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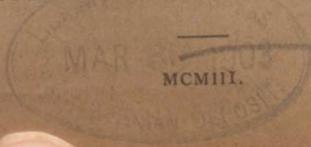
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THE THEOSOPHIST.

(FOUNDED IN 1879.)

VOL. XXIV., NO. 6. MARCH 1903.

“THERE IS NO RELIGION HIGHER THAN TRUTH.”

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

OLD DIARY LEAVES.*

FIFTH SERIES, CHAPTER XI.

(Year 1894.)

THE Judge affair was now approaching a crisis and something had to be done to relieve the strain and clear up the situation. On the 6th of February of the year under review, while we were at Allahabad, Mrs. Besant, as the result of the understanding at which we and our leading colleagues had arrived, handed me a formal demand that the accusations against Judge “with reference to certain letters and in the alleged writings of the Mahatmas,” should be dealt with by a committee as provided by Art. VI., Secs. 2, 3 and 4, of the then existing Rules: these provided for a trial of the President and Vice-President in the case of serious charges against their character having been made. A copy of Mrs. Besant’s demand for an investigation was at once sent to Mr. Judge without the expression of any opinion as to the validity or otherwise of the accusations. No specific charges having then been filed, this was merely a preliminary measure. From a motive of delicacy no question was asked him as to his guilt or innocence but in the exercise of my discretion I gave Mr. Judge the option of resigning his office or submitting the case to investigation. The implication being, of course, that if *guilty* he would wish to quietly retire, or if *innocent*, to be brought before the

* Four volumes, in series of thirty chapters, tracing the history of the Theosophical Society from its beginnings at New York, have appeared in the *Theosophist*, and two of the volumes are available in book form. Prices: Vol. I., cloth, illustrated, Rs. 3-12-0, or paper, Rs. 2-8-0. Vol. II., beautifully illustrated with views of the headquarters, Adyar, cloth, Rs. 5; paper, Rs. 3-8-0. Apply to the Manager *Theosophist* or to any Theosophical book agency throughout the world.

committee, and thus set at rest, once and for all, the injurious rumours afloat. I naturally expected to get from the accused a letter of explanation, but instead of that he cabled a denial of his guilt and thus forced me to convene the committee and formally try the charges. Actuated by the feeling of an old friendship I wished to spare him the shame of publicity, but, by a strange error of judgment, and miscalculating the extent to which his strong personal influence on some of my most prominent colleagues would carry them in his interests, he, like the gambler, risked all upon the throw of the dice, and so brought his karmic punishment upon his own head.* My first step was to issue an Executive Notice on the 27th of April, ordering a Judicial Committee to meet at London on the 27th of June; my next, to serve official notices, with copies of detailed charges and specifications, then drafted by Mrs. Besant as Accuser, and to make my arrangements to leave India in time for the meeting of the Committee. The foregoing facts with some necessary comments were embodied in the Executive Notice referred to and I added the following cautionary paragraph:

“To correct misapprehensions the undersigned has to state that in the opinion of eminent counsel (members of the Society) the trial of the charges against Mr. Judge does not involve the question of the existence or non-existence of the Mahatmas or their connection with the Society.”

After Mrs. Besant's departure I remained a couple of days at Bombay, engaging my passage to London *via* Marseilles and then left for home. Reaching Madras on the 24th (March) my hands were full of official business until I had to leave. On my day of arrival a committee of two Japanese gentlemen, who were charged with the collection of data about the cotton-spinning industry, called and spent some hours with me. I think I have mentioned elsewhere how admirably organised these Japanese travelling committees are, the members invariably representing the theoretical and practical sides of the subject under inquiry. After an intercourse with the Japanese extending over the space of thirteen years, my admiration for their national policy of administration and the brilliancy of their individual capabilities in the fields of industrial development have increased with the lapse of time. I am always more than glad to give such help as I can to further their wishes to get information in India.

* The option was placed before him in the following terms:

“By virtue of the discretionary powers given me in Article 6 of the Revised Rules, I place before you the following options:

1. To retire from all offices held by you in the Theosophical Society, and leave me to make a merely general public explanation, or
2. To have a Judicial Committee convened as provided for in Art. 6, Sec. 3 of the Revised Rules, and make public the whole of the proceedings in detail.

In either alternative, you will observe, a public explanation is found necessary; in the one case general; in the other, to be full and covering all the details.”

