itself in everything, gains clear insight into the nature of self-consciousness with every experience, and finding the goal of universal peace and love, never swerves from the path of active duty which then largely consists in helping humanity to a realization of the same law of love and being. Thus does Pantheism understand "the definite relations" between nature, man and the Infinite. Theism finds them, in the subordination of the first two to the third; Pantheism finds them in the basic unity of them all. Theism places an Infinite over man and nature—an Infinite which is largely a counterpart of the Unknowable of Agnosticism, for Theism is truly the religion of science;—and makes man the servant of this Infinite God. Pantheism awakens man to the divine possibilities of his nature and develops him into the veriest God. The worth of a philosophy lies clearly in what it makes of its disciples.

That consciousness implies Being (*Sat*) and Thought (*Chit*), goes without saying. "The higher spiritual manifestation of *Ananda* (*Joy*)," which Theism, after according due praise to the truth of the *Advaita*, fails to find in the God of Pantheism is, however, nothing apart from consciousness. 'Apart from consciousness' not in the sense of being perceived by consciousness, but in the sense in which *Sat* and *Chit*

are not apart from consciousness. It betrays considerable ignorance of the nature of consciousness when, at the beginning of his lecture, the lecturer calls these three—*Sat, Chit, Ananda*—the “stages of thought” which “have dominated over men’s mind throughout history.” This would appear to mean that any one or two of these could obtain sway over man’s mind at any period in history; and, as it were to illustrate this meaning, Pantheism is supposed to be a result of some such period of history, when, unfortunately for Theism, only *Sat* and *Chit* reigned supreme. We have yet to look up for these periods of historic *Sat, Chit* and *Ananda*; but the simple truth of the matter is, that being (*Sat*) and thought (*Chit*) constitute the ideal which a man worships in his heart of hearts, tries to carry out in practical life, desires to achieve in his acts, and thus makes the one source of all that makes for bliss or joy (*Ananda*) in his existence. In fact, Being, Thought, and Bliss can never exist apart from one another. The *Upanishads* describe *Brahman*—the God of Pantheism, not of Theism as the learned lecturer will have us believe—as manifesting these three attributes. They are all, however, resolvable into one—being—the only attribute, if attribute it can be called, of that characterless consciousness which is the All. An appeal to individual consciousness will easily satisfy any one of us how being alone is at once the measure and the ideal of the thought as well as the bliss of all and every one of us. Thus the objection to Pantheism on the score of its being wanting in bliss (*Ananda*) deserves no serious consideration.

The texts from the *Upanishads* quoted by the lecturer to elucidate Theism, which by the very hypothesis can find no echo in those ancient scriptures, it being the religion of modern science,—these texts have often been conveniently misread. If the *Upanishads* speak of any God, he cannot be the God of modern science: he must, by all means, be the God of ancient Pantheism. The lecturer opens with the initiation of Bhrigu by Varuna, as given in the *Taittiriya Upanishad*. As that initiation is complete with the revelation that *Brahman* is bliss, the lecturer appears to lay much stress on this bliss as the last and most important characteristic of God. The *Upanishads* never invest *Brahman* with any character whatever, and the description of it as bliss, in the present instance, is put forth only as an inducement to the pupil who as yet has no personal experience of the higher ideal life, and who therefore requires some palpable link between himself and the idea. And this link is given by the teacher in the bliss which the pupil must readily understand. The bliss of *Brahman*, however, is ideal bliss, the ideal sum total of all that is called bliss in daily life. That the bliss spoken of in this initiation is no essential character of *Brahman*, and that, therefore, Theism can derive but scant support from the text referring to this initiation, is obvious on the very face of it. Theism must rest itself on modern science and the faith born of science; it is not possible to read it into the mouldy letters of *Upanishad*-literature.

And lastly, the corroboration of Pantheism in the History of Thought is not far to seek. The *Upanishads*, the writings of Plato and

his followers, the idealistic schools of Europe, all proclaim its truth with one voice. The inner current of all great religions of the world concurs in this sublime philosophy of absolute idealism. The Pantheistic ideal has been the source of all great action, all self-sacrificing valour, all self-denying morality, all devotion and all love. If representative men have created certain epochs in history, this ideal has, in one form or another, continued to govern and direct the noblest aspirations of those lofty souls. The debasement of our ideals is the beginning of our fall, and in the all-saving, all-ennobling, self-sacrificing ideal of Pantheism is the hope of our future. The bond of a vague Infinite is but too weak, after emphasising the 'I' and 'not-I' of daily existence, to carry us even a step nearer that "higher possibility for the future of both races"—the European and the Indian—to which the lecturer alludes at the beginning. We do not want any religion of science or intelligence either; we want that noble ideal which will inspire and enliven the heart, which will deepen and ennoble the sense of life and duty, which will ensure unity of thought, speech and act, which will drown all intellectual and physical differences in the eternal unity of transcendent Love.

M. N. DVIVEDI.

MODERN BARBARISM.

[The following article, translated for us by Mrs. Salzer, from *L'Echo de Paris*, is from the pen of M. Henri Fouquier, a well-known French *litterateur* but—and this may well surprise our readers—not a professed Theosophist. It is one of the straws which show the direction in which the current of modern Western thought is running beneath the surface. The writer but re-states the ideas which our own writers have been putting forth from the commencement of our propaganda. While the light-headed critics of Western contemporary affairs are blind to the moral upheaval which is gradually preparing itself beneath the foundations of modern society, the true concentration of regenerative forces is perceived, dimly as yet, by a few of the enlightened thinkers. They, at least, will not be taken by surprise when the pending social earthquake shatters the gaudy temple in which a worldly age has enshrined its meritricious idols. Well would it be if more men of this class should have the moral courage to utter the word of warning and attract general attention to the profound truth taught by all the Wise Men of Old, that the only real progress is that in the development of spirituality; the only antidote to the barbarism of sensual indulgence, the erection of the ideal of human perfectibility.—ED.]

THIS is my birth-day, the *dies natalis* which the Roman used to celebrate as a feast-day, while we might just as well ask ourselves, whether we should not rather stamp the day with a black mark, and treat it as a day of mourning. For who knows, after all, whether the very love of life within us is but an unconscious utilitarian instinct of

nature at large, in contradistinction with our individualised reason. May be it is advancing age, with its progressing melancholy and its ever tightening grip, that makes me see both the present and the future in a sombre light. It is not an easy task for a man, be he ever so philosophically disposed, to emancipate himself entirely from his own particular state of mind, and judge and appreciate at their due value his surroundings. The regrets of the past, the sorrows of the present throw, unknown to us, a veil over our eyes. The very splendours of nature, instead of lifting us above ourselves, drag us often deeper down to the very depths of our sufferings. A landscape with all its charms might then appear to us a sheer irony. At such moments the solemnity of nature emphatically reminds us of our great misfortunes, of our sad isolation in the midst of the universe—of that enforced egotism we call life. Whatever the case may be, I can not help being struck, when following the events of the day—be they great or small—by the enormous amount of barbarism that flourishes before our very eyes in the midst of a civilisation we are so very proud of. The worst of it is, the small, and therefore current, events of the day, carry, often, the more prominent characteristics of that modern age of ours, the age of barbarism.

Bandelaire, a man of narrow mind, yet powerful in his own narrow sphere, described the land of the Yankees (the United States of America) as the land of great barbarism brightened up by gas. Of course, in his time, there was no thought yet of electric lighting. What he meant was that, however great the progress of science and art in a century may be, the morality of its inhabitants may nevertheless remain in a state of barbarism. And it is a question, whether his definition, however severe it might sound, does not apply with so much the more reason now-a-days to the whole of the civilised world. We have railways, telegraphs, canals, printing establishments, tricycles and automobiles; sub-marine steamers ploughing underneath the surface of the sea, and balloons which rise above the clouds; in a word, we are wonderfully supplied with all possible material resources. We are proud of the conquest of science over nature, and it should, to all appearance, be reasonable enough to think that this is only the beginning of an era of far greater miracles. Ask, however, one of those over-proud scientists, whether he thinks that, generally speaking, a human soul of to-day is of as much worth as the simple soul of one of the Essenes of the time of Christ, or one of those heroic souls of the ancient Hellenes of the time of Æschylus? I am afraid the answer to this perplexing question could only be a negative one. And there remains yet further to ask whether the progress we are so proud of is not ultimately to be turned to the service of a terrible social egotism, or to a horrible outbreak of savagery?

What could we not see, if we had only eyes to see with, in regard to the above consideration, if we turned our attention to what is going on in Cuba, to what has just taken place at Constantinople, in that old and decrepit Byzance where the civilisation of her antiquity has been

degenerating and rattling in the midst of all the striking wonders of art, and in spite of a political organisation of the highest refinement—an organisation from which we have borrowed so much. In Cuba the war between the races shows us pyres of horror. Gun-powder, dynamite and incendiary are there the order of the day. The natural classification of man has ceased; it has given way to a classification of the stronger party against the weaker. This has, however, ceased to be a new phenomenon. At Constantinople we witness, on the other hand, a new order, or rather disorder, of things. A handful of resolute men, have, by means of scientific instruments of destruction invented by human genius, held in check for a time the organised military forces of a great empire, in the very capital. It appears that the incendiary programme of the Armenians was intended for the whole city, though explosions only took place at some stray quarters. It is then by no means impossible or inimical to suppose that the whole of Byzance could have been ruined by one stroke—given over to destruction, as if a grand natural catastrophe had overcome the city. Who can guarantee that our Western capitals might not one of these days fall victims to a similar adventure? A man of great spirit, who was revolutionary by conviction, but had never gone beyond the theoretical side of his convictions, assured me that a thousand men, resolute, well organised, and well broken in as artillery men of dynamite, commanded by a powerful and resolute leader, could throw such a consternation over London or Paris, that no one could know what might not come next. Such a state of terror would be just the reverse of the ideal of the late Renan, whose dream was that the government of the state should be in the hands of savants, who should constitute a sort of intellectual aristocracy—an enlightened and, at the same time, a despotic sort of government. Fanatics of this kind are to be met with in Cuba, their ideal being the ideal of race distinction and extinction of all that does not fall in with their political and national aspirations. In Byzance we have another sort of this mischievous class of fanatics; here it is not so much race, or national fanaticism; it is the fanaticism of religion—a fanaticism hardly to be distinguished, as far as we can see, from chicanery.

Considerations like the above lead us to the conclusion that science and art, as now constituted and worked in our midst, are far from being blessings to humanity. They contain moreover, within themselves, all the elements of terror, all the possibilities of inhumanity, so long as all our progressive ideas are solely turned towards new mechanical inventions and perfections, while our morality is allowed to remain what it is. If I were to point out to humanity what, of all other things in the world, awaits most anxiously, most impatiently for perfection, I would say: *Man*. Electricity is right enough; but spiritual light is better. Railways, with their conquest over distance, are comfortable enough; but fraternity which brings souls nearer to each other is far better. Dynamite which crushes rocky mountains, is marvellous; no

doubt; but faith, by which you can remove mountains as they are, would be a still greater power. To cut an isthmus in two, is all very well; but Lesseps may one day be forgotten, while Saint Martin with his exemplary benevolence shall be remembered—he who cut his cloak in two in order to cover and warm a poor, unfortunate, half-naked man.

Meanwhile let us not forget that science—modern science as it is, and as it is worked—has created a threat over our heads and shoulders—the threat, namely, that it may, one day, be found in alliance with the most barbarous revolutionists the world has ever seen.

THE CONSOLATIONS OF THEOSOPHY.

TO very many persons the word “Philosophy” has a distasteful, even repellent, quality. Its original meaning is merely “love of wisdom,” though it has now come to signify an explanation of the nature of things, an inquiry into the causes and laws which lie back of the phenomena we see. Perhaps it is its emphasis on *law* which arouses so great a dislike to it. Most men feel repugnance to anything that seems to constrict or bind; they like the thought of a free, unhindered movement, whether in physics or in mind, and any influence which restrains appears like the bar of a machine,—limiting, cold, heartless, devitalizing. Philosophy, which has its very essence in law, is thus particularly chilling, and a strong human instinct raises itself in protest.

This is especially true of a *religious* philosophy. For religion, to the majority of people, is pre-eminently the matter as to which there is no law, it being the very antithesis to physical nature, altogether above rules or cycles or ordinary process. To subject it to the control of fixed principles is to vitiate its essential quality and to make it like any other department of scientific investigation. It must be unhampered, free as air, not open to analysis and formulation and prediction.

As a religious philosophy, or a philosophical religion, Theosophy thus encounters a strong prejudice at the outset. For the reduction of the very highest spheres of human aspiration and effort to the domination of ascertained law is precisely what Theosophy claims as its most important function. Evolution, it says, is the universal process through every section of human experience, religion as much as bodily structure or intellect; and evolution is rooted in law, cannot otherwise exist or proceed, has its whole vitality and method in that very fact. If a man is to develop his religious nature, the steps thereto are as settled as are those in the development of his mind or his body, and he can no more cultivate the spiritual principle by capricious fancies than he can the others. But this is a highly distasteful doctrine. It jars on much preconceived notion, and it seems to add a mechanical quality to the delicate workings of the most subtle of forces.

When we come to inspect the Theosophic system in its details, we the more readily understand why so many regard it as cold and rigid

and unsympathetic. Take its two great doctrines of Reincarnation and Karma. They teach that we are to be reborn many times, and that each life has the coloring we secured for it by our own acts. Nothing can be more inflexible than these laws. But very naturally they impress us as hard, merciless. "Why," asks a hearer, "should I be forced back upon earth if I shrink from it; why undergo these repeated journeys when each is so unsatisfactory and soiled? Even one life may be more than I desire: is it right that I should be driven again and again to such experience?" There is, no doubt, an abundant answer to this. It is that the system of progressive advance through reincarnations was adopted by Infinite Wisdom in conjunction with Infinite Love, and therefore must be the best,—not hard, unjust, severe, but replete with blessings and crowned with incalculable joy. But this is an answer to the intellect. The heart may still suspect, demur, question.

So too with Karma. Here again a doubt arises. An inflexible law which returns with accuracy everything a man does in life, which does not allow for weakness or inexperience or ignorance or thoughtlessness, which keeps its record regardless of tears or regrets or shame, which repays with a measure faultlessly exact, appears so very mechanical and unfeeling. The same answer may, indeed, be given to this as to Reincarnation. But some further considerations supplement it. Is this not really the case with what of life is palpable to view? Are the consequences of weakness or inexperience or ignorance averted because of their cause? A young man of yielding disposition and unacquainted with temptation is led on by evil companions to peculation from his employers: he is discovered and the stigma attaches to him till death. A young girl, unsuspecting and trustful, is beguiled into yielding what can never be recovered, and all her years are discolored by a memory, perhaps by a habit. Even a stumble in the street, a kindness to a stranger, an incautious word in good faith may cause prolonged results in pain. If veniality does not exempt from the law of force in regions which we see, why should it throughout the many we do not? Then, again, there would seem no reason why all vitality in causation should be eliminated save such as comes from moral quality. When a force is aroused it must act; it cannot be arrested because the agent had no intention. A stone dislodged by a child must crush as readily as one hurled by an enemy. And, still further, while it is true that penitence will not undo the effect of wrong, it will lead to a reparation which will check continuance and a reform which will save repetition. Moral powers are as potent in their reflex as in their original action.

But the indictment of sentiment against Theosophy has additional grounds. One is its approval of Stoicism. Its best books and its best writers advocate that calmness of interior spirit which is not swayed by feeling or desire, which remains unmoved by suffering or prosperity, which does not throb under the influence of a just anger, a deep sympathy, a strong indignation, a profound love. To keep the mind cool and clear, the emotions well in hand, the judgment unperturbed by waves of feel-

ing,—this is held up as the ideal of a disciplined character. But it is not consonant with ordinary human nature; it is too sublimated, too chilling even, for those who dwell in sensation and consider it the essence of real life. Men wish to be conscious of emotion, to respond to the impulses which come from events and reading: they cannot feel that a passionless soul is truly human or to be deliberately sought. In fact, such an ideal crosses humanity not only as it exists but even as it wishes to be.

Yet when one considers the pains which must inevitably come to those who live in changing states of feeling, the clouds and storms which sweep over the soul still subject to doubt or passion, the danger both to judgment and right action which inheres in any mental state from which feeling is not excluded, the impossibility of free-will so long as desire rules, one must see that he who masters his own moods and sentiments and proclivities and wishes is a stronger type of manhood than he who is their slave. If one is to secure calmness, peace, happiness, serenity, unperturbed action of soul, it can only be as he mounts above the causes which threaten them. He does not abjure affection or taste; he only determines that neither shall bind him. He cannot allow his inner being, his real "I," to be at the mercy of the gusts originating in the temporary personality; the king must not be the puppet of his servants. And so the teaching which exalts self-control and bids to a mastering of the forces which override it is a very true teaching, one which is not only Theosophic but reasonable and of genuine philosophy.