On the 26th Dharmapala visited me on his way from America to Calcutta, *via* Japan, China, Siam and Ceylon. With him were a young Japanese student named Shakyu and two priests. They stopped over night with me and left the next day on the ss. "Manora." On the 30th I wrote for the *Theosophist* an obituary notice of one of the most charming men I have ever met, the Rt. Rev. Paul Bigandet, Bishop of Ava and Vicar Apostolic, who died at about that time at the age of eighty-two, carrying with him the love and reverence of Christian and Buddhist alike. My personal acquaintance with him began during a visit to Rangoon in 1885; my second visit to him was in 1890. The impression which he made upon me is described in an obituary notice; although I have mentioned the thing elsewhere, yet I think it best, in this connection, to quote what I then wrote:

"His first greeting to me was enough to win a younger man's heart; blending as it did the polished courtesy of the high-born gentleman with the self-respect of a conscientious priest. Our talk opened with some appreciative remarks of his about my 'Buddhist Catechism,' which he said he knew by heart and which gave a very full idea of Southern Buddhism. He was anxious that I should enlarge it in the department of Buddhist doctrine. In return I urged him to write another work on Buddhism, as his 'Legend of Gaudama' was out of print, and I felt sure the whole reading public would eagerly welcome another Buddhistic treatise written in the same loving spirit of tolerance. The good Bishop shook his head, pressed my hand kindly, and said, 'No, it cannot be done. My work is finished, and I must only think of the future life.' In vain I reiterated my importunity, even offering to myself pay the salary of a short-hand writer, who should write from dictation and live with him until it was finished. His answer was the same:—'Too late; some younger man—why not yourself—must do it: I am tired.' I kissed his hand on leaving; but he laid it on my head in blessing, and folding me in his paternal embrace, bade me farewell. Shall not we, who are not of his church, rather believe that he has passed into the Great Light which encompasseth all the petty barriers called human creeds, and shines through them all, but is limited by none?"

The disabilities and miseries of the poor Pariahs had long been tugging at my heart-strings and on the 10th of May of the year in question, I inspected a piece of ground in the village of Urur, quite near our head-quarters, where I had definitely determined to open a school for them at my own expense. A committee of Pariahs called on me the following day and we agreed upon conditions that should govern the system of instruction that I thought it best to give them. I told the committee that I would not consent to attempting to carry the pupils beyond the elementary stage of education, my

desire being to give them such better chance of getting on in life as even a partially educated man has over the illiterate: it was made clear in the discussion that even the acquired ability to read, write and cipher would be a more distinct gain than the setting aside of a small fund in the Savings Bank, for with their literary acquisitions and the mental training they must go through, they could soon earn enough more than they could without the education, to create the Savings Bank funds themselves. The Committee were won over to my view, a suitable man of their community was nominated to me for Manager, and I promised to start the school as soon as possible.

The editing and publishing of a book of Mrs. Besant's first Convention lectures in India, and an unusually heavy correspondence, occupied my time pretty fully throughout April and May; besides which I presided at the third anniversary of White Lotus Day and wrote several chapters of Old Diary Leaves in advance, to leave with Mr. Edge, who was put in charge of Head-quarters during my absence. By the 14th of May everything had been got in order and I left for Tuticorin and Colombo to begin my voyage to Europe. But, before reaching the latter port I had to pass through the most disagreeable experience of my life in the way of sea travel. The ship rolled full 40° and dashed everything about that was not fastened, I was flung from side to side in my cabin with my luggage, and finally was obliged to take refuge on the deck. The Indian coolies going over to work on Ceylon plantations, some hundreds of them, were all lumped together like a tin of worms for bait. However, we reached Colombo the next morning at 8 o'clock and Dr. English, then connected with Mrs. Higgins' Musæus School for Buddhist Girls, came off to see me and in the afternoon I landed and went to the old Sangamitta School building in the Maradana Ward, where I was accommodated with bed and board. At that time there was an acute quarrel between Mrs. Higgins and the Womens' Educational Society, some of whose members were making her life a burden by interfering with her system of management. This was quite contrary to the understanding and agreement come to when I inducted her into the post of Lady Superintendent of Sangamitta School, on her arrival from America. The fact is that the Sinhalese women had never before been united in public work and the friction between them and Mrs. H. had, as I have previously stated, led to her organising a school of her own, while the backers of the Sinhalese women were disposed to run an opposition Buddhist girls' school and have open war between the two. My task on this occasion was to try to devise a basis of settlement of the quarrel and my time during the next few days was pretty well occupied with these details. The business was finally arranged on the 23rd, Mrs. Higgins to keep her boarders and continue her new school and the Sangamitta School to be kept up for day scholars. This happy conclusion being arrived

at, I bade good-bye to all friends and that night slept aboard the "Peshawar."

We sailed at 8 a.m. on the 24th of May and the voyage was uneventful throughout; there being a monotony of fine weather with interludes of torture by heat in the Red Sea and the usual interesting breaks of the journey by calls at Aden, Suez and Port Said. On the 11th of June we reached Marseilles where I was greeted by my good friends Dr. and Mme. Pascal, who took me to see the venerable scholar and mystic, Baron Spedalieri. We passed a couple of hours with him in agreeable and improving conversation and at 6.45 p.m. I left for Paris by the "Rapide" train. I had a wretched night, what with crowding of the compartment, dust, etc., but my troubles were over at 9 a.m. the next morning when I got to Paris. Commandant D. A. Courmes welcomed me at the station and escorted me to the Hotel d'Angleterre where I found Mrs. Besant and Miss Müller installed, and met M. and Mme. Arnould and other French members of the Society. With Miss Müller I called that afternoon on Lady Caithness, Duchesse de Pomar, F. T. S., at whose palace one could see Theosophy set in a gilt frame. One could hardly fail to contrast its environment here of marble steps and thick Eastern carpets, and gilt furniture and priceless girandoles and regal luxury in general, with the impression it had made on me in so many homes of the poor in different countries: the frame was different but the Theosophy the same. The next morning I called on the great sinologist, De Rosny, of the Sorbonne, who showed a real enthusiasm for me as though we had been colleagues for years. He implored me to stop over at least one day to meet the company of savants whom he would collect together at the rooms of the Société d'Ethnographie; but I had, regretfully, to refuse as I could not spare the time. At 3 p.m. I presided at Mrs. Besant's lecture (in French) at Lady Caithness' palace, where the gilded chairs were all filled by a brilliant company of society people, who were, or pretended to be, interested in knowing what this Theosophy was all about. At 9 that evening Mrs. Besant, Miss Müller and I left for London.

The night transit between Paris and London is almost always disagreeable, especially if the weather in the Channel is bad. After a wearisome, sleepless night, we reached London at 6 a.m. on the 14th and went with Miss Müller to her house in Portland Place. Mrs. Elin White, of Seattle, now Mrs. Salzer, of Calcutta, who was stopping with Miss Müller, proved to be a charming acquaintance and we entered into a friendship which has survived to the present time. That evening I accompanied the ladies to a meeting of the Blavatsky Lodge at which I presided and was kindly welcomed—an agreeable surprise, for there had been so strong a pro-Judge feeling among the leaders of that Lodge that I could not help being sensible of the lack of cordiality which had been shown me for some time past. I mention this because of the sudden and radical change

which followed on the development of Mr. Judge's tactics before the abortive Judicial Committee.

Of late years London has outvied Paris in the production of spectacular pieces at "Olympia" and "Earl's Court;" the high-water mark of "La Belle aux Bois" and "Le Roi Carrotte" of the Parisian record having been reached and passed under the direction of the two Kiralfys. In company with Mrs. White and, subsequently, with Mrs. Cooper-Oakley and other ladies, I had the delight of seeing the spectacular production of "Constantinople," and can never forget the transcendently fine effect of combinations of colour and movement on the vast stage where a thousand artists appeared at one and the same time. In comparison with it, I am quite sure that the most gorgeous eastern pageant would appear tame.