Another indictment of Theosophy is that it virtually denies the reunion of those who have loved. The heart-cry of humanity as the grave closes over its dead is that it shall meet them again, meet them in a land whence death is excluded and where partings are unknown. But Theosophy extinguishes this hope, holding that we meet here again only as strangers, no recognition being possible, and that not till reincarnations have done their work shall memory of past lives be uncovered and separated souls perceive their many unions along their pilgrimage. Human nature resents this and struggles vainly to reconcile itself to a recognition so far postponed. The very dearest, most cherished yearning of the deepest principle in man will not stifle itself at the bidding of a philosophy, but defies such a philosophy as in conflict with nature and unsuited to the largest fact in nature's institutions. Give the explanation, fortify it with argument, show that the ultimate result is incomparably richer than would be the precipitated one so craved for by the heart,—still it is long before conviction becomes satisfaction and the appeased spirit is content with the true doctrine of Devachan and reincarnation.

Perhaps, too, in other ways the many individuals who encounter Theosophy see it a cheerless system, very rigid and unyielding, not in consonance with the tenderness of high souls, but pitiless, mechanical, unsympathetic, stern. It may brace but it does not warm; it has strength but does not console; it may fill the head but it does not satisfy the heart. In one way or another this charge perpetually re-appears. and

if Theosophy is to sway a world of human beings, there must be proof that its fitness to do so is assured.

What are the facts as to the consolations of Theosophy? Is it really so cold and void of blessing? Has it nothing of sweetness for the soul which tastes it fully; no balm for the disappointed and the sorrowful? Is it stern to the evil-doer, and indifferent to the penitent and the aspiring? Or is it beneficent throughout, filled with the truest peace for all who will but take it, kind and open-handed and generous, even lavish? Let us see.

If we assume that the universal scheme of things is wise because planned by Infinite Wisdom, and loving because decreed by Infinite Love, two consequences follow: first, that the scheme could not be better than it is; second, that we shall perceive this as we acquaint ourselves more largely with its facts. And these consequences dictate the lesson that he who conforms himself to a perfect scheme will gather its results in perfectness, not perfectness of character or attainment simply, but perfectness in condition and in bliss. That is to say, the man who best understands and best observes the laws of being will be the happiest man.

Take first the truth that all the great system in which we live, all the operations we ourselves conduct, are under the domain of Law. This seems a hardship. But would it be better if there was no Law and only Chance? Should we be happier if there was no connection between events; if not a consequence or an event could be foreseen; if there was no certainty that a child born into the world would have the human form; that each of us would retain from day to day the features we possess; that our closest associations had any solidity; that the sun would rise again or the seasons follow in their order; that personal, business, social plans would be anything more than guess-work; that crops would follow their seed, ships the wind, fire burn and water flow? Imagine, in short, a world where there was no connection between an incident and the one succeeding it; where "consequence" would be a word without meaning, acts absolutely without significance, everything disjointed and fortuitous. How instantly would all human activity be paralyzed, for motive would have disappeared and experience suggest no lesson. Little indeed of happiness could there be found in humanity; short indeed would be that humanity's continuance!

And this would be equally true of religion. Men often resent the thought that therein is law as inflexible as that which governs the world of matter. Yet should we be better off if the loftiest aspirations of the soul were as liable to plunge us into Gehenna as to conduct us to Paradise; if sorrow was as likely to follow duty as joy to follow sin; if endeavor had no promise of blessing and indifference no certainty of failure; if purification, devotion, benevolence, gentleness, and faith might bear fruit or not, just as chance ordained? Once establish chaos in religion and you end it. Extract all certitude in the relations between man and

his Maker, and you efface those relations themselves. Destroy the law of causation in spiritual things, and you expunge life as utterly as in material things.

Take the fact of Reincarnation. It does seem hard that a man should be forced into rebirth if he does not wish it, and especially that the series of rebirths should be so prolonged and so full of sadness and of apparently wasted time. Yet imagine a state of things in which each one should be allowed to determine the question for himself. Ignorant, seeing but the smallest fraction of what exists around him and almost nothing of what is in store for him and of the processes whereby it is to be acquired, unable to interpret the meanings of life and events and discipline, without knowledge of his past and of capacity to see its bearings on his present, entranced with delights of earth and dull to the possibilities of his higher nature; is he in condition to settle his best interests, to determine what should be his future when the little he can see of his pathway shall be ended, to choose when he has neither the materials nor the fitness for choice? And what would be the object of an incarnation at all if its goal could be at any moment frustrated through caprice or weariness or indifference; what the outcome of a system by which no one was bound and all could terminate when they liked? Surely Reincarnation if good for one must be good for every other one; surely it would be an injustice to each if free to cut himself away from the process which the Supreme Being saw best for him!

It is certainly a consolation to know that repeated return to earth-life, however unwelcome as a prospect, must be the most desirable for us, inasmuch as it was decreed by the one who has our interest at heart. But there are other considerations which add themselves. Only through this course can we reach the unspeakable joys which belong to perfected humanity. The way may, indeed, be long, and upon it must be many a hardship very grievous to mind and heart, yet the abounding recompense justifies the endurance. And is this not really the case with every prize worth gaining? They are not the choicest fruits which fall, unstriven for, into the hands of a lucky one. The choicest are such as come only after struggle and determined effort, an effort often in weariness and fainting, a toil when the heart is sad and the eyes are dimmed and the feet are lagging. But when the gain is won, its joy effaces all the pain before it, and the satisfied soul feels that the victory is worth whatever it had cost. Much more must this be so when the prize is the bliss of a perfected nature, a nature of such knowledge, wisdom, power, love, and bliss that every suffering in the road to it seems too insignificant for count, less in value than a moment of the immeasurable joy which is now to endure for eternities. And when a man pictures to himself what is meant by Nirvana and Paranirvana, he may well thrill with a certainty that no lives are worthless which conduct thereto, none too disciplinary which make possible that reward.

Moreover, it is in our power to diminish those incarnations not less than to color them. For as their object is to advance us on the way to

perfected evolution, they last only till that object is attained. If we perceive it, harmonize with it, conform to it, the way is more quickly run. Every man may make incarnations fewer by making them better. He has but to strive that the lower nature be mastered, the higher be enjoyed, the whole being be unified under spiritual law. As each step is taken, that much of the course is won. What would require several flagging, vacillating lives may be done in one if attention is concentrated, even as the work of a mechanic may be lazily extended over a week, yet completed in one brisk day of sustained effort. He, then, who dislikes rebirth can strive that rebirth shall be unnecessary, and when it becomes unnecessary it will cease.

ALEXANDER FULLERTON.

(To be Continued.)

DAKSHINAMURTI.

(Concluded from page 720).

COMING now to the rosary of Rudrāksha beads, we have to remark that this is an important symbol indicating the way in which a yogic devotee deals with the power of speech. We have already said that thought, name and form constitute a trinity. The universe is embodied thought. It is also the embodied Veda. The universe of form has the Veda as its support, and so a vedic reciter is a benefactor of the world. It is this statement which is so repulsive to the materialized modern sense by its apparently ostentatious pretence. But we cannot for that reason fear to face the truth.

Now one of the pieces of advice given by the Guru to the pupil who departs after completing his course of vedic study, is the following, according to the Upanishads. *स्वाध्यायप्रवचनान्नप्रमदितव्यम्* means that the pupil ought not to swerve from the path of vedic recitation. Indeed vedic recitation has been considered by the ancients one of the prime duties of the Brahmin and is one of the most important forms of Tapas. It is most salutary in its reactionary effect. As usual in all such cases, the effect is confined not to the individual reciter alone. The whole world profits by it more or less. How is this possible, one may ask. The answer lies in the potency of sound as an active agent.

It is a fact known to all Hindus that the word Varna, in Sanscrit, means both a letter and a color. This double meaning attached to the word is indicative of a strange fact in Nature, the fact of color and sound being closely correlated. If a man utters a sound, he produces vibrations in the atmosphere, as the Western physicists assert. The Eastern philosophers whose spiritual vision penetrated the cloak of matter and penetrated into the essences of things, asserted that a sound uttered went farther than the mere atmospheric agitation. They said and proved that an uttered sound produces an action on the taijasic world in which all embodiment has its being. This taijasic world is

the objective aspect of the spoken word of Brahman. The Purânas that describe the unfoldment of the Cosmos minutely, state that the Vedas emanated from the four mouths of Brahman and formed the subtle taijasic universe on which the objective universe is based. This taijasic universe is sometimes called the Yajna-Sarîra and it is this on which so much stress has been laid in the Pûrva portion of the Veda, the Smritis, the Purânas, &c. It is most familiarly said in India that Yajna produces rain; and the meaning of it is that Yajna, so much abounding in Mantric speech, is the way in which the taijasic world can be acted upon so that it may produce rain.

It is this taijasic world that corresponds to the speech in man. When a man speaks he acts on this world and it reacts on him. It is possible to speak so as to attract the divine energies of Nature to one's subtle constitution, and so in India we find that there are special structures of sound called Mantras employed for the purpose of purifying that subtle body. The Mantras are extremely holy things and a careless and sacrilegious use of them will bring on very undesirable results. A misuse of Mantras will bring very bad Karma to the man who misuses as well as to the humanity of which he is a unit. A Mantra properly pronounced with pure motive brings very good karmic results to the man who recites and to the world at large. A high influence for good is thereby brought to bear on human evolution. A man who, preserving his physical and mental purity, practices Svâdhyâya (the recitation of the Veda) does incalculable good to the world at large. He preserves and keeps in repair, as it were, the foundations of the Cosmic structure. Hence it is that the ancient legislators of India laid such great stress on vedic recitation. They alleged that the Brahmin is the preserver of the world. They said that the Devas are in such or such a Brahmin.

Coming again to the taijasic body referred to above, we may state that it is the plane of noumenal causes next to the thought-plane of Brahman. It is the root world brought into being by the spoken word of Brahman. It is the garb of the Veda. Hence the ancient philosophers said that every phenomenon of our experience is from the Yajna-deva. He perspires and it is rain. He roars and it is thunder. His every motion is an effect to us. Now it is plain that the reciter of a sacred Mantra who makes the taijasic energies of the world act in him and through him, becomes a source of power. As is popularly said, the mantric reciter conquers the Devas by his Mantra. It is however to be remembered, that this conquest brings serious responsibilities in its train, for natural law is so ordered that power and responsibility ever go together.

One may ask if the rosary in the hand of our Guru-deva* means that every devotee ought to acquire power by that most important of all Yajnam, the Japa-yajnam. We unhesitatingly state that the rosary has a loftier meaning. What cares our Lord for the acquisition of

*See engraving in Aug. *Theosophist*, p. 674.

power? What cares the Great Sannyâsî for power, and what power may work? What cares He, the Deva of silent thought, for speech and the magic that lies therein? The figure of our Lord is the figure of a Yogî in Dhâranâ, and every instruction He gives is for the travel upwards. What then is meant by the Lord of Silent Contemplation holding out the rosary before the eyes of His devotee?

This brings us to another aspect of Japa-yajna, the aspect that most concerns a true Yogî. Many of our readers may know that the word Mantra is a compound of *man* and *tra*, and means that which protects thought, or that which makes it possible for thought to grow in us. A great Mantra or a Mahâ-mantra has this effect. When properly used it has the effect of equilibrating the psychic nature of the reciter. It introduces a calm that no words can express, a calm in which alone the spiritual soul can grow. As the sun in all his glory can find reflection only in a body of calm, still water, likewise, too, the thought of the great devas can find place only in a mind that is perfectly tranquil and unruffled by the world's psychic elements. Now this tranquillity, this peace, can be obtained only by a man seeking it and struggling to raise himself above the world of Karma, the world of struggle. To such a struggler, a Mahâ Mantra will be a great help. By its aid he will have to prepare himself and make himself receptive of the thought of the Master. Of all such Mahâ Mantras the Gâyatrî is said to be the mightiest. The recitation of this mighty Mantra (if only the universality of Brahmic Tejas be recognized and the reciter behaves accordingly) is sure to purify the inner nature of the reciter and elevate it to the plane of the eternal. Such a step is indispensable, for the Guru-deva is silent and teaches only by thought. The devotee ought to purify his mind and assimilate the thought. If he will not try his utmost to do this, then let him not complain that the Teacher is silent. The speech of the Guru is the speech of thought.

Now the two instructions contained in the symbols of Chin-mudrâ and rosary are for the growth of the spiritual soul. They are guides for a Yogî travelling from the mire of earth to the elixir in heaven. But it must be remembered that a Yogî is able to rise, only because he is anxious to work for those left behind. The world's great Devas do their functions for all, as indeed the sun shines for both the good and the bad. Therefore a man who wants to reach the plane of such devas must learn to be like them; he must expand his heart and feel for those who still remain in ignorance. He must work, work, work perseveringly, until the manifested nature accomplishes its destinies. This is an important truth which our Guru-deva wants to impress on the mind of the devotee. How?

Let the reader think deeply on the vînâ or lyre in one of the hands of the Lord. The lyre is a beautiful symbol and it is very sadly misunderstood in these days. Our Bhâgavatas take the most physical view of it. They point out the efficacy of singing the praise of the Lord, and

say that the lyre in the hands of Nârada, Sarasvatî and the Guru-deva indicate certain things, and recommend such a procedure.

With due deference to the learning and good intention of the Bhâgavatas, we have to point out that the meaning of the symbol is different and far deeper. The ancient philosophers looked upon the course of evolution as a grand piece of music. The laws which govern cycles, sub-cycles and yugas, which accentuate in their progress the development of the various principles in the cosmos (each principle taking the lead in its own appropriate yuga, and other principles functioning in subordination to the main one), correspond to one grand piece of music; and so there is much in the statement that Nature sings. Sarasvatî is the consort of Brahmâ and she holds a lyre in her hand. Brahmâ generates the ideas that work out as the world, and Sarasvatî generates the notes of life that, combined with the ideas, carry on the stream of evolution from stage to stage. Brahmâ and Sarasvatî are both one and differ only as to aspects. The one is the mind and the other is the speech.

Now the fact that Sarasvatî holds a lyre in her hand indicates that the course of evolution gets the guiding notes from that lyre, hence a great Deva holding a lyre always indicates that the Deva takes a great part in the guidance and karmic adjustment of Nature. The reader is requested to think on this subject and see if a lyre is not a very appropriate thing in the hand of Nârada, the messenger from heaven, who appears on earth at junctures of cycles for purposes of karmic adjustment and equilibrium.

Now the Guru-deva who holds the lyre before the eyes of the devotee, wants to impress on his mind the necessity of working to aid the course of evolution and to get the purpose accomplished for which all this has been set on foot. The necessity of such ardent work has been already given. It has been explained in every work that describes the action done to serve the Lord and dedicated unto him. Such a dedication is all-important, and it is the lack of this that makes Brahma-vidyâ so difficult of realization now-a-days.

Coming now to the book in the hand of our Guru-deva, we have to state that the meaning is evident. No devotee of our Deva can go up without doing his utmost towards the enlightenment of humanity. The Guru-deva is the one lamp of wisdom in the universe, and He will not shed his rays on a devotee who will not in his turn pass on the light, to teach and elevate others.

We shall now close this essay with a salutation. Profound Veneration to the Lord of spiritual greatness who, having gone to the outermost confines of thought, has in his boundless compassion turned Southwards to teach all who may choose to learn!

Profound salutation to the Lord of austere purity, who strikes mortal fear into the Rakshasas who harass mankind, and who crushes under foot the evil power of the enticing serpent!

Profound salutation to the great Sannyâsî who has renounced his attachments and who lives at the foot of trees as his home.

Profound salutation to the great Yogî who generates by his thought the wisdom that the devotee craves and the life that the weary thirst after.

Salutation be to the scorching Yogic Fire that burns and burns and ceases not burning until the pure gold alone remains in the crucible of the human heart.

Salutation be to the Lord of Silent Contemplation in whom life beats but to nourish the pure smokeless flame of Vijnâna.

Salutation to the great Lord of the Veda, by whose recitation the Devas get their being, the Karma-devas their power to guide, and the ignorant man his power to advance.

ओं तस्त्.

BRAHMIN-BUDDHIST.

A SAINT OF THE EGYPTIAN DESERT.

WE must not judge the founders of the solitary life in Egypt, by the hordes of ignorant country folk who in later centuries were brought down by designing politicians to crush their enemies by mere numbers, like the country clergymen at a contested University election. It is expressly noted of the great St. Antony himself that, after having passed years built up in an old tomb, speaking to no one, he came forth "not a savage, but graceful, courteous, and amiable to whoever came in contact with him"; and even St. Simeon Stylites on his column, was the judge and law-giver for all the wild tribes of the neighbourhood, a centre of civilisation for many miles round. The change as the generations passed and their numbers multiplied beyond all power of right education, was not unmarked by themselves. A story of these later times puts it, not without what we may almost call wit:—

"An elder came to visit a brother in his cell, and the brother showed him, with much pride, a copy of the gospels, written out with his own hand. The elder looked at it and sighed. Then he said, 'Our fathers practised the words of God; we at least learned them by heart—but you have written them out and put them away on a shelf.'"