One delight of this visit to London was the chance afforded for visiting my ever dear friend, C. C. Massey, with whom I spent some delightful hours on the 17th. On the 20th I left for Berlin *via* Harwich and the Hook of Holland. At the station, on arrival, I found my old friend, Dr. Hübbe-Schleiden, who met me with a most affectionate welcome and took me to his house in Steglitz, a suburb of the German Capital. There, with Dr. Göring, a great enthusiast for education and an ardent friend of Dr. Hübbe-Schleiden's, I sat up until 1 a.m. talking about things of mutual interest. The object of my visit to Germany was to reconstruct the old Society which was founded in 1884, at Elberfeld by Dr. Hübbe-Schleiden, the late Mme. Gebhard and others, under the name of the Deutsche Theosophische Vereinigung. For hundreds of years there has been in Germany, a vast body of intellectual power of the higher order, enough to supply the world with working mental force, and it is only a question of how to get at it so as to turn it into the channel of theosophical work, first within the limits of that country and then extending it to others. My friends at Berlin made me see that our theosophical movement would have had a far better chance of speedy expansion but for the reaction in public opinion from the extreme enthusiasm for mysticism which characterised the 17th and 18th Centuries: things had then been carried to such farcical extremes that reaction was inevitable, so we must wait with patience until the turning-point is again passed and the pendulum swings towards spiritual ideals once more. At present Germany is a great industrial workshop, and German brain-power is being strained to enable the nation to gain first place in the savage competition that exists between the manufacturers of different nationalities. Much of the scientific research of the day is enlisted in the interest of commerce, as one can see in the announcement of important industrial discoveries from time to time. This is not to say that the pursuit of knowledge for its own sake and the unflagging devotion of gifted men to its acquirement is any less than before, but the trend of thought is more along the line of physics

than on the higher level where Theosophy is to be studied. During the days, and for that matter, the nights, of my Berlin visit, discussions on the situation and its outlook went on constantly between us all, resulting finally in a meeting in Berlin on the evening of the 29th June, at which forty persons were present, and in the forming of the new Deutsche Theosophische Gesellschaft, with Dr. Hugo Göring as President and Herr Benedict Hubo as Secretary. This business disposed of, I left on July 4th for London, *via* Hook of Holland, and reached my destination the same evening, becoming Miss Müller's guest at 17 Avenue Road, the house adjoining our European head-quarters, which she had taken over from Miss Cooper and kept for a time in order to accommodate the overflow from the other house.

H. S. OLCOTT.

MR. LEADBEATER'S AMERICAN LECTURES.

MAN AND HIS BODIES.*

YOU will see from the list that we have in this course of lectures, a considerable variety of subjects before us—reincarnation, clairvoyance, telepathy and mind-cure among others. What I wish to offer you is our theosophical explanation of those subjects, for we have in Theosophy a great philosophy which attempts to account for all that we see about us. We are perfectly well aware that there are many subjects, and many points in connection with almost any of the deeper subjects, which lie far beyond man's comprehension at the stage to which his intellect is at present evolved; but still we have in Theosophy an immense body of knowledge, a system which seems to us by far the most rational system to account for the world as we find it, to show how it came to be what it is, and how man came to be what he is, and also to give us a clear prevision of what he will be in the future, to show what this great scheme intends for him and for the system to which he belongs. If all this be so, Theosophy must have some reasonable answer to offer to the various questions which arise in every thinking mind, and have some solution to suggest for the great problems of life. It is not to be expected that it shall be able to explain everything in detail, but it ought to have a rational hypothesis to put forward with regard to all carefully observed facts. We ought to have a coherent scheme; we believe that we have, and therefore we wish to put before you the point of view which it gives us with regard to the various subjects in our programme.

Our subject for to-night, that of "Man and his Bodies," is one the comprehension of which is necessary before any of our later theosophical explanations can be understood. I shall try to make it as simple as possible, and to divest it of technical terms as far as I can.

* Lecture delivered by C. W. Leadbeater, October 5th, 1902, at Steinway Hall, Chicago.

Broadly speaking, our theory of this world, and of the solar system of which it forms a part, is that there is much more in them than there is usually supposed to be—that they extend much farther than is commonly thought, not outward, but inward. Let me explain this. The earth is considered as a physical body, and we know that it contains matter in certain conditions, solid, liquid and gaseous; and, in addition to these, science recognizes something which it calls ether, which interpenetrates other matter and extends far beyond it. We go a great deal farther than this, and hold that many far finer subdivisions of matter exist, which may be observed and examined by the occult student. When I speak to you of clairvoyance I hope to explain what the powers are by means of which such observations can be made; but for the moment I must simply postulate those powers without explaining them. I must simply say that man has within him undeveloped senses by means of which he is able to appreciate matter much more finely subdivided than that which our ordinary senses enable us to grasp; but I cannot make clear to you the nature of those finer senses until I have described the higher bodies of man. It is one of the difficulties of the theosophical lecturer that the whole of this system is so closely interrelated, and it all dovetails together so beautifully, that it is frequently impossible to explain fully any one part of it without touching upon nearly all the rest, and no one can ever tell how strong is the evidence for any one part of it until he thoroughly knows the whole of it.

We find, then, that besides the matter which we can see about us, and besides the matter which we do not see, but of whose presence science assures us (the various gases and the ether, for example) there exist many other still finer kinds of matter, which can only be seen by means of these finer senses. We put this before you as a hypothesis, for your consideration and examination, but it is only fair to tell you that to us it is much more than a hypothesis—that to many of us it is a certainty based upon our own individual observations. We have worked for many years at these studies. I myself have been a member of the Theosophical Society for about twenty years, and when a man has devoted practically his whole time for twenty years to a single subject, he begins to know something about it, and to have its broad principles very clearly and definitely in his mind. It is therefore quite true that with regard to many of these subjects which will seem to you new and strange, I am in a somewhat different position, for to me all these things are matters of course—in many cases matters of daily experience. Many of us know from our own experiments that the broad outlines of this Theosophical System are true, but we do not ask you to believe this because we do, but only to accept our testimony as you would any other evidence, and take it into account. We are not seeking for converts, we are not trying to induce people to

believe what we say ; we are simply putting before them a system of study, in the hope that they may be sufficiently interested to take it up and follow it further for themselves. There is an immense literature upon these subjects, so that any one who will may readily study further, and in that way can make up his mind as to the truth of the teaching. If after reading, he decides that he prefers other hypotheses, there is no harm done ; he has simply learnt something of the tenets of a body of men with whom as yet he does not find himself able to agree. We have sufficient faith in our facts to believe that he *will* agree with us one day, that as he learns more in future lives, he will in time come round to our point of view.

So I say that as far as we are concerned, we *know* that these finer kinds of matter exist, and that there are whole worlds composed of them, which we call the higher planes of Nature. Remember that I am still speaking of the same matter which you all know ; we recognize only one matter, though it may be in different conditions. We find that this ether of which science speaks is not a substance differing from all other substances, but rather a condition of matter ; just as you may have hydrogen in its normal gaseous condition, or under sufficient pressure and with the proper temperature you may have it liquefied, or even solidified, so we find that its condition may be changed in the opposite direction, and we may have it in a finer state, which we call the etheric. So that for us ether is not a separate substance, but a condition of *any* kind of substance, so that in that etheric condition we might have gold or silver, lithium or platinum, or any of the so-called elements. We do not apply the name of elements to these seventy substances, because we find that they are all capable of further subdivision. That is an idea which meets with some support in the scientific world ; as long ago as 1887 Sir William Crookes propounded this theory before the Royal Institution of London, suggesting that all known elements might very well be variations of one, that they might all be reduced to an original substance, to which he gave the name of protyle. The truth, as seen by occult students, goes a little further even than that, for instead of finding at the back of everything a homogeneous substance, we find that there is such a thing as a physical atom. A chemist speaks of atoms of any of his elements, but really those may all be further subdivided, broken up into the true atoms, of which they are simply different arrangements. For example, in what the chemist calls an atom of hydrogen there are really eighteen of the ultimate physical atoms, and in the other chemical atoms there are differing numbers, agreeing very nearly (but not exactly) in their proportions with the respective specific gravities of the elements.

These ultimate physical atoms are found to be all alike, and to pervade all space of which we know anything. They are inconceivably minute. You may acquire some idea of what they must be if you try to imagine the picture suggested by an eminent scientist

of London, who said :—" Suppose we were able to magnify a drop of water to the size of the earth, that is to say, to magnify it till it was eight thousand miles in diameter, the atoms of which it is composed, when magnified in that proportion, would certainly be smaller than a cricket ball, and certainly larger than a small shot." He could not tell us more closely than that ; but just think of what that implies—of the countless millions upon millions which must go to make up that drop of water ! Those atoms are far beyond the reach of the most powerful microscope ever made, or ever likely to be made ; but they can nevertheless be observed by means of the developed senses of man. Occult science approaches its problems from a different point of view ; instead of developing and improving its instruments, as modern science has been so wonderfully successful in doing, it goes to work to develop the observer. It develops within the man other and finer faculties by means of which he is able to perceive these exceedingly minute objects, and thus it penetrates further into the heart of Nature than any instrument can ever do. Do not imagine that there is anything supernatural or uncanny about these higher faculties ; they are simply straightforward developments of powers which man already possesses, and will come to every one in due course, though some people have taken special trouble to develop them now in advance of the rest.