By way of showing what the life of a solitary in the Desert was like, let us take the fragments of a contemporary story of one of the best known of them—Arsenius. The scene is one familiar enough to a modern Hindu—a vast waste of sand and stones as far as the eye can see; overhead a pitiless blaze; the breathless, crushing weight of a heat no less than Indian, changeless from morning to night, with never a cloud to break its deadly monotony. Here and there low ranges of sandstone hills just high enough to be hollowed out for the cells of the dwellers in the wilderness, but each far away from his nearest neighbour, and mostly far away also from the scanty springs, but rarely rising in these

arid wastes. We are told of one who had to walk the whole night, to go and return with the pitcher of water for his daily needs. Now and then a younger brother will be seen struggling through the blazing sand to visit an elder, to be kindly received, but not, even then, allowed to forget the strict restraint of every physical appetite, which is the chief lesson he has to learn. Thus we are told of one arriving faint and exhausted, praying his host for water, and being answered—"Be satisfied, my brother, with this cool shade, which many at this moment are desiring and cannot obtain." Usually, however, the elder is for weeks together alone with his one novice, dividing their time between labour and prayer; for they are no beggars. The making of palm leaf baskets is a work which can be carried on without withdrawing the mind from contemplation, and is their usual employ. From time to time an agent comes round, and supplies them, in exchange, with the dry biscuits which, soaked in water, form their sole food. But they were not prejudiced, as a beautiful saying of one of them shows:

One asked Abbot* Nisteron, "What work is best?" He answered—There are different kinds of work. The Scripture says, Abraham was hospitable; and God was with him: Elias loved solitude; and God was with him: David was humble; and God was with him: whatsoever, therefore, thy mind inclines to, before God, that do, and keep thy heart.

Another saying will give in brief summary the ideal of their life:

When Abbot Pambo was departing from this life, he said to the brethren, "From the time that I came to this solitude I do not remember ever to have eaten anything but the labour of my own hands, nor to have said anything of which I have cause to repent. And now I go to God, as one who has not yet made a beginning to serve Him."

It is hard to keep oneself within limits in making these extracts; to speak of the baskets without bringing in the many quaint stories they suggest—as that of the brother who, living near to a town, had brought his baskets to sell in the market place, and when a purchaser began to dispute about their price, fearing for his peace of mind, he rose up and fled back to his wilderness, leaving the baskets on the ground. Let us resist the temptation to stand thus gossiping, and enter the cell which is the goal of our present pilgrimage. A tall and noble looking old man lies within. Let us listen to the old chronicler's report of what is passing.

When Abbot Arsenius was ill, they laid him on a mat, and put a pillow under his head, and a brother who came in was scandalised (at this luxury). Then said his attendant to the brother, "What were you before you became a monk?" He answered "A shepherd." Then he asked again "And do you live a harder or an easier life now than then?" He replied "I have more comforts now." Then said the other "Seest thou this Abbot? When he was in the world he was the father of emperors; a thousand slaves with golden girdles and tippetts of silk waited on him, and rich carpets were spread under him. Thou hast gained by the change which has made thee a monk; it is thou who art now encompassed with comforts, but he is afflicted.

* "Abbot" is the usual title of respect given to the elders, as we might use "Father." Its restriction to the head of a monastery is of much later date.

It may readily be understood that a man who had passed half his life in the Court of the Emperor Theodosius, and had been tutor to his children, could hardly fail to bring to the desert a strongly marked and energetic character; nor will any one wonder much that his special mark amongst his new friends was a *determination* to keep silence and solitude unbroken. It was not peculiar to him. Here is a lovely story I cannot pass by:

Abbot Serapion had a novice called Zacharias who lay at the point of death. For three days he had not spoken, but those who stood around saw his face light up as with joy. Then Serapion asked him, "What dost thou see, my son?" He answered, "I see, my father, that there is nothing better than to keep silence," "Keep it then, my son, in God's name until the end," was his master's reply; and so he departed in joy.

But I think the character of Arsenius will be best shown by simply putting together the scattered notices of his life in the desert, as given in the simple words of the old writer.

1. Whilst Arsenius was still employed in the Imperial Court, he asked of God to lead him in the way by which he might be saved. Then a voice came to him—"Arsenius, flee the company of men, and thou art in that saving way."

2. Arsenius, when he was now in solitude, prayed as before. And he heard a voice which said—"Flight—silence—quiet: these are the three sources of sinlessness."

3. It is told of him that he used to remain all night without sleep. Then when morning broke and he needed rest he used to say to sleep, "Come, you good-for-nothing." Then he took a nap as he sat, but soon woke up again.

4. It is told of him that on Saturday evening he turned his back on the setting sun; and, stretching out his arms to heaven, did not cease to pray till the sun rose before his face in the morning.

5. One day the devils were troubling him as he sat in his cell; and the brethren standing outside heard him crying out to God and saying "Lord, I have never done any good before Thee, but do not leave me; give me of Thy goodness, at least now to make some beginning of worthy life."

6. It was said of him that no one was better dressed than he, in the palace; and no one worse, in the desert. Once he fell ill, and wanted a penny to buy what he needed. And as he had not even this, he accepted it from some one as an alms; and said, "I thank Thee, Lord, that I am found worthy, for Thy name's sake, even to receive alms as a beggar."

7. Once he was told that a certain man was dead and had left him a large inheritance. But he made reply—"It is not mine; I died long ago. He has survived me."

But, in the desert, Arsenius had not forgotten the knowledge of human nature he brought with him there. One day an elder said to him,

“ It is good not to have any thing for enjoyment in our cell. I saw a brother who had a flower in his cell, and he rooted it out.” Arsenius replied “ It was good. But we must consider each man’s character. *If he had not virtue enough not to receive harm from it, it would be needful to plant it there again.*” These few words, to one who can appreciate them, are enough to show the true Master of the religious life—the man who knows that mere negations are not enough for the growth of the true strength of the soul ; that, in the words of a Master nearly a thousand years later, “ The mere absence of a vice is a very different thing from the presence of the corresponding virtue.” How many are there who entirely understand this, even now ?

So, in solitude and silence and much weeping over his past life, Arsenius passed many years in the Desert. We do not know that he had great sins to weep for ; rather it seems to have been with him, that sense of imperfection, of failure, which haunts most persistently the purest and most innocent soul. They who can see most clearly all that *might* have been made of their so precious lives are those who will always think least of what they have actually attained ; and find reason for sorrow, nay for fear, where others see only good done. The last notice of him should not, therefore, surprise us.

When Abbot Arsenius was at the point of death, his brethren noted that he wept. They said then “ Is it so ; art thou too afraid, O Father ?”

He answered, “ It is so ; and the fear that is now upon me has been with me ever since I become a monk.” And so he went to sleep.

Let us end with this description of him. “ Abbot Arsenius,” says a contemporary, “ had the look of an angel. His head was all white. He was graceful in person, though withered. His beard was long—below his waist. His eyelashes were gone, from much weeping. He was tall but bent with age. He lived 95 years, forty of them in the Court of the great Theodosius. He left to me, Daniel, his tunic of skin, his white hair shirt, his sandals of the palm ; and I, unworthy, wear them, that I may gain a blessing.”

Are there any of us so proud of our advancement in these later centuries that we would not gladly do the same ?

ARTHUR A. WELLS.

ED. NOTE.—The few scraps of biography which the writer of the above has kindly gleaned from the old chronicles to set before our readers, concerning the so-called Saints of the Desert, are too meagre to base a well-rounded judgment upon, yet there are some ideas in connection therewith, which it may be well to consider further ; not that we wish to criticise the writer, but rather to present a few general ideas concerning the solitary life herein depicted ; and we trust, he will forgive us for supplementing his views with others in the same line of thought, which are forcibly presented to us.

The italicised words in the quotation from Arsenius, concerning the flower, give the key to the problem of saintship in the preceding article

and, as Dr. Wells truly says, "show the true Master of the religious life—the man who knows that mere negations are not enough for the growth of true strength of soul" . . . and we must keep this idea in the foreground while viewing the incidents narrated.

The chief anxiety of the Abbot Arsenius was, at first, the welfare of his individual self; his prayer was that he might be saved. The three words which came in answer thereto,—Flight, silence, quiet—though they may have been wisely adapted to his special condition, should by no means be taken as a general rule of action when beset by sore difficulties. The obstacles which we encounter in life are to be manfully met and overcome,—not to be run away from. Development, self-control, strength, are not gained by the latter course, though there may be exceptional instances where temporary withdrawal from the conflict may be the wiser course; yet this does not alter the general rule which it will be well to follow, to ensure a normal development. The soul of this monk may have become abnormally sensitive, and the far-reaching consequences of his past sins, doubtless seemed overpowering to him. His sincerity and eagerness to obtain spiritual light, merit our earnest commendation; yet one may humbly ask,—is there any utility, even if one has led a sinful life, in weeping continuously, until the lachrymal fluid drowns out one's eye-lashes, to the very roots? If so, it might be well for us all to sit down and have a grand, unanimous cry; but the world needs workers—not weepers; and the course pursued by this spiritual hero seems unworthy the full admiration of normal minds, and more like what one might reasonably expect from an overgrown baby who had become spoiled by much petting.

Though it is praiseworthy to cease from sin, we should, further, make reparation, as much as in us lies, and start in operation good actions which may, in some degree, counteract the evil ones we have previously set in motion. It would seem, to the majority of people, that other fields of activity might have been found, in this wide world, outside the Court of Theodosius, where Arsenius might have gradually gained strength to master lesser degrees of temptation by manfully grappling with and overcoming them—not by abandoning the trial altogether. In order to gain more strength would it not seem a wiser course to diligently cultivate and use what we already have, rather than sit down and mourn because we have not a greater degree of it?

Furthermore, if one, in heartfelt sympathy for the sufferings of others, is actively engaged in ministering to their real needs, his own troubles sink into insignificance and he finds little time to uselessly weep over his past sins, but soon discovers that he is entering a present heaven and that he need have no anxiety concerning a future one; for his heavenly state becomes a part of himself and he will take it with him, whether he remain in this life or journey to the next stage of existence.

MARRIED STATE A STEPPING-STONE TO BRAHMACHARYA.

THE TRUE RELATION OF THE SEXES.

(Concluded from page 45.)

WE have thus far described the physical condition of the majority of people engaged in parenthood. Let us now glance at their mental and moral make-up, so that we can form a reasonable opinion as to what sort of children, generally speaking, we may expect will be born. The key-note of the life of the average man, as we now see him, is selfishness—that mean and subtle love for one's little self as embodied in his own person to the exclusion of everybody else. For the higher conception of self, as embodied in the whole universe, there is no room in his heart. When this motive power of all his actions is once grasped, he ceases to be a riddle any longer. Every one of his weaknesses and shortcomings, as well as his merits, can be logically traced to that potent source of evil. His apparent love of knowledge, his solicitude for the well-being of his wife and children, his ostensible generosity, charity, courage, religiousness, his seemingly upright moral life, his very philanthropy and patriotism—all, all are tainted by that ignoble and shameless personal consideration which makes all the above qualities, so noble in themselves, appear mean and sordid when manifested in him. Can you then wonder that with such an overmastering selfishness for his guiding star, he should come to look upon the married woman as the toy of his leisure hours, as a slave whose duty it is to minister to his insatiable lust and personal comfort? Naturally then he keeps her ignorant and illiterate, for that adds to his power over her. Faithlessness, in his opinion so abominable in a married woman, loses much of its odium when his dainty little self is the subject of it. Thus, having no durable hold upon the love of the woman, he becomes jealous and suspicious of her, and does not scruple to abuse his power over her. Children he comes to look upon as an unavoidable evil attendant upon the lawful satisfaction of his sexual appetite, and as such, to be only tolerated. Modern philanthropists and sociologists have placed within the reach of these perpetrators of sexual sin, means that would secure their exemption from the lawful punishment of nature. With the best of intentions in the world, they have thereby taken away from them the only corrective influence nature had supplied, the only plank of salvation on the sea of sensual gratification. Under the circumstances mentioned above, the resulting degradation affects more the woman than the man. She becomes vain and deceitful, sensuous and frivolous, ignorant and superstitious, suspicious and cowardly, and quite an adept in the art of duplicity and falsehood. What else can you expect when her whole life is a huge lie. The extent to which selfishness at times rules a man is appalling to contemplate. Most of the crimes are done under its fostering influence. The intense and domineering selfishness of Cæsar Borgia, and other criminals of the Borgian family, is a matter of historical notoriety. Now, with such a mental and moral make-up of parents in general (omitting

honorable exceptions of course), what sort of children can we expect? Certainly not the best specimens of humanity. The babul tree has never borne mangoes for its fruit.

It now only remains to point out the way to reach the ideal. I would most earnestly counsel the young who may desire to tread successfully the path I am now going to describe, to cultivate the habit of reverence for the teachings of their own religion, and that of intelligently and resolutely applying them to practice. Remember that the sexual act is no mere physical union of the sexes, but the mental and moral element is also concerned in it. Hence to regulate such a complex function, we must have recourse to a remedy as complex; therefore, no mere physical restraint will help you out of the dilemma. Agreeably then to your religion, you must recognise man to be an immortal and responsible being, the various elements of whose constitution act and re-act upon each other to produce wonderful results. Recollect that amidst all the distractions of your busy, practical life, you must carry this thought with you all along—a thought that must color all your actions. This fundamental idea thoroughly ingrained, let us now see how we can train the different parts of man's nature. To begin with the physical body. The poet has truly said* शरीरमाद्यंखलूधमसाधनं and of the body, the brain is the most important organ, inasmuch as it is the instrument of the ego for working upon this physical plane. So, in order to keep the brain in the best and most efficient working order, you must also have all the rest of the body well fitted to carry out the behests of the ego as communicated to it through the brain. Truly therefore is it said that a sound mind can only be found (to manifest) in a sound body. Hence, to begin with, let us see how we shall be able to keep the body in perfect health, shielding it at the same time from all undue sexual irritability. In the first place we must look to the food we eat. We must studiously avoid all pungent, irritating and over-greasy articles of diet. We should confine ourselves to a plain and simple dietary containing enough of fresh materials for the nourishment of the body. Flesh of animals and spirituous liquors should be avoided, inasmuch as they make self-control more difficult by stimulating the lower appetites. Tobacco should also be avoided. Then we must see that the bowels are regularly unloaded every morning, for, any torpidity of their action is likely to set up irritation in the neighbouring sexual organs. We must also see that regular and abundant physical exercise is taken every day in open air. This is a measure to which I wish to draw your particular attention, as it will very materially help you in keeping down the sexual appetite and in establishing a regular motion of the bowels in the morning. Further you must also see that the genitals are thoroughly cleansed every day with cold water, and especially at bed-time. The bed should not be particularly soft. A moderately hard bed gives better rest to the muscles and secures sounder sleep, and thus keeps off voluptuous dreams and

* Verily the body is the first instrument for Dharma (doing).

licentious thoughts. Before going to bed it is a good practice to bathe the head in cold water, as it ensures sound sleep. The functional activity of the skin should be carefully maintained by a judicious cold bath early in the morning, subsequently followed by friction with a rough towel. When these simple hygienic rules are intelligently followed, there is scarcely any other physical measure needed to keep the body in perfect health and to prevent undue sexual irritability. The above directions are intended for people in average health. Any predisposition to particular diseases will of course necessitate suitable variations in the plan.

But, my young friends, let me assure you that no amount of attention to the body alone will ever shield you from morbid sexual propensities. With a dogged resolution you should set yourself to regulate, watchfully, your mental and moral nature. Always remember that *idleness* and *ignorance* are your worst enemies. The first, you can conquer by a resolute determination to be continually working at some useful pursuit. Allow yourself not *one* idle minute. Let there be enough of work on your hands to occupy you all the day long, and let it be of such a nature, too, as will tax your mind and body to the utmost. Life on this world is so short, and you have such a long programme to go through, that you can scarcely afford one moment for sickly sentimentality. Life is no holiday business, and the man who wastes his time in playing and amusement does so at his own cost. So, pray, be in dead earnest about it. You have so much to accomplish both for yourself and for the world, and within such a limited span of life. Remember it is not work that wears away a man, but very often it is idleness that works the greatest havoc. Another thing that wears away a man is the anxiety with which he allows himself to be troubled, after anything is done and beyond his reach. Fix your mind upon the work in hand with all your might, and when once it is done, according to your best light, think no more of it. You will find that a golden rule to follow, and one too that will give you infinite mental rest. This was exactly the advice given by Sri Krishna to Arjuna. Your second enemy, ignorance, you can conquer by always keeping a humble attitude and by keeping every window of the mind open for the admission of new light. Let there be a deep and abiding thirst for knowledge *for its own sake*. Let your conversation and even your amusements be such as would add to your stock of knowledge. Frivolous, meaningless talk, and scandal-mongering are relished only by the vulgar. Never indulge in licentious thoughts and ribald language, for, thought is the father of the act. It is a debasing pleasure, to be purchased at the cost of your cherished and noble aspirations. Read, as often as you can, the noblest thoughts of glorious writers and take your inspiration from them. *Never* joke in matters of religion and morality, for, it is a positive sacrilege to do so. In thought, word and act, never swerve from the path of honesty, virtue and truth. Philosophies and sciences may come and go, but these are eternal realities that have stood the test of ages and are sure to lead you to real greatness. Never

be too ready to scoff at religion. Respect it as it is, confessing your own ignorance, and the time may come when you will understand it better. If you go on at this rate, with all your heart set upon some useful or philanthropic work, respecting your own as well as the opposite sex, I assure you that the sexual troubles of most young people will have no existence for you. But above all, the best way of escaping all sexual trouble is to throw yourself heart and soul into some philanthropic movement that may catch your fancy, or, more properly, your conscience, and work for it unremittingly. Let the waking consciousness plan for it, let the dream consciousness revel in dreams of its furtherance, and may you go to sleep thinking upon the extension of its scope. This is the best panacea for all sexual trouble.

“Stuff and nonsense! The self-control advocated, as well as the remedy suggested are both worthy of each other, being equally Utopian,” will say some of you, I know. “All this is very fine and sublime no doubt, but young men *will* be young men, and all this preaching must remain in books only,” will say others. I, too, fear that if the subject is approached with this attitude of determined opposition, all such preaching must remain in books only. But I seriously ask, is the position I have taken so unreasonable and Utopian after all? Surely many of you have grasped the rationale of the means I have indicated to keep the sexual appetite properly controlled. Recognising in the sexual passion an out-going energy of the soul, of which the sexual act is only an expression upon the physical plane, noting also the fact that merely to dam such a tremendous outflow of energy by any physical, moral or religious restraint would be simply worse than useless, or at best would only stultify its own object by acting injuriously upon the person himself, I have only sought to purify it and to draw off the surplus for more noble and useful purposes. Do you think this impossible of accomplishment? Then I fear you have no idea of the power of mental and moral forces to affect the working of the body. Have you never seen a man working under some dominant passion—say love of money or fame—even forgetting his primary instinct of self-preservation for the time being? Is lust then so imperious and ungovernable as we think it to be? After all the legitimate demands of evolution and society on the reproductive instinct are satisfied, can we not turn the surplus energy into a better and more useful channel? I think we can. I know that to limit the sexual act merely to the needs of the propagation of species, due regard being had to one’s capacities for properly bringing up the progeny so generated, will be considered cruel by many. But there is no help for it. The history of the lower creations, as well as the practice of ancient sages, point to no other conclusion. Eminent modern physiologists deliberately subscribe to the same opinion. Humanitarian, sociological, evolutionary and health considerations also demand the sacrifice, and nobody is justified in grudging it. Conceding the theoretical correctness of the conclusion, some of you may be disposed to challenge its practicability. In that

case I must ask the objectors one question. Have you ever made an honest, earnest and sincere effort in this direction and in the way I have indicated? If you have not, I have only to ask you to make such an effort before you pronounce any verdict. If ideal perfection you cannot reach—and very few can—try to reach the highest point you are capable of, with a determined effort. Do not be daunted by failures. Rather be prepared for them and go on your way. Probably at the end of a year or two of such resolute working you will be astonished to find that, sexually speaking, you are not the same man. You cannot know how blessed the life of continence is, unless you live it yourself. After a time you will find that there is no limit to which one can practise self-control, and the Naishtika Brahmacharya of the Yogî will dawn upon you as an ideal which may possibly be realised. I say all this because I have some practical experience of it. Remember, moreover, that the sperm-cell is akin to the nerve-cell in structure—that it is almost identical with it. Also note that all the higher manifestations of power, whether on this or on higher planes, are mainly dependent upon the most perfect integrity and higher organisation of the nervous system. What a tremendous muscular strength is possessed by the negro, and yet he is driven like a beast by the thin and sleek Arab who possesses a higher nervous organisation. Similarly, compare the elephant and the lion. You cannot therefore be too careful in preserving your seed. With every loss of it you lose very nearly so much nerve tissue. You have seen that nerve tissue means power. Recollect also that what woman loves in man is power, and if she finds that he has no power even over those who ought to be his slaves—his passions—he may even forfeit *her* love. So, if for no higher motive, at least for the love of woman, carefully preserve your life-essence. Remember that these truths you may have to learn, sooner or later, by bitter experience. Therefore be warned in time, and let continence and abstemiousness be the rule of your life. Be not guided and enslaved by your senses. Let judgment and reason, the distinctive characteristics of man, assert their sovereignty and light your footsteps. Read and assimilate what the great benefactors of mankind have written upon this matter. Have faith in their word. Try to follow their footsteps, and may the Great Ones bless you!

Now, from what I have said above, you will have gathered that a well-regulated and ideal married life is to all intents and purposes almost a life of Brahmacharya. Did you really think that it was possible at once to transform an unbridled sensualist into the totally continent Sannyâsi or Brahmachâri? No. The fourth Āsrama of the Hindu Sâstras can be properly graced only by the continent and self-controlled Grihastha, and by no one who disgraces that name. You will thus have seen how marriage, sexually speaking, is a stepping-stone to Sannyâsa or Brahmacharya, for, in matters sexual, the difference between them is only one of degree, and that too not *very* great. You will have

further seen how amply modern medical science corroborates the teachings of our ancient Sâstras as to the regulation of married life. Step by step, in this matter, the Ancients and the Moderns go together. If you shirk this rule of life, so carefully mapped out for you by the benevolent Rishis of old, then indeed your Karmic account will be a heavy one.

G. V. K.

[*Ed. Note.*—The following is one of the many gems found in the Appendix of Dr. M. L. Holbrook's valuable work—"Advantages of Chastity." The item is a translation from the French, and seems to form a fitting supplement to the above truth-bearing essay. E.]

HOW ONE MOTHER TAUGHT HER DAUGHTER.—I analysed a flower. I pointed out to her the beauty of coloring, the gracefulness of shape, the tender shade, the difference between the parts composing the flowers. Gradually I told her what these parts were called. I showed her the pollen, which clung like a beautiful golden powder to her little rosy fingers. I showed her, through the microscope, that this beautiful powder was composed of an infinite number of small grains. I made her examine the pistil more closely, and showed her, at the end of the tube, the ovary, which I called a "little house full of very tiny children." I showed her the pollen glued to the pistil, and I told her that when the pollen of one flower, carried away by the wind, or by the insects, fell on the pistil of another flower, the small grains died, and a tiny drop of moisture passed through the tube and entered into the little house where the very tiny children dwelt; that these tiny children were like small eggs; that in each small egg there was an almost invisible opening, through which a little of the small drop passed; that when this drop of pollen mixed with some other wonderful power in the ovary, they both joined together to give life, and the eggs developed and became grains or fruit. I have shown her flowers which had only a pistil, and others which had only stamens. I said to her, smiling, that the pistils were like little mothers, and the stamens like little fathers of the fruit. . . . Thus I sowed in this innocent heart and searching mind the seeds of that delicate science, which degenerates into obscenity if the mother, through false shame, leaves the instruction of her child to its schoolfellows. Let my little girl ask me, if she likes, the much-dreaded question; I will only have to remind her of the botany lessons, simply adding, "the same thing happens to human beings, with this difference, that what is done unconsciously by the plants is done consciously by us; and that in a properly arranged society one only unites one's self to the person one loves."

AGASTYA AND HIS DEVI SUTRAS.

AGASTYA was a reputed Rishi and was the author of several hymns of Rigveda. There are three important names attributed to him, namely, *Agastya*, *Kumbhasambhava*, and *Maitrâvaruni*; and each name attaches some story unto the Rishi. There are two or three names more given to him for his heroic achievements, as "The Drinker of Ocean," "Eater of Vâtâpi" (an asura), &c. Amarasimha, the well known lexicographer, enumerates in his Nighantu (I-3-20), only the former three names. So let us see what is the meaning of them. The words, *Agastya* and the other two, literally mean, Aga+ Styâ, a checker of a mountain (Vindhya). The story for this, how the sage checked the pride of the Vidhya Mountain, &c., is elaborately described in Kâsîkhanda. Next *Kumbhasambhava*. This word rendered into English, means, born from a pot. The story for this, comes from Rigveda as well, as we can see in subsequent works—I mean in Purânas. *Agastya* and *Vasishta* are said in that Veda to be the offspring of *Mitra* and *Varuna*—two Vedic gods, whose seed fell from them at the sight of *Urvasî*, a nymph. *Sâyana* too, the commentator of all the Vedas, adds that *Agastya* was born in a water jar; hence he is called *Kumbhasambhava*. The third name, of course, is derived from his being the son of these two gods, *Mitra* and *Varuna*. There is a story current in *Mahâbhârata* which materially differs from the last one. For it is said in that *Itihâsa*, *Agastya* was a descendant of *Pulastya*, the sage, from whom all the *Râkshasa* family sprung. Besides admitting his authorship of several hymns in *Rigveda*, as a literary man, *Agastya*'s name appears to have a prominent position among the ancient authors of our *Āryan* literature in every branch. Even in non-*Āryan* literature, I mean in *Tamil*, it is said he was the founder of that language. As an emigrant, according to *Purâna*, he was the first Rishi who penetrated into *Dekhan* and settled himself permanently in *Mlechcha* country, the country delineated by *Manu* (in Chapter II). Whatever may be others' claims as the founders of *Tamil* literature and the earliest residents in non-*Āryan* country, and so on, he has more claims to *Āryas*, as one of the earliest Rishis of Vedic time; and, moreover, he was one of the seven *Gotrakâras* from whom several *Dvijas* and others of the present day claim descent and repeat the *Gotra* and *Pravara* in every sacred ceremony and prayer. He has a prominent place in *Mantra-Sâstra* as well. All the practitioners of *Mantra-Sâstra*, I mean the followers of *Samayamata*, are paying homage first to this most revered Rishi before they proceed in their respective branches of *Mantra-Sâstra*. For *Brahmânda Purâna* says,—he was the Rishi, whom first *Vishnu* initiated into the mysteries of *Mantra-Sâstra*. According to this *Purâna*, *Vishnu* himself took an incarnation by name *Hayagrîva*, and taught *Agastya* the secrets of *Mantra-Sâstra*, as he found him to be a great Occultist. Those only are fit to be instructed in such *Sâstras*, who have developed their inner powers. This *Sâstra*, too, practically

requires such men alone. Because in all our Aryan literature, this one is to be taught lastly. As the Upanishads say, *Srotarya*, *Mantavya*, and *Nididhyâsitavya*; first, to be taught the Vedas with their meaning; Second to bring to mind what has been read; and third and lastly, to concentrate upon the self, as described by the Vedas. The last one, according to Mantra-Sastra, means Mantra-Sâstra. Because Mantra-Sâstra mentions no more than describing Kundalinî and awaking her and leading to Sahasrâra, and the method of it, and lastly, how to procure eternal bliss. So Agastya's position here is more venerable. The practical students alone are admitted here; and such ones only will understand the real nature of Atman and its relation to one's self. Agastya attained that stage and received the highest truth. The three names above-mentioned indicate how he has advanced in his psychic faculties. *Kumbhasambhava*, as explained by the Bhâshyakâra of Srî Lalitâsahasranâma, means Kumbha + Sambhava, standing always in Kumbhaka alone, and not in the other two nâdis, Idâ and Pingalâ. Several may practice on the latter two by means of Rechaka and Pûraka, but in Kumbhaka at least for a few minutes is very difficult. While Agastya, always practising upon that alone, came to be a student of Hayagrîva. We see some stories in our sacred literature, that many Rishis were sitting like an immovable post and practising upon Kumbhaka, while white ants were making their hillocks upon them. As being one of those Rishis, the divine teacher Hayagrîva addresses him, frequently, by name *Tâpasa*. The other epithet, *Maitrâvaruni*, shows that he was born to Mitra and Varuna, the names of Pingalâ and Idâ. The readers of Yoga-Sâstra are well acquainted with the several names attributed to Idâ and Pingalâ. Mitra means Sûrya; so, Sûryanâdi. Varuna, the god of water, means Idâ. Moreover we can find used in several places, Ushna and Sîta (hot and cold) for these two nerves. Here too, the same expression is used by the words, Mitra and Varuna. The sage was practising in Idâ and Pingalâ a long time in beginning, as the beginners of Yoga practitioners do, and then he came out of these to Kumbhaka—the outcome of the practice in these two. The process to get Kumbhaka is, first to go through these two nâdis and practice in these for a long time, then to Kumbhaka. The third word, Agastya, the most prominent word given to the sage, means Arya + Styâ, the checker of the tree; showing that he had the power to check (Styâ) the tree (Sushumnâ). He opened the passage of Sushumnâ, waked the Kundalinî, and led her to Sahasrâra through that passage, with the weapon of Lopâmudrâ, his wife. Even the Rig-veda praises the latter for her devotion towards her husband (see Rig-veda I, 179). Besides this meaning of the word Lopâmudrâ, the Mantra-Sâstra holds another meaning, namely, Lopâmudrâ, a Mantra, one of the important Mantras in Srîvidyâ. Specially Agastya practised this Mantra and virtually became the Rishi of this. Hence Lopâmudrâpati, Lord of Lopâmudrâ, as addressed in one of the places by Hayagrîva. As he had been in this Vidyâ also, the Guru, it seems, selected him to teach more of Brahman. Agastya, too, received all, as we

see from the Brahmândapurâna, especially from the Mantra-Sâstra portion of this, about the mysteries of Kundalinî and Self. Such being the case, now-a-days several want to have a high initiation in this science in a moment's time, without undergoing a proper training. The name *Agastya*, applied to the sage, became more prominent in the world than the other ones; as one's highest degree in our universities has more recognition than the lower degrees. He was the Rishi, who first brought out to the world all the mysteries of Mantra-Sâstra of Samayamata, the right method. The important things to be known in this method, as taught to Agastya by Hayagrîva, are as follows:—Six Nyâsas, Antarya-yâga, (inner worship) Bahiryâga, Mahâyâga, Purascharana, including the repetition of Mantra, Homa. &c., union of Mantra with one's self and his Guru, and praises to the god of his object. These should be all done in microcosm. After going through with all these, one becomes a Mukta. In this Moksha state too, there are several grades which, if I undertake to describe, will lead outside of my subject.

R. ANANTHAKRISHNA SASTRY.

(To be continued.)

THOUGHT-FORMS.

[Mrs. Besant's extremely interesting article under the above heading, in September *Lucifer*, should be carefully read by all who can gain access to the magazine. We reproduce a few extracts, for the benefit of those who will not be able to see that instructive journal. At the same time we would refer old readers to the notes on Mr. E. D. Ewen's power of seeing the projection of thought, which was experimentally proved by myself and the late Mr. Herbert Stack, at London in the year 1884, and which partly corroborate the discoveries of Mrs. Besant's group of practical students. [See Rep. IXth T. S. Convention.]—ED. NOTE.]

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ALL students know that what is called the Aura of man is the outer part of the cloud-like substance of his higher bodies, interpenetrating each other, and extending beyond the confines of his physical body, the smallest of all. They know also that two of these bodies, the mental and desire bodies, are those chiefly concerned with the appearance of what are called thought-forms. But in order that the matter may be made clear for all, and not only for students already acquainted with Theosophical teachings, a recapitulation of the main facts will not be out of place.

Man, the thinker, is clothed in a body composed of innumerable combinations of the subtle matter of the mental plane, this body being more or less refined in its constituents and organized more or less fully for its functions, according to the stage of intellectual development at which the man himself has arrived. The mental body is an object of great beauty, the delicacy and rapid motion of its particles giving it an

aspect of living iridescent light, and this beauty becomes an extraordinarily radiant and entrancing loveliness as the intellect becomes more highly evolved and is employed chiefly on pure and sublime topics. Every thought gives rise to a set of correlated vibrations in the matter of this body, accompanied with a marvellous play of colour, like that in the spray of a waterfall as the sunlight strikes it, raised to the n^{th} degree of colour and vivid delicacy. The body under this impulse throws off a vibrating portion of itself, shaped by the nature of the vibrations—as figures are made by sand and disk vibrating to a musical note—and this gathers from the surrounding atmosphere matter like itself in fineness, from the elemental essence of the mental world. We have then a thought-form pure and simple, and it is a living entity of intense activity animated by the one idea that generated it. If made of the finer kinds of matter, it will be of great power and energy, and may be used as a most potent agent when directed by a strong and steady will. Into the details of such use we will enter later. Such a thought-form, if directed to affect any object or person on the astral or physical planes, will pass from the mental into the astral world, and will take to itself a covering of astral materials, of fineness correlated to its own, from the elemental essence of the astral world. A thought-form, then, is a shape caused by the vibrations set up in the mental body by the activity of the Ego, clothed in the elemental essence of the mental plane, and possessing an independent life of its own with freedom of motion, but its consciousness being limited to the thought of which its essence, or informing soul, consists. It may or may not have—but generally has—an additional coating of astral elemental essence. Elemental essence is a name used to cover a vast variety of combinations respectively of mental and of astral matter, ensouled by Atma-Buddhi—technically called the Monad—in its evolution *downwards*. So the thought-form is a shape whose body is of elemental essence and whose soul is a thought. It is very often spoken of as an artificial elemental, because of this bodily constitution, and such elementals when made by White or Black Magicians, are of tremendous potency. When the man's energy flows outwards towards external objects of desire, or is occupied in passional and emotional activities, this energy works in a less subtle order of matter than the mental,—in that of the astral world. What is called his desire-body is composed of this matter, and it forms the most prominent part of the aura in the undeveloped man. Where the man is of a gross type, the desire-body is of the denser matter of the astral plane, and is dull in hue, browns and dirty greens and reds playing a great part in it. Through this will flash various characteristic colours, as his passions are excited. A man of a higher type has his desire-body composed of the finer qualities of astral matter, with the colours rippling over and flashing through it fine and clear in hue. While less delicate and less radiant than the mental body, it forms a beautiful object and as selfishness is eliminated all the duller and heavier shades disappear.

This desire (or astral) body gives rise to a second class of entities, similar in their general constitution to the thought-forms already described, but limited to the astral plane, and generated by the mind under the dominion of the animal nature.

These are caused by the activity of the lower mind, throwing itself out through the astral body—the activity of Kama-Manas in Theosophical terminology, or the mind dominated by desire. Vibrations in the body of desire, or astral body, are in this case set up, and under these this body throws off a vibrating portion of itself, shaped, as in the previous case, by the nature of the vibrations, and this attracts to itself some of the appropriate elemental essence of the astral world. Such a thought-form has for its body this elemental essence, and for its animating soul the desire or passion which threw it forth. According to the amount of mental energy combined with this desire or passion will be the force of the thought-form. These, like those belonging to the mental plane, are called artificial elementals, and they are by far the most common, as few thoughts of ordinary men and women are untinged with desire, passion, or emotion.

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Three general principles underlie the production of all thought-forms :

1. Quality of thought determines colour.
2. Nature of thought determines form.
3. Definiteness of thought determines clearness of outline.

Colours depend on the number of vibrations that take place in a second.....

[Mrs. Besant next calls attention to the kinds of thought that produce the different colours. Thought-forms “vibrating under the influence of devotion” are more or less blue; forms of anger are red, of different shades; forms of love are of a rosy tint: those produced by intellect—yellow. Thoughts of devotion take the form of beautiful flowers. “Thoughts which assume geometrical shapes..... are concerned with cosmic order or are metaphysical concepts.”—ED. NOTE.]

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A thought of love, and desire to protect, directed towards some beloved object creates a form which goes to the person thought of and remains in his aura as a shielding and protecting agent..... Thus we may create and maintain veritable guardian angels round those we love, and many a mother's prayer for a distant child thus circles round him, though she knows not the method by which her prayer is answered. Evil thoughts must find something evil in the aura of the person to whom they are sent, else they do not effect that aura, * * * * * This is why it is said that a pure heart and mind are the best protectors against any inimical assaults, for such a pure heart and mind will construct an astral and a mental body of fine and subtle materials,

and these bodies cannot respond to vibrations that demand coarse and dense matter. If an evil thought, projected with malefic intent, strikes such a body, it can only rebound from it, and it is flung back with all its own energy; it then flies backward along the magnetic line of least resistance, that which it has just traversed, and strikes its projector; he, having matter in his astral and mental bodies similar to that of the thought-form he generated, is thrown into respondent vibrations, and suffers the destructive effects he had intended to cause to another. Thus, "curses (and blessings) come home to roost." From this arise also the very serious effects of hating or suspecting a good and highly-advanced man; the thought-forms sent against him cannot injure him and they rebound against their projectors, shattering them mentally, morally, or physically. Several such instances are well known to members of the Theosophical Society, having come under their direct observation. So long as any of the coarser kinds of matter connected with evil and selfish thoughts remain in a person's body, he is open to attack from those who wish him evil, but when he has perfectly eliminated these by self-purification his haters cannot injure him, and he goes on calmly and peacefully amid all the darts of their malice. But it is bad for those who shoot out such darts.

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ANNIE BESANT.

PREDESTINATION AND FREE WILL.

WHAT DO HINDU BOOKS SAY?

No. II.

(Continued from page 716, Vol. XVII.)

IN the last paper, we stated that around the nucleus,—the intelligent or conscious unit,—cluster activities, which by human thought are analysable into virtues and vices. The unit here is the *Atmic* entity, that spiritual centre without which nothing can be predicated, and nothing can be known. Perception requires a perceiver, object presupposes subject; and each must necessarily be spoken of in terms of the other. As Herbert Spencer says in his *Psychology*, vol. I, "*Results*,"—"we can think of Matter only in terms of Mind. We can think of Mind only in terms of Matter. * * * * We find the value of x in terms of y ; then we find the value of y in terms of x ." Round a self-conscious monad, then, cluster the material differentiated environments, which possess the antithetic tendencies of attraction and repulsion. Attraction draws together and constitutes love, concord, harmony, peace, *virtue*; and repulsion pulls apart, and constitutes hate, discord, disturbance, turmoil, *vice*. Were it not for the co-existence of these two antipolar influences, we should not have a compound such as that of Spirit with Matter; we should not have realized a material universe; we should not have anything to philosophize on; and we should not have a necessity for the *Theosophist*, or the *Brahmavâdin*

journal, in the world. How came the union is a different question, and if it is not satisfactorily answered, philosophers are not to blame, for, philosophers even have not reached the ultimatum. As Max Müller says in his "Vedānta Philosophy":—"It has often been said that it is unsatisfactory for a philosopher if he has no more to say than that it is so, without being able to say *why* it is so. But there is a point in every system of philosophy where a confusion of ignorance is inevitable, and all the greatest philosophers have had to confess that there are limits to our understanding the world; nay, this knowledge of the limits of our understanding has, since Kant's Criticism of Pure Reason, become the very foundation of all critical philosophy." According to Hindus, then, they have the conscious *Ego*, and its counterpart the non-*Ego* combined with it. This combined existence is to be recognized not as an inert mass, but by its very inherent nature impelled into acts, which become classifiable by some one method of philosophy or the other into the two sets, called *Punya* and *Pāpa*. We next stated in the last paper (No. I)* that to inquire for an *origin* of this is an *error* of the human understanding, because there is *no* origin; for if there were one, it is tantamount to stating an illogical proposition. For, whatever exists has ever existed, and if there can be no origin for predicates, there can be no origin for the subject; in other words, *Karma*, which is the collective term for *Punya* and *Pāpa*, is beginningless, and the conscious Ego to which *Karma* attaches, is itself beginningless, for which (among many other authorities,) one from *Srī Bhagavadgītā*, (Adh. II, sl. 12) was cited. *viz.*, नत्वेवाहं, &c.

These two entities then, called *Chit* and *Achit* (the sentient and the non-sentient composing the manifested Kosmos) have their own distinct characteristics. The Soul (Self-conscious Ego) is called *Purusha*, and its companion (matter) is called "*Prakriti*", both of which are eternal, as teaches *Bhagavad Gītā*, XIII, 19.

प्रकृतिपुरुषंचैव विद्म्यनादाउभावपि ।

The whole universe is of this composition; and nowhere is it possible to speak or demonstrate the one without the other. No particle or minutest atom is predicable as exclusively inert without detecting in it some grade or stage of consciousness,—consciousness of a kind which may be named 'mechanical' by reason of the latency of the previously habituated will; and consciousness of a kind which may be named 'creative', by reason of much self-assertive energy being manifested from its own inward depths. Later on, we will advert to the subject of consciousness, because it has a bearing on the question of *free-will* and *predestination*. For the present it is enough to state that while consciousness is general and pervades everything, the mysterious Ego,—the Soul—is characterized as *self-conscious*. It is this that specializes it from all else; it is this that divides it from matter. This central truth, *viz.*, "soul.

* See *Theosophist* for September 1896.

the *self-conscious* entity," must always be borne in mind to understand the further development of the subject of "free-will and predestination."

The 'self-consciousness' of soul constitutes it the master of (or over) matter, else, *i.e.*, if both were self-conscious, or non-conscious, there had been no need for the great division of the universe into conscious and unconscious parts (spirit and matter),—a division for *thought*, or for *reasoning with*; a division therefore not of parts subjectible to physical or chemical experiment. Grasping then the idea of the self-consciousness of soul, we proceed a step further:—

'Self-conscious' is to be potential for display of will-power, the visible effects of which, through a personality, declare an "actor," "a knower," an 'I,' a distinct *abstract** entity, contradistinguished from the corporate or material visible person. The visible body is material, and this material is the *instrument* through which all acts proceeding from the immaterial Entity become tangible for demonstration. It must also be borne in mind that the Soul-ego is not mere consciousness, for consciousness is a *quality*, which is an attribute of the Soul-*substance*. The Upanishads, such as *Taithirīya†*, *Praśna‡*, *Svetāśvatara§*, *Chhândogya||*, *Brihad-Aranyaka ¶*, &c., establish this important metaphysical doctrine, as again demonstrated and confirmed by, for example,—

Brahma Sūtra II, iii, 57, ज्ञोति एव *i.e.*, "soul is 'knower' for reasons set forth." For an elaborate treatment of this *Sūtra*, the reader is referred to *Srī Bhāshya*, *Vedānta Sāra*, *Vedānta Dīpa*, &c.** Out of soul-entity then proceeds knowledge, and from knowledge issues action. To be 'knower' and to be 'actor' constitutes the will of soul, or the *free-will* of soul.

Brahma Sūtra, II, 3, 41, runs thus:— कुतप्रयत्नोपक्षस्तुविहित प्रतिषिद्धावैयथ्योदिभ्यः। *i.e.*, "God waits for the *first conscious effort* on the part of soul, and thus only the sanctions and interdictions (constituting God's law or moral law) have significance." This shows that "will" is expected of soul.

Brahma Sūtra, II, 3, 33, also, *viz.*, कर्ताशास्त्रार्थवत्वात् । declares soul to be "the actor (or *free-agent*); otherwise, man would not be held responsible for things *permitted*, and things *forbidden*." In other words, if liberty of action for soul is not admitted, he is no more responsible for his acts nor thoughts. There would rest no moral responsibility on him, for whatever he may do. 'What are all the moral codes for?' Rāmānujāchārya

* *Abstract* is here used in a peculiar significance. It does not mean an imaginary or non-existent figment of the mind. It means what is not *discrete*, what is not *perceivable by the senses*, or the "unknowable" of Herbert Spencer.

† विज्ञानंयज्ञंतनुते (V. 1.) ‡ द्रष्टाश्रोताघ्रातारसयिता (VI.) § ज्ञाज्ञा
॥ अथयोवेदेदं जीव्राणीति सआत्मामनसैतान्कामान्पश्यन्मते (VIII. 4. 12.) य
एतेब्रह्मलोकः (VIII. 4. 1.) ¶ विज्ञातारमरेकेन विजानीयात् ॥

** By Srī Rāmānujāchārya, the founder of the Visishtādvaitic School of Philosophy.

asks in his Commentaries on the above *Sûtras*. 'To whom are they addressed? Not to irresponsible insentient things surely, but to those who are endowed with the power of independent action.' Srî Bhagavad Gîtâ teems with passages in support of the position held by Upanishads and Vedânta Sûtras. And this then is the answer to all those Christian Missionaries who think that Bhagavad Gîtâ and other Hindu Books teach mere fatalism. Bhagavad Gîtâ breathes in almost every one of its pages the moral responsibility of man, as arising from his inability to be quiet, to be inert like *jada-vastu* (matter-stuff). The 5th verse, 3rd Adh., of Gîtâ says:— नहिकश्चित्क्षणमपि जातु तिष्ठत्यकर्मकृत् । *i.e.*, 'None for even an instant can remain without doing some act.' Action every instant is an inherent quality of the very being of man. Labor, to ever labor, is the first of all God's Laws; and Lord Krishna ever asks of individual souls to "think of Him," "contemplate Him," "be devoted to Him," "pray to Him," "worship Him," "fall before Him," &c., all which denoting action as from *free-choice*, to first emanate from a conscious entity. There can be no *Karma* without thought preceding it,* (thought = *Jñâna*).

While defending 'free-will' as above indicated, who can doubt at the same time that it is under limitations? Are not souls incarnated on earth under diverse circumstances? What produces the certain tendencies, the certain tastes, the certain predilections, the certain gifts,—gifts of person, gifts of intellect, &c.—which they seem to bring with them when born, which lie as latent potencies in them to be developed hereafter by peculiar environing circumstances attending birth. As like a father to his children, a soul is started on its journey with certain provisions, and henceforth it—the baby-soul—must travel on its own account. The inevitable environments within which one finds himself born are due to past acts or the law of *Karma in operation*. This is indeed *predestination*. The past is thus both an advantage and a disadvantage for the forward stages of the soul. A certain initial velocity is imparted which is done under the Law of *Predestination*. Accelerations or retardations to this initial velocity follow from the Law of *Free-will*. How a soul improves on its derived advantages, or how it overcomes its derived disadvantages lies in its "freely-willing" to do so. Whether man will work for his salvation or for his damnation lies in his own conduct, which is either godly or ungodly, (Consult the XVIth Adhyâya of Srî Bhagavad Gîtâ for an exposition of this subject at great length).

Till a Soul *can die* (?) or cease altogether (?)—which is impossible—moral responsibility never ceases; progress and regress are both under the operations of the two Conjugate Laws, those of Destination and Freedom, respectively. The 'past' is the cumulation or the stored energy, which manifests itself in the *how* of a soul-incarnating. Thus creation in its manifold aspects is not a result of an arbitrary and

* मनःपूर्ववागुत्तरा । also *Bri. Up.* III-4-17: मन एवास्यात्मावाग्जाया

whimsical will, but a scientific evolution from pre-existent causes comprising intelligence and substance.

Predestination is a word which grapples with the difficulty of how to account for the soul's otherwise fullest freedom being circumscribed. Man is given the exercise of his choice, by which he may be swayed either to the committal of a right or the committal of a wrong act, and this swaying—or free inclination—is influenced indeed by the resultant effect of his past acts. “Individual existence is a rope, which stretches from the infinite to the infinite, and has no end and no commencement”*.

It is somewhere said :— स्वकर्मसूत्रग्रथितोहिलोकः†

“The world is bound by the cord of Karma,” and this cord is indeed like the string tied round a top causing it to spin, but with the force which *predestined* the spinning motion, concurrently came into existence the counteracting or resisting forces eventuating in the complete nullification of the predetermining original motion. In this analogy, can be easily recognized the concurrent play of both *predestination* and *free-will*. This is a weak analogy ; but in a sense, it explains our case.

A. GOVINDACHARLU, F. T. S.

(To be continued.)

RAMKRISHNA PARAMHAMSA AND HIS PRECEPTS.

PROF. MAX MULLER has written an appreciative article in the *Nineteenth Century*, concerning the Hindu Sage, Ramkrishna, and says :— “He has left a number of pupils behind who, after his recent death, are carrying on the work which he began, and who are trying to secure, not only in India but in Europe also, a sympathetic interest in the ancient philosophy of India which it deserves as fully as the philosophy of Plato or Kant.”

The Professor styles the teachings of this sage the “spontaneous outbursts of profound wisdom clothed in beautiful poetical language.” And again :— “His mind seems like a kaleidoscope of pearls, diamonds and sapphires, shaken together at random, but always producing precious thoughts in regular beautiful outlines.” And what is of prime importance “he showed how it was possible to unify all the religions of the world by seeing only what is good in every one of them, and showing sincere reverence to every one who has suffered for the truth for their faith in God, and for their love of men.”

This is verily the kind of teaching that the world needs, and should hail with joy. Let us have more of it. Again we read that “he accepted all the doctrines, the embodiments, the usages, and devotional practices of every religious cult,” though his teachings were “essentially Vedantic.” Further, the learned Professor says :— “His religion was not confined to the worship of Hindu deities and purification by Hindu customs. For long days he subjected himself to various kinds of discipline to realise the Mohammedan idea of an all-powerful Allah. He let his beard grow, he fed himself on Moslem

* Light on the Path. Sec. III,

† *Adhyâtma-Râmâyana*.

diet, he continually repeated verses from the Koran. For Christ his reverence was deep and genuine. He bowed his head at the name of Jesus, honoured the doctrine of his sonship, and once or twice attended Christian places of worship."

The following are among the precepts of this worthy Hindoo sage, who was a model of humility and simplicity and did not wish to be called even *Guru* :

Like unto a miser that longeth after gold let thy heart pant after Him.

How to get rid of the lower self. The blossom vanishes of itself as the fruit grows, so will your lower self vanish as the Divine grows in you.

There is always a shadow under the lamp while its light illumines the surrounding objects. So the men in the immediate proximity of a prophet do not understand him, while those who lie far off are charmed by his spirit and extraordinary power.

So long as the heavenly expanse of the heart is troubled and disturbed by the gusts of desire, there is little chance of our beholding therein the luminary, God. The beatific godly vision occurs only in the heart which is calm and wrapped in Divine communion.

So long as the bee is outside the petals of the flower, it buzzes and emits sounds. But when it is inside the flower, the sweetness thereof has silenced and overpowered the bee. Forgetful of sounds and of itself, it drinks the nectar in quiet. Men of learning, you too are making a noise in the world, but know, the moment you get the slightest enjoyment of the sweetness of Bhakti (love of God), you will be like the bee in the flower, inebriated with the nectar of Divine love.

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

As the light of a lamp dispels in a moment the darkness that has reigned for a hundred years in a room, so a single ray of Divine light from the throne of mercy illumines our heart and frees it from the darkness of life-long sins.

As one and the same material, *viz.*, water, is called by different peoples—one calling it *water*, another *vari*, a third *aqua*, and another *pani*—so the one *sat-chit-ananda*—the one that is, that perceives, and is full of bliss—is invoked by some as God, by some as Allah, by some as Hari, by others as Brahma.

A recently married young woman remains deeply absorbed in the performance of domestic duties, so long as no child is born to her. But no sooner is a son born to her than she begins to neglect household details and does not find much pleasure in them. Instead thereof she fondles the new-born baby all the live-long day and kisses it with intense joy. Thus man in his state of ignorance is ever busy in the performance of all sorts of works, but as soon

as he sees in his heart the Almighty God he finds no pleasure in them. On the contrary, his happiness consists now only in serving God and doing His works. He no longer finds happiness in any other occupation and cannot withdraw himself from the ecstasy of the Holy Communion.

When the Jews saw the body of Jesus nailed to the Cross, how was it that Jesus, in spite of so much pain and suffering, prayed that they should be forgiven? When an ordinary coconut is pierced through, the nail enters the kernel of the nut. But in the case of the dry nut, the kernel becomes separate from the shell, and when the shell is pierced the kernel, is not touched. Jesus was like the dry nut, *i. e.*, his inner soul was separate from his physical shell; consequently the sufferings of the body did not affect him, though the nails were driven through and through, he could pray with calm tranquillity for the good of his enemies.

As one can ascend the top of a house by means of a ladder, or a bamboo, or a staircase, or a rope, so, divers are the ways and means to approach God, and every religion in the world shows one of these ways.

Many are the names of God, and infinite the forms that lead us to know Him. In whatsoever name or form you desire to know Him, in that very name and form you will know Him.

Why can we not see the Divine Mother? She is like a high-born lady, transacting all her business from behind the screen—seeing all, but seen by none. Her devout sons only see Her by going near Her behind the screen of *Maya*.

You see many stars at night in the sky, but find them not when the sun rises. Can you say that there are no stars in the heaven of day? So, O man! because you behold not God in the days of your ignorance, say not that there is no God.

In the play of hide-and-peek, if the player succeeds in touching the grand dame (*Buri*) he is no longer liable to be made a thief of by the seeker. Similarly, by once seeing God, man is no longer bound down by the fetters of the world. Just as the person touching the *Buri*, is free to go about wherever he chooses without being pursued and made a thief of, so also in this world's play ground there is no fear to him who has once touched the feet of God. He attains freedom from all worldly cares and anxieties and nothing can ever bind him again.

If a single dive into the sea does not bring you any pearl, do not conclude that the sea is without pearls. Dive again and again, and you are sure to be rewarded in the end. So if your first attempt to see God proves fruitless, do not lose heart. Persevere in the attempt, and you are sure to obtain Divine grace at last.

A young plant should always be protected by a fence, from the mischief of goats and cows and little urchins. But when once it becomes a big tree, a flock of goats or a herd of cows may find shelter under its spreading boughs and fill their stomachs with its leaves. So when you have but little faith

within you, you should protect it from the evil influences of bad company and worldliness ; but, when once you grow strong in faith, no worldliness or evil inclination will dare approach your holy presence, and many who are wicked will become godly through your holy contact.

Meditate on God, either in an unknown corner, or in the solitude of forests, or within your own mind.

If you can detect and find out the universal illusion or *Maya*, it will fly away from you just as a thief runs away when found out.

Should we pray aloud unto God ? Pray unto Him in any way you like. He is sure to hear you, for He can hear even the footfall of an ant.

The pearl-oyster that contains the precious pearl is in itself of very little value, but it is essential for the growth of the pearl. The shell itself may prove to be of no use to the man who has got the pearl. So ceremonies and rites may not be necessary for him who has attained the Highest Truth—God.

A little boy, wearing the mask of the lion's head looks, indeed, very terrible. He goes where his little sister is at play, and yells out hideously which at once shocks and terrifies his sister, making her cry out in the highest pitch of her voice in the agony of despair, to escape from the clutch of the terrible being. But when her little tormentor puts off the mask, the frightened girl at once recognizes her loving brother and flies up to him exclaiming "Oh it is my dear brother after all." Even such is the case of all the men of the world who are deluded and frightened and led to do all sorts of things by the nameless power of *Maya* or Nescience, under the mask of which *Brahman* hides himself. But, when the veil of *Maya* is taken off from *Brahman*, the men then do not see in him a terrible and uncompromising Master, but their own beloved Other Self.

The vanities of all others may gradually die out, but the vanity of a saint, as regards his sainthood, is hard, indeed, to wear away.

Question: Where is God? How can we get to Him? Answer: There are pearls in the sea: one must dive deep, again and again, until he gets the pearls. So there is God in the world; you should persevere to see Him.

How does a true lover see his God? He sees Him as his nearest and dearest relative, just as the shepherd woman of Brindavan saw in Sri Krishna, not the Lord of the Universe (*Jagannatha*), but their own beloved one *Gopinath*, the lord of the shepherdesses).

A boat may stay in the water, but water should not stay in the boat. An aspirant may live in the world, but the world should not live in him.

What you think you should say. Let there be harmony between your thoughts and words; otherwise if you merely tell that God is your all in all, while your mind has made the world its all in all, you cannot derive any benefit thereby.

If in all the different religious systems of the world there reigns the same God, then why does the same God appear different when viewed in different lights by different religions? God is one, but many are His aspects. The head of a family, an individual person, is the father of one, the brother of a second and the husband of a third. The relations or aspects are different, but the man is the same.

Pratap Chunder Mazumdar, writing of Ramakrishna, says, after noting his humility and sweetness :

“His dress and diet do not differ from those of other men except in the general negligence he shows towards both, and as to caste, he openly breaks it every day. He repudiates the title of teacher or *Guru* ; he shows displeasure at any exceptional honor which people try to pay to him, and he emphatically disclaims the knowledge of secrets and mysteries.”

It would be well for each one of us to shake off every yoke of bondage, of narrow slavery to set forms, customs, creeds and classes, and practise that entire spiritual freedom which this humble sage taught and embodied in his daily life.

E.

Theosophy in all Lands.

EUROPE.

LONDON,

September 30th, 1896.

This month has seen much movement at Head-quarters, including the going away of Mrs. Besant and of Mr. Bertram Keightley, who have probably reached India before this time. The President-Founder followed them shortly, going first to Amsterdam and then on to Paris and Marseilles, sailing for Colombo on the 27th instant.

Mr. Mead, the General Secretary, has gone on a short lecturing tour to the North of England, and Mrs. Cooper-Oakley has gone to Norway and Sweden to support the loyal members of the T. S., who have had many difficulties to contend with lately ; the Section having been much disturbed by the presence in it of many members who were really in sympathy with the American “ party,” and who have now openly joined it.

Mr. Dharmapala Hevavitharana, the Secretary of the Mahâ-Bodhi Society, has left for Chicago. His appearance in the sombre London streets, clothed in his brilliant orange-coloured garment, is not likely to be forgotten by those who met him.

We shall miss the face of Mr. J. C. Chattopâdhyaya at Head-quarters this winter. For the sake of his health he has gone to pass the cold months on the Pacific Coast, and we hope will return to us in the spring with renewed vigour. His assistance has been of very great help to Mr. Mead in the translation of the Upanishads, and we have reason to be very grateful to them both for the result of their valuable work. The T. P. S. promises the second volume of these translations immediately. It will contain the *Taittiriya*, *Aitareya*, and *Shvetâshvatra* Upanishads. The translation of the “ Pistis-Sophia,” by Mr. Mead, is already in our hands. It makes a beautiful volume clearly printed

in large type, and has a dark green binding with gold letters. The Introduction is a very full one, and describes the probable history of the MS. with a general analysis of its contents. This translation, Mr. Mead tells us, is the translation of a translation of the original copy which is written in Coptic character, and is in the British Museum.

The *Geographical Journal* for September contains a concluding paper read before the Royal Geographical Society on "the Pamirs and the Source of the Oxus," by the Right Honourable George N. Curzon, M. P. He gives in it, a list of the travellers who have visited or crossed the Pamirs in ancient and in more recent times. He writes from a geographical point of view, but it is of great interest to know that later research has done much to prove the credibility of the account of the oldest travellers in these regions, which comes from Chinese sources. The list of the travellers, ancient and modern, brings to remembrance what is well known, *i. e.*, that there exist written records of Chinese Buddhist pilgrims who journeyed thus far "to search for the sacred scriptures and commentaries of the Buddhist canon." These records begin with the travels of Fo-Kwo-Ki, who started 399 A.D. These were translated into French in 1836, and have since been rendered into English by several persons; notably by the Rev. S. Beal in "Buddhist Records." Next came "Sung Yun," who was sent by the Empress of the Wei country, in 519 A.D., to search for sacred books in India. He returned in three years, with 170 volumes, and the account of his travels is preserved. Then came Hwen Thsang, 629 A.D. He set out for India, and returned with a large quantity of Buddhist literature. After six centuries came Marco Polo, and three hundred years after him, Benedict Goez, a lay Jesuit. Then came most of the English, Indian and Russian explorers in this century. All alike describe the same snowy range. Mr. Curzon says of the records of the journeys of the Buddhist Pilgrims, that they "have, in the revival of geographical interest which distinguished the opening of the present century, been annotated and fought over by learned scholars. But not until more recent years has it been possible to apply the test of personal knowledge and local investigation, to supplement or to correct the *a priori* disquisitions of the library. These are in many cases invalidated by such an inquiry, while the credibility of the original authors, subject to inevitable deductions for Oriental exaggeration, emerges on the whole with increased credit."

The annual meeting of the "British Association" has just been brought to a close. The subjects discussed were multitudinous and very varied. From the report given in the *Times*, I am able to send you a short account of some of them. In the Section dealing with Mathematics and Physics, a proposal was made by Sir Francis Galton for the establishment of a national physical laboratory to increase the facilities for research. Many papers were read on Light, Electricity and Magnetism in different forms. One was on the "Transmission of Electricity through the Air." The possibility of transmitting electric signals in this way was brought forward by Mr. W. H. Prece. He had been making experiments with a young Italian, Signor Marconi, in London, and on Salisbury plain, and they had produced and reflected electric waves from one parabolic mirror to another a mile and a quarter distant. These experiments were made with crude instruments, yet at Salisbury the waves "fell on a receiving apparatus which actuated a relay and produced Morse signals." In the same Section, a paper was read by Mr. G. F. Bryan, F. R. S., on the causes of the phenomena presented by the bird in its sailing flight. He pointed out that its support then is apparently contrary to the law

of the conservation of energy. The theories he brought forward to account for its being able to support itself indefinitely in the air without flapping its wings, were (1) upward air-currents; (2) variation of wind velocity with altitude; (3) variation of wind velocity with time; (4) presence of vortices in the air.

In the Section devoted to Chemistry, a large crowd assembled to hear a paper by Professor Ramsay on "helium." In the course of discussion the President said that helium and argon "may be first examples of a kind of matter possessed of properties which differ greatly from those of ordinary matter." In the Anthropological Section, Mr. Arthur Evans dealt with the origins of Mediterranean and European civilisation. He spoke in favour of the Eurafrican theory, as opposed to that of the Aryan. Professor E. Adlum, of Vancouver, read a very interesting paper on the "Coast Indians of British Columbia and Alaska." He spoke particularly of a tribe on the West Coast, called the Tsimpshians, describing them as "the most intelligent, progressive, and best built natives he had seen in any country." They were moreover the most wonderful linguists he had ever met with; their facility for acquiring a language almost amounted to instinct. Their own language is a very complete one. The most interesting paper in the Botanical Section, was one given by M. Casimir de Candolle, who gave an account of some experiments he had made regarding life latent in seeds. He had grown plants from seeds which had been subjected to a temperature of 40 deg. below zero, *Fahrenheit*, for 118 days. A remarkable instance was given of seeds being preserved for a long period of time. At a silver mine in Greece, some rubbish heaps which had not been disturbed for 1500 years at least, were cleared away. Shortly afterwards the ground where they had been was covered with a mass of plants. These sprang from seeds which had been hidden all these centuries.

But the address given by Professor Flinders Petrie, on "man before writing", is the one which has called forth most remark, and is one in which his drift seems likely to be misunderstood. The *Times* alludes to it as "the most suggestive event of the meeting." The Professor's endeavours were directed to the finding of the true place which "writing" holds in our civilization. He holds that it is only a requirement of complex civilization and not in itself of any virtue; that on the contrary, it brings an evil when it makes people trust in the imperfect record of the senses of others, in place of that true development of mind which comes by the natural growth of faculties. The present generation, he says, is "drunken with writing." We "let it override the growth of our minds, and the common use of our senses." "It is but a hurtful hindrance when it takes the place of the direct knowledge of the senses. This trust in writing has plainly deadened the memory of the senses, which is always more ready in those who do not read, and it has even deadened the senses themselves, and the habit of learning at second-hand through the minds of others, is the bane of the modern system." The true place of writing he finds is for registering details, or for communicating at a distance. To sum up, he seems to say that the place of writing and words is that of the servant, and that it should never be mistaken for the master, *Thought*.

CEYLON.

October, 1896.

Our revered President-Founder arrived here, on the 14th October, *en route* to Adyar from Europe. He was met on board by Mrs. Higgins and some members of her little band of workers who escorted him to the Musæus School and Orphanage.

During his short stay some important business was transacted, among which may be mentioned the signing of the Notarial Trust Deed of the Musæus School and Orphanage, of which the Colonel has consented to be one of the Trustees. A special meeting of the Hope Lodge was held, and a new member was admitted and initiated by the President-Founder. He made as usual, some appropriate and instructive remarks on the occasion.

Our esteemed brother, Mr. Staples, was the guest of Mrs. Higgins last month, on his way to London, from Australia. His appreciation of our work may be understood from the following remark he entered in our Visitors' Book. "*For the Theosophist, a visit to the Musæus School is ever a pleasant experience—to the writer it is always like a home-coming.*"

We send best wishes for the success of the coming anniversary of the Convention.

S. P.

NEW ZEALAND SECTION.

21st September 1896.

The reports of the General Secretary's first series of lectures, at Nelson, have just come to hand. Miss Edger left Head-quarters in Auckland on September 7th, going by steamer to Nelson, where she has given three lectures. Particulars of the first one only have arrived, but according to the report, it was given to a large and appreciative audience, and caused a good deal of interest in Nelson, a town in which there is as yet no Branch of the T. S. The subject was "Theosophy and its Teachings," and the newspapers report it very fairly. In it she stated the Theosophical theory as to Deity—that something behind nature, manifesting intelligence, power, love, goodness, purity, but so infinitely above and beyond human comprehension that it was best in reverence and awe to acknowledge one's inability to understand, and not seek further to define. But in everything throughout nature, especially in man, was the spirit of the Divine, or as she preferred to call it the Divine Ray, and it was the duty of all to cherish this in daily life, for by living up to the amount of light and knowledge that each had, it became possible to gain more light and thus nourish the Divine Ray within.

Just before the mail closes news comes from the General Secretary that two groups of students have been formed in Nelson, meeting at the house of Mrs. Saxon, a very earnest and devoted worker for Theosophy. One meets in the afternoon and the first meeting was held just before Miss Edger left; the other, consisting of young men, meets in the evening. It is hoped that both groups will amalgamate in time. The newspapers give very fair reports of the lectures, which were well attended.

Before leaving Auckland Miss Edger gave two lectures, one on "Psychism and Spiritualism," pointing out the dangers that lie in this direction, and one on "Spirituality and the Path of Discipleship;" in the latter showing how the dangers may be avoided by taking the right path. These lectures were both

given to large audiences. Since her departure the interest here has been sustained; a lecture by Mrs. Draffin, "Across the Border, or States of Consciousness after Death," being very well attended, and causing a considerable number of questions.

In the most southerly Branch in N. Z., Dunedin, Mr. Maurais has lectured recently on "Evidence for Theosophical Teachings," dealing largely with late scientific corroboration of various aspects of Theosophical ideas, an interesting point being similarity of forms of animal life in Australia, New Zealand, and South America, as proof of an ancient land connection.

Branch activities, meetings and classes, go on as usual, and are fairly well attended.

Reviews.

"MODERN ASTROLOGY."*

This one shilling monthly has incorporated with it the *Astrologers' Magazine* and is the official organ of the Astrological Society, London. The August issue forms the first number of the second Volume. It has a showy frontispiece and the printing and paper are good. Astrology is generally considered an obsolete and exploded science, but a perusal of this magazine will show there are many able and ready to vindicate that ancient method of divination. Astrological societies and magazines are like that important luminary the Moon in having their periods of waxing and waning; they disappear for a brief period but come up again smilingly. That ancient astrology was the mother of modern astronomy is unquestionable, nor can it be gainsaid that it exercised a wide and powerful influence on ancient religious belief.

The comparatively modern discovery of two more important planets has somewhat perplexed astrologers as to the specific influences they exert? but this has not deterred them from walking round the difficulty with a view to thoroughly investigate.

The very esteemed theosophic Editor of *Modern Astrology* has introduced into his system the doctrine of re-incarnation, which addition will probably clear away many doubts and explain a good deal hitherto inexplicable.

The pages of the journal are adorned with a curious symbolical representation of a mystical quantity, and several horoscopes. The articles are interesting, and one on "Polar Motions and Hermetic Numbers" containing extracts from an important unpublished MS., is likely to develop interest for both Eastern and Western students of hermetic lore.

F. J. J.

METASTASIS.

By WM. R. TOMLINSON.

[George Redway, London; price 1s. 6d.]

The author of this little book of 83 pages has given us a very readable essay, in octametric verse. We congratulate this former Rector of an English church on his remarkably broad views of life. The work abounds in rational philosophy, with a sprinkling of theosophy, hypnotism and telepathy, and a dash of spiritualism also, yet the poetry is not of a high order, throughout.

* Edited by Allan Leo, P.A.S., The *Theosophist* Office, Adyar, Madras.

The writer, though clever with rhyme and metre, sometimes handles them so very carelessly that one wishes he had kept to prose. He opens well, thus:—

“ There is but one God, living, true,
And everlasting. To our view
He hath no body, parts, nor passions,
Yet all things infinite he fashions.
And ah! how great a thing to be
With that great God in unity !”

He speaks disparagingly of the

“ ‘ Gods’ who sought beasts for sacrifice,
‘ Gods’, who, themselves not wanting food,
Yet, above all things, craved for blood.”

On page 20, we are told that if the soul is created evil or “ faulty,” it is for good reasons,

“ Which, by right seeking may be found.
If ill could not be understood
We could not understand the good,
If evil did not show its stress.
We never could see righteousness.
If innate right were for our race,
Progress would be quite out of place.”

Further on, he says :

“ It is no longer philosophic
To trust in Gods anthropomorphic.”

He shows the error of translating the Greek word, *psuchè*, as “ life,” and the absurdity of the doctrine of endless punishment,—boldly advocating re-incarnation and proving it (by the New Testament and) by its rationality as a means of the soul’s progress and perfection. He formulates Rev. Mr. Spurgeon’s description of the horrible realities of a supposed endless punishment, in such a manner as to almost make one quake with fear. Of this kind of punishment the author says it is “ the more infernal because it claims to be eternal.”

It refreshes one to read a book abounding in such wholesome thoughts—and written by a Rector, too! Where is the heresy hunter, and what will the orthodox Christian say to such views ?

E.

GANA VIDYA SANJIVINI.

A TREATISE ON HINDU MUSIC, BY C. TIRUMALAYYA NAIDU, MADRAS.

The brief Preface to this treatise, furnished by M. Seshagiri Sastriar, Professor of Sanskrit and Comparative Philology, in Presidency College, Madras, speaks in very high terms of the book, and states that the author has “ a critical and comprehensive knowledge” of the subject discussed. The Sanskrit quotations are clearly rendered in Telugu, thus making it of value not only to the Sanskrit scholar, but also to the general reader understanding the other language. In addition to this, the work contains a lengthy Introduction in English. The author, in his Preface, laments the lack of interest manifested by the educated Hindus in the subject of music, in view of its “ chastening effect on human conduct,” and his work has been undertaken with the object of “ popularising and systematising this noble science.”

E.

We have received Parts XV. and XVI., of *Charaka-Samhita* (English translation), from Pandit A. C. Kaviratna, Calcutta.

The first refers chiefly to dietetic hygiene, though Lesson III. considers the causes of the destruction of cities and towns, which are attributed mainly to the vitiation of soil, air, water, &c. The second treats of the general causes of destructive plagues, and the observations of the Rishi on the vitiation of the surrounding elements should be of especial interest, now that we have a plague-scare in India. The first origin of disease, timely and untimely death, and the administration of medicine are also discussed in Lesson III. Lesson IV. treats of three principal means of diagnosis, and Lesson V. discourses on the various ducts of the body, their ingredients and their pathological conditions; all being of peculiar interest to physicians.

E.

MAHĀBHĀRATA.

We have received the last part (100th Fasciculus) of the English translation of the Mahābhārata, our great epic poem, undertaken by the late Babu Pratapa Chandra Roy, 12 years ago, and finished by his widow, the accomplished Sundari Bala Roy. Every English as well as Vernacular journal in India, as well as Oriental scholars, is lavish in its praise of this mammoth work. Which it fully deserves. A cursory notice of the "Postscript" of 20 pages, written by our authoress, dealing with the history of the translation and difficulties undergone by her and her husband in his life time, should impress the minds of true sons of Āryāvārtha and outsiders and persuade them to assist at least by purchasing the remaining copies of English translation and original texts of the Mahābhārata. This is what we ought to have done long ago. Were the late Babu P. C. Roy living, Sundari Bala Roy would not be in such stress for money, nor have experienced so many difficulties in finishing the Mahābhārata. In conclusion, we earnestly request our brothers to purchase copies of both the translation and the text (Rs. 22 and 5, reduced prices, respectively) if they have not done so already, and thus decrease the burden this lady has been bearing since her gifted husband's departure from this world.

R. A. S.

Kalikanta Koddhāru, a Sanskrit work by Brahma Srī Srinivasa Sastriyar, Editor of *Brahmavidyā*, Chidambaram.

We have been favoured with a copy of the above book. The author treats of the importance of Advaita as taught in the Upanishads, of authorities for holy ashes (Bhasma), from Vedas and other sacred literature, and also for beads (Rudrāksha). The author is famous for his Sanskrit writing, and fluent speaking of the language. The work is printed in Grantha character and covers 150 pages.

Gāyatrī Vidya, by the same author. This, too, is printed in the same character, and covers 110 pages. The author discusses several points to establish the real meaning of the Gāyatrī and quotes authorities from the Vedas in support of his views. The subject is elaborately dealt with.

R. A. S.

A TREATISE ON THE INTEGRAL CALCULUS.

BY PROF. MAHAMAHOPADHYAYA SUDHAKARA DVIVEDI, OF THE SANSKRIT COLLEGE, BENARES.

This is an entirely new treatise, following the work on the Differential Calculus, by the same author, which was published by order of Government,

in 1886, and which elicited much praise, not only in India, but in other countries. The author's mathematical acquirements are evidently of a very high order, yet the subject is outside the province of Theosophy proper. Our thanks are due for a copy of this large work, and it will no doubt be heartily appreciated by the scientists who are qualified to judge of its merits.

E.

MAGAZINES.

Lucifer—September, 1896. This present issue commences the tenth year of this sterling light-bearer, to whom we extend fraternal greetings. Mrs. Besant speaks of her plan of work for India which is already functioning. After this, she visits America, for the fifth time, "to speak for Theosophy." The ancient accounts in a very ancient book, written by John Heydon, are next discussed at considerable length and are shown to correspond in some points, to modern Theosophical ideas.

"The Mind in Nature" is another of H. P. B.'s interesting and hitherto unpublished articles. In it she says: "That which alone stands as an undying and ceaseless evidence and proof of the existence of that One Principle, is the presence of an undeniable design in Kosmic mechanism, the birth, growth, death and transformation of everything in the universe, from the silent and unreachable stars, down to the humble lichen; from man to the invisible lives now called microbes." Mr. Mead's continuation of "The Lives of the later Platonists" is a historical production of rare interest, as its readers will testify. "On Dreams," by Svapnin, is an attempt—not altogether unsuccessful—to unravel some of life's mysteries. In the "Sânkhya Philosophy," by B. Keightley, this special system of oriental thought is very carefully outwrought, and is to be continued. Mrs. Ivy Hooper next illustrates the under-current of Occultism which pervades English poetry. In "Musings of a Neophyte," No. III., Dr. A. A. Wells has a few words to say "In Defence of the Ordinary Person," and bravely faces the honest and rational conclusion that we are far from being saints, at present—at least the great majority of us—yet, that, taking us as we are, there is reasonable hope of our improvement. "Thought-forms," by Mrs. Besant, is a most interesting presentation of a subject of vast import. The colored illustrations aid greatly in the explanation, and were drawn with great care, under the personal supervision of the two clairvoyants who saw the forms.

E.

Mercury—August, 1896. This issue begins a new volume, and *Mercury* comes to us in a new dress, having a soft, yellowish color, pleasing to the eye. The "Salutatory" has some excellent points, especially adapted to the moral latitude and longitude of America. We notice the addition of a name on the editorial staff—that of a strong helper, the Countess Wachtmeister. Our Indian brothers are sending in their names as subscribers for this desirable magazine, and it is to be hoped that *all who are able*, will do so, and thus contribute to the support of one of the main stays of the American Section of the T. S.

"The Voice of the Silence," by F. E. Titus, is a brief yet important summary of the chief points in this highly valuable work. "The Theosophical Society," is another of the clear, logical and finished essays of Alexander Fullerton. "The Aura of Plants," by A. Marques, of H. I., will be read with much interest, as it portrays the beautiful appearance

of the prismatic hues surrounding different plants, as viewed by a lady having a high development of the psychic faculties. "The Forum Department," for questions and answers, is of interest, and "The Children's Corner" has a very instructive essay on "Science for little Children," by Wilhelmine J. Hunt. There are also "T. S. Echoes," and "Reviews"—altogether, a valuable number.

E.

Theosophy in Australasia—September, 1896. "The Outlook" has as usual, a variety of interesting notes. The main article in this number is "The Inadequacy of Materialism," which is well presented by H. A. W. In the "Notes of News," Mr. Staples, the Gen. Secretary, has an "Open Letter" which is of interest to all Theosophists.

☞ The October number—just received—will be noticed next month.

E.

Light—Volume XVI. *Light* is by far the ablest periodical devoted to the interest of the cause of Spiritualism. One of the pleasant incidents in my recent European tour, was the making of the acquaintance of Mr. Dawson Rogers, its Editor. The honorable frankness of his remarks in *Light* for September 12th, on the ignorance of Spiritualists as to the causes of their baffling, often contradictory, phenomena, show his character in its true light. "Why not be frank" says he, "confess our ignorance, be on our guard and make the best of what comes? * * * The moral of it all is, that we should not expect certainty, that we should revise everything for ourselves, and that we should not be ashamed to say that the subject, however precious and important, is beset with difficulties. How can we expect anything else?" We have had frequent cause of complaint for unkind and unjust things said against us in *Light* but we, on our side, have not always been kind towards the Spiritualists. If, however, the great body of them would but accept Mr. Dawson Rogers' wise counsel, as above quoted, as their guiding policy, no more would be heard of strife between their camp and ours.

Le Lotus Bleu—Volume VII. It is a cause of constant regret that the ignorance of foreign languages, of everybody at Adyar, except the Editor, prevents our giving in his absence any proper notice of our various non-English theosophical publications. For this reason, and this only, the *Lotus Bleu*, one of the ablest, most useful and interesting magazines devoted to the propagation of our ideas, has gone unnoticed. The September number, now before us, is up to the standard of a high-class literary organ, set for the magazine since it came into the lands of MM. Dac and Pascal, its present Editors. The wise plan has been adopted by our foreign journals generally, of translating the gems of our contemporary theosophical literature—by Mrs. Besant, Messrs. Leadbeater, Sinnett, Scott-Elliott, Rama Prasad, etc., into their respective Vernaculars, instead of neglecting them for original essays of local origin which might be of inferior merit. In the September *Lotus Bleu*, are part translations of Mr. Leadbeater's "Human Aura" and "The Astral Plane," together with H. P. B.'s "Theosophical Glossary": a series of articles which convey a mass of precious information to the French public. There are original articles and book-reviews by M. Dac and Dr. Pascal—the latter erudite colleague dealing with Luciferianism, or the cult of the Demon, now said to be rife in Paris. We hope that every French colleague of ours will take in the *Lotus Bleu*.

H. S. O.

Borderland.—The high character of Mr. Stead's Quarterly is being fully maintained. Each number contains matter of great value on the chief departments of psychical research and, sometimes also on the higher problems of spiritual science. The Editor's own literary talent is strikingly shown in his treatment of important topics—*e. g.*, the efficacy of prayer, as exemplified in the philanthropic work of Rev. George Müller and Dr. Bernardo, while his gifted colleague, "Miss X"—whom I am glad to now count among my personal friends—adds greatly to the value of the publication by her genius, her scholarship and intense earnestness. At the same time, two things are most evident, *viz.*, that Mr. Stead has over-worked both his brain and body, and that "Miss X" has not yet reached that high spiritual altitude to which she must inevitably soar when she has cut the cords with which the S. P. R. has bound her. She is an eagle caged.

O.

Theosophy—September 1896, "A Weird Tale," reprinted from *The Theosophist*, is concluded. "Nature's Veils," by Jasper Niemand, "Ghosts," by M. H. Wade and we "Are Three-Dimensional Beings," by Dr. Hartmann, are good articles. A brief paper by Katharine Hillard, entitled "The Lonely Sentinel," and one on "Occultism in the Upanishads," by C. J., complete the contributions.

E.

The *Buddhist* of October, 9th, has a short paper on "Christ the Central Figure of Christianity," a continuation of Prof. Max Müller's "Real Mahatman," an editorial on "Dāna or Almsgiving," an interesting continued paper on "The Ruined Cities of Ceylon," and continuations of the Buddhist teachings—"Anguttara Naikaya" and "Mahā-Parinibbāna-Sutta." The next issue has, in addition to these last named continued articles, a monograph on "Prayer and Vow," and the first instalment of an editorial on "The Pancha Sila, or Five Moral Precepts."

Mr. Dharmapāla announces in the *Journal of the Maha-Bodhi Society*, for October, the resignation, by Col. Olcott, of his honorary office of Director and Chief Adviser of the Society which, he informs us, "was specially created to utilise his services when the Society was organized in 1891." Col. Olcott's resignation was due to the fact that he disapproved of some of the official acts of Mr. Dharmapāla, who was sometimes unwilling to take his advice.

An instructive article on "Karma, Nirvana and Yoga" is commenced in this issue, there are several articles on Buddhism, and a paper by Rev. John H. Barrows, D. D., on "A Second World's Parliament of Religions" which, it is expected will convene in Paris, in 1900. This last paper is copied from the *Congregationalist*.

E.

The Vahan—October—has some important Reviews and Notes of Activities, and its Answers to Questions are always very instructive.

Theosophist—September issue—opens with a paper on "Evil," and continues the translations of our standard Theosophical literature.

The Thinker, of October 17, continues the "Outlines of Theosophy," and commences "Corroborations of Theosophy," which was published in October *Theosophist*. Among the other articles is one on "Magnetism and Electricity," and a poem on "Vemana."

The Arya Bala Bodhini is up to the usual high standard this month. "Elementary Lessons in Religion," "Duties of the Aryan Student," and "The Student Community in India" are each important. The circulation of the *Bodhini* is rapidly growing.

The Brahmarâdin—October 10th—has some excellent "Sayings of Ramkrishna," an editorial on "Faith and Reason," a continued paper on the "Talmud" and a speech by Swâmi Vivekânanda on "The Vedânta."

The Prabuddha Bhârata, continues to interest the public with expositions of Eastern Philosophy, and the teachings of the Swâmis Vivekânanda and Saradânanda.

In *Rays of Light*, Mrs. Mona Caird makes out a strong case against Vivisection.

The Gleaner has an interesting list of articles, some of which are original.

Teosofisk Tidskrift (Swedish), *Sophia* (Spanish) and other foreign exchanges are received, together with the *Irish Theosophist*, *The Forum*, *Theosophical News*, *Phrenological Journal*, *Notes and Queries*, *Herald of Health*, *Philosophical Journal*, *Harbinger of Light*, *Banner of Light*, and many others.

E.

CUTTINGS AND COMMENTS.

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

Esoteric Astrology. The editor of *Modern Astrology* says in his August leader, at the commencement of a new Volume:—

"This present life is not the first, by thousands, for in essence we are divine—clothed in a coat of skin, using a physical body for the purpose of manifestation,—and upon a correct realization of this fact depends our capacity to become occultists or astrologers. For the first time in these pages we assert that man is re-born on the physical planet for the direct purpose of obtaining experience at first hand."

"Reincarnation has been known to the learned in occultism for ages, but its general teaching has been prohibited by those whose wisdom is as far ahead of the race as that of the philosopher compared to the school-boy. And now the time has come for its revealing to those who are no longer bound and limited to narrow views of our so-called teachers. The true astrologer has always recognized this great truth, and by it he has understood the great law of destiny and fate. By fate we are re-born, but we were *destined* to become free and realize our divine origin. We are not worms crawling upon the face of the earth, in object fear of a being whom we are taught to believe will be avenged upon us because we have failed to outrage our common-sense and reason.

"The priest no longer has the power to tyrannize over the ignorant and compel the people to worship the material image of a grand ideal. We have begun to think, and we see in the Christos the crucified self which again and again buries itself in matter to realize itself, and then when free, this Christos becomes the Christ that sacrifices Himself for humanity."

The editor says "the truth of re-embodiment can be proved," and he proposes to demonstrate it, in subsequent issues.

E.

The Swami Saradânanda. A correspondent of the *Boston Evening Transcript* under date July 14, says:—

"The Swami Saradânanda of India continues his study classes under the pines. Yesterday, he spoke of the *pranayama*, which is the control of the

prana or primordial energy, which is manifesting itself in everything, and evolving all this manifold universe by its action upon the primordial matter, the *Ākāśa*. This evening, the Swami will form and instruct a class in *Raja Yoga* practice, at his tent, and if the secret of his serene and beautiful calmness of gaze and manner can be taught to the restless West, it will be a lesson well worth the learning."

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* *

A recent number of *The Metaphysical Magazine* has an exceptionally interesting paper on the above subject, which narrates many of the personal experiences of Prof. Elmer Gates—Director of the Laboratory of Psychology and Psychurgy, Washington, D. C. From this paper we cull the subjoined extracts. After a report of some of his experiments, the Prof. says :

"The application of these principles to human education is obvious. A child that had been trained for six weeks after birth in the excessive use of the temperature senses (detection of heat and cold) was found, after dying of scarlet fever, to possess in the temperature areas of the brain more than twenty-four times the average number of cells. As a matter of fact, the child was able to detect differences in temperature unrecognizable by other children of its age. "Under usual circumstances and education, children develop less than ten per cent of the cells in their brain areas. By processes of brain building however, more cells can be put in these otherwise fallow-areas, the child thus acquiring a better brain and more power of mind. Brain-building should properly begin a few weeks after birth, because, as soon as the brain is fully developed in all its areas, the child is prepared to acquire, by technical and professional education, special knowledge and particular kinds of skill. If the child has manifested artistic ability, this course of brain-building will not only increase that talent but provide supplementary development to prevent one-sidedness and disease. In 1879 I published a report of experiments showing that, when the breath of a patient was passed through a tube cooled with ice so as to condense the volatile qualities of the respiration, the iodide of rhodopsin, mingled with these condensed products, produced no observable precipitate. But, within five minutes after the patient became angry, there appeared a brownish precipitate which indicates the presence of a chemical compound produced by the emotion. This compound, extracted and administered to men and animals, caused stimulation and excitement. Extreme sorrow, such as mourning for the loss of a child recently deceased, produced a gray precipitate ; remorse, a pink precipitate, etc. My experiments show that irascible, malevolent, and depressing emotions generate in the system injurious compounds, some of which are extremely poisonous ; also, that agreeable, happy emotions generate chemical compounds of nutritious value, which stimulate the cells to manufacture energy."

"I have succeeded in entirely eliminating vicious propensities from children with dispositions towards cruelty, stealing, or anger. In curing a bad habit I would for every evil tendency, image, or craving existing in the same parts of the brain, create a greater number of the opposite kind of memories and keep them active a greater number of times each day, until the old structures had disappeared and new ones had been formed. This process does not require the assent of the patient any further than to take the course of studies. He may not even desire to abandon a certain practice or habit, but may wish to continue his evil course ; yet, by the force of brain-building, that motive can be eliminated.

"This system of developments can be applied to regulate the assimilative processes, the diseases of which are dyspepsia, alcoholism, &c. A woman unable to eat fatty or greasy substances, even in the smallest portions was by this system trained to take them in normal quantities. The alcohol habit, when not engendered by the habitual and excessive use of liquors, can originate through a certain derangement of the stomach and the brain-cells that govern it. Indigestion, accompanied by fermentation of sweets, creates a

small amount of alcohol in the stomach. This alcohol produces a stimulating effect which the patient misses when the fermentation is arrested by the alcohol itself, or by a change in the food. The first step toward curing the habit consists in forming another series of brain structures of the different stages relating to previous experiences, not merely with intoxicants but with foods in general. The creation of at least a hundred times as many morally-functioning cells as there had been immorally-functioning cells, will cause the craving for stimulants to disappear. It is possible in three months' time to develop brain structures which will cause a patient to feel disgust for what he had previously relished and desired."

The author's comprehensive researches in "Brain-building" have, as he says, "led to a demonstration of the evil effects of hypnotism. This practice produces a species of congestion of the brain. The pupil in the science of mind-structure, who desires to achieve good mental and moral character, must avoid hypnotic experiences, under no circumstances permitting himself to be hypnotized—save, perhaps, for some absolutely necessary surgical purpose. Hypnotism tends to vitiate the moral character."

The subject is continued at some length and opens up a wide field of investigation for the psychologist, the sociologist and phrenologist.

* * *

Practical Japanese Buddhism. *The Open Court*, has some good ideas in a Japanese translation of Buddhistic teachings, from which we glean the following. We should "merge our personal desires in the public interest. Hence eating and drinking are not to satisfy our private desires, but to prepare ourselves to be of public service."

"Each grain of rice represents labor."

"We must consider whether we have performed our duty, before we eat."

"We must avoid three evils, *viz.*, greediness, discontent, and disregard:" thus preserving a tranquil mind.

"We should receive the food as if taking medicine. Do not take too much when it is delicious, nor take too little when it is poor. In taking medicine it does not matter whether it is sweet or bitter; we study whether it serves its purpose. So it is in foods, we must simply take those which give best nourishment, because eating is not to satisfy the private person, but to sustain a public person who has already been offered to the use of society."

"We should simply take food in order to achieve virtue. Take it in order to comprehend yourself, to comprehend others, and to comprehend everything. To comprehend yourself is not alone to know what you are, but embraces the achievement of your duty."

"In the first mouthful of your food, you must think to exterminate all evil, in the second, to perpetuate all good, in the third mouthful think to help all creatures and to lead them towards Nirvana. In every swallow of drink and in every mouthful of food as you partake of it say "Abhor all evil, abide in all good and help all creatures." These are three fundamental needs for purification which every Buddhist must accomplish.

No matter how sublime and profound other Buddhist teachings may be, they do not surpass these aspirations.

"As you move your hand, as you walk or sit, you must keep these aspirations in your mind, and when you eat and drink you must not forget them either."

"If you bear these precepts in mind with every mouthful of food, the result will be great. In the first place, you will have no stomach trouble, you will not be afflicted by the cholera-plague. Your life will be easy and your sentiments serene and, besides, you will always be of public service and usefulness."

The *Hypnotic Magazine* is a new monthly, published in Chicago. The first number contains an instructive article relating to "Hypnotic Suggestion," by C. G. Davis, M. D., wherein some of the fundamental points bearing upon this subject are detailed. Dr. Davis says :

During the ordinary occurrences of every-day activities, we are throughout our normal lives receiving suggestions from various sources, which leave their impression. But when the mind has been tranquillised, and the subject has passed into the condition of sleep, or languor, which we term hypnosis, then we may make suggestions, and find them far more effective than in the waking state. . . . If required to formulate the law of suggestion, I should say:—

1. All impressions, carried by the senses to the centre of conscious or sub-conscious life, convey power.
2. That the impression is greater and more lasting in proportion to the number of senses simultaneously impressed.
3. That some men possess greater power of projecting thought than others.
4. That the impression made on the mind by the thought of another, depends upon the force with which the thought is projected, and the resistance which it meets.
5. That impressions of thought, sent to the brain, are increased many-fold if the mind is previously tranquillised and thrown into a state of hypnosis.

The great motive power that is to-day lifting mankind from the shadows of the past up to the beautiful intellectual heights of the nineteenth century, is suggestion. All the world is a constant scintillation of mind suggesting to mind. . . . One of the most noticeable facts in life is the great difference in the capacity of various individuals to make impressions and command obedience through suggestion. . . . There is no such thing as the supernatural; it is only the super-usual that gives us cause to wonder. . . . Faith, hope, expectancy and belief are powerful therapeutic agents. The world to-day is full of illustrations of the working of this law of suggestion through faith. The physician who can arouse it and carry it along the lines of known scientific truth, is capable of reaching the highest pinnacle of professional usefulness in the age in which he lives. . . . Among the great multitude of mankind it is observed that a life lived in harmony with religious belief is essential to good health, or recovery from disease. . . . I verily believe that an outraged conscience plays an important part in nine-tenths of all chronic ailments. . . . To prove that suggestion has been the chief agent in healing the sick, we have only to point to the various schools of medicine, whose teachings are often diametrically opposite and their success not materially different. . . . I am convinced there is no rational being suffering from functional disease but what may be benefited by this treatment, and I have seen sufficient evidence of marked improvement in organic disease to warrant me in redoubling my efforts and researches in this direction in the future. . . . When we thoroughly know ourselves, and know how to apply this force of suggestion, then will the education of the young no longer be a task, but a pleasant pastime. Through the suggestive power of symbols or object lessons, the light will come to the young mind through several windows, and the child be led, step by step, easily through the labyrinths of thought. The development of the young life will be like the unfolding of the petals of a beautiful flower; without effort, and full of the joy of existence.

This new magazine is said to be "published primarily in the interests of the medical profession," and the above-mentioned M. D. alludes, in a jocose vein, to the previous opposition of the "profession," as follows :

"In the near future, we doctors will gather up all these psychic ideas, embody them in a code, showing profound erudition, stamp them with a name of 'learned length and thundering sound,' call them ours, and defy any other man to use them on pain of instant excommunication. We have opposed hypnotism for many years, and now we are thinking of getting a copyright of it."

Killing human souls. Babu Upadhyaya Brahmabandhav, Editor of the Catholic journal *Sophia* (Hyderabad, Sindh), finds something in the *Gleaner* (Bombay) which he does not approve of, and thus expresses himself:—

“ We have always held that these Theosophists are atheists in disguise. They have come to India to kill human souls. ”

When we consider the duplicity of the present age, the frankness of our brother is quite refreshing. But is there not a possibility that his conclusions in regard to Theosophists are erroneous? First, let us ask, why should any one wish to engage in killing human souls, as a profession; second, does the editor suppose any *man* has power to kill another's soul? Possibly, however, the editor regards Theosophists as superhuman beings. In regard to our being atheists, it will be readily conceded by all who are familiar with the fundamental principles of Theosophy, that we are the last people on earth to whom the term *atheists* could be legitimately applied. Universal Brotherhood is the *basis* of Theosophy, and each individuality is as a ray of the one Infinite Spirit of the Universe. Our God, however, being limitless, cannot be put into the dimensions of a man. Concerning wrong-doing, we believe, as fully as the most devout Catholic, that for every wrong done, we shall receive a perfectly just and adequate penalty, reaping precisely as we have sown; we have, therefore, the strongest incentive to do all possible good and the least possible harm to anybody.

In closing, we will also be frank and divulge to our brother the secret of our coming to India. We honestly believe that TRUTH has power to liberate human souls from the bondage of sin—that it is, in fact man's *saviour*. Believing also that Theosophy comprises *more* of Universal Truth than any other system of Religious philosophy, Theosophists came to India to learn its teachings. They do not, however, wish to destroy any other religious faith or system, but rather to combine and harmonise the Truths belonging to each.

E.

* * *

A centre of work. That beautifully illustrated and warm-hearted journal,—*The Animal's Friend* (London)—has, in its September issue, a picture of the Musæus School and Orphanage for Buddhist Girls, at Colombo,—Brownrigg Street, Cinnamon Gardens,—Mrs. M. M. Higgins, Principal—and states that it has established at this School, “ a permanent agency... for our own and other humane publications”.....We may add that in “ this quiet corner of the earth,” is a nucleus for Theosophic work, where travelling members of the Society are sure of meeting a kind reception from their resident friends and co-workers at the School. An additional building is in process of construction and will be completed as soon as needed funds are forthcoming. The more advanced pupils study the higher mathematics, French, Latin, music, drawing, painting, and fancy work, and all are trained in household duties by Miss Allison, thus, on the whole, affording opportunities for the education of Buddhist girls which are as yet unequalled elsewhere in the island. Theosophical books and literature can be obtained here, or at Mr. Peter de Abrew's Office, No. 40, Chatham Street, not far from the harbour.

E.

Mrs. Besant states in *Lucifer* that "The third volume of H. P. B.'s great work is complete" and will soon be published, and prints the Preface on page 81.

The Secret Doctrine. As the whole matter was "quite unarranged," its preparation for the press has evidently been no small task. She says in this Preface, among other things :

"With the exception of the correction of grammatical errors and the elimination of obviously un-English idioms, the papers are as H. P. B. left them, save as otherwise marked. In a few cases I have filled in a gap, but any such addition is enclosed within square brackets, so as to be distinguished from the text." "This volume completes the papers left by H. P. B., with the exception of a few scattered articles that yet remain, and will be published in her own magazine—*Lucifer*. Her pupils are well aware that few will be found in the present generation to do justice to the occult knowledge of H. P. B. and to her magnificent sweep of thought, but as she can wait to future generations, for the justification of her greatness as a teacher, so can her pupils afford to wait for the justification of their trust."

* * *

Sonnet The following beautiful tribute of faith and love to *My Mother*. is copied from the *Harbinger of Light* (Australia).

Pure Christly soul, that held my life in thine !
 Thy steadfast faith in God hath shed on me
 A faith which pilots on unerringly,
 And shows Heaven's harbour-lights with perfect shine.
 Morn, noon, and night, I peer across the sea
 Which breaks and breaks on yonder shores Divine.
 Ten thousand ruby lamps light my life's shrine
 For thy dear sake with hope's solemnity.
 O Mother ! Through a silver mist of tears
 I see thy calm old face with blessing beam
 Upon my pain-filled life, as in past years,
 And know that in God's By-and-bye will gleam
 The gates of home, sweet home, from out the spheres ;
 Then Love will clothe with Life my long day-dream.

DEVOTION.

SYDNEY, N. S. W.

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An unwilling passenger. The President-Founder's departure was attended by a disagreeable incident. Mr. C. P. Goonewardene, Secretary of the Colombo T. S., had escorted him aboard the "Eridan" to say the last farewells, and at

the former's request went to the steamer "Ernest Simons," lying but a little way off, to get an article of luggage which had been forgotten when the President's effects were transferred from one vessel to the other on arrival from Marseilles that morning. By some as yet unexplained accident, Mr. Goonewardene was carried off to Singapore by the "Simons" which sailed almost at the moment of his coming aboard. Having nothing but the clothes in which he stood and but little money in his pocket, he would inevitably be put to much inconvenience, to say nothing of his enforced absence from duty as an Interpreter in Government service. As soon as the facts came to his knowledge, Colonel Olcott took measures to secure his old friend's return by the first boat from Singapore. Mr. A. E. Buultjens, B. A., General Manager of our Buddhist Schools, whose skull was fractured in a night attack on him and some friends, some weeks ago, is, to the joy of all his friends, convalescent at the Colombo General Hospital, where Colonel Olcott had a few minutes' conversation with him. At one time he was at the point of death and no hopes whatever were entertained of his recovery. Had he died, one of the brightest intellects of modern Ceylon would have been extinguished.