There are, then, ultimate physical atoms which can be observed and examined. When we reach that stage, is there any further possibility, can our observation take us any further still ? We find that it can. The word atom is derived from the Greek *atomos*, meaning that which cannot be cut, or further subdivided. But that term is not strictly applicable, for these physical atoms can be divided ; but when they are, the result is no longer physical matter in the ordinary sense of the word. Physical matter always expands by heat and contracts by cold ; but when we break up the atom we have a type of matter which is totally unaffected by any heat or cold that we can produce. It seems probable that solar temperatures would affect even this finely subdivided matter, but certainly none of ours do. But this higher matter is exceedingly interesting, and we find that there is a whole world composed of it existing all round us, interpenetrating all matter that we know—lying all about us, in the atmosphere, within our own bodies, within all solid objects. Just as science tells us that ether interpenetrates all objects, ourselves included, so does this still finer matter interpenetrate the ether in turn.

There are several stages of this subdivision of matter, and we speak of these stages as the planes of Nature, by which we mean simply divisions of matter according to its degree of density. All the matter which you know we should describe as that of the physical plane, including even the ether. Beyond that we come to another class—the same matter still, remember, only more finely

subdivided, and we call this astral matter. This is a name which was given to it by the mediæval alchemists, who were well aware of its existence. Modern science has no name for it yet, but it probably soon will have, for its researches are drawing nearer and nearer to this finer matter every day. We may carry on this process of subdividing and refining to another stage, and find another condition of matter higher still ; and to that we have given the name of mental matter, because it is found that what is called the mind of man is composed of this type of matter. That sounds a startling statement, no doubt, but nevertheless it is a true one, based on definite experiment on scientific lines.

Still more of these subdivisions rise one above another, but for the moment I need not trouble you with more than these three—the physical, the astral and the mental. Do not be deceived by the use of that word “above.” Do not think for a moment of our investigation as passing away from earth. To rise higher in this investigation means simply to withdraw more and more into the self, so as to be able to sense finer and finer stages of matter, but all these stages are existing about us here and now and all the time, simply interpenetrating one another, just as the air or gas in ærated water interpenetrates the liquid. Just so, in and amongst all physical particles exist astral particles, and among the astral particles exist the mental in turn.

Now, with that idea in view, let us turn to the constitution of man. The ordinary man thinks of himself as consisting of a body certainly, and possibly a soul, though he usually speaks of himself as possessing this latter, and being responsible for saving it, as though it were some kind of pet animal which he kept, or something attached to him and floating above him, like a captive balloon. Now we should say that he is entirely wrong in supposing that he *has* a soul, but he would be quite right were he to say that he *is* a soul. The ordinary statement is a comical inversion of the fact ; for the truth is that man is a soul, and has a body, which is simply one of the vestments that he puts on. You all know that this is so, if you think of it. I am quite aware of the theory that nothing exists but matter, and that all the thoughts and aspirations of man are nothing but chemical reactions among the constituent particles of the grey matter of his brain, but as there are thousands of facts for which this theory does not account, I think we may dismiss it in favour of a more rational one.

There are hundreds of cases on record in which a man has gone away from his physical body in trance or under the influence of anæsthetics or even in ordinary sleep ; and it is found that under such circumstances, when he is far away from his physical brain, with its grey matter and its chemical action, he can still think and observe and remember just as when he has his physical vehicle in

use. It is therefore very evident that man is not the body, since he can exist apart from it; the body is only an instrument which he uses for his own purposes. What those purposes are we will consider next week when I have to speak of reincarnation. Some may ask whether we have any definite proof outside our own observations as to this crucial fact that man can live without his body. Certainly there is a great deal of proof for any one who cares to take the trouble to look for it. Read the proceedings of the Society for Psychical Research, and you will see what it has done in this line—how a committee of scientific men has again and again been satisfied with regard to the appearance of the double at a distance from where his physical body was at the time. It is quite definitely known to all investigators that a man may under certain circumstances travel away from his body, see what is taking place at a distance, and then return and reanimate his body, and tell where he has been and what he has seen and done. In some of my own books you will find a number of instances collected; but you will find plenty outside of regular theosophical literature also. Look at Mr. Stead's "Real Ghost Stories," or Mr. Robert Dale Owen's "Footfalls on the Boundary of the Unseen World," or his "Debatable Land;" you will find many examples, with the fullest possible authentication. The ordinary materialistic theory does not explain these occurrences at all, and because it cannot explain them, it usually denies them, and declares that they do not happen—which is disingenuous, for very little examination proves conclusively that they happen constantly.

Since these things happen, how do they happen? Their explanation is intimately connected with our subject, for the first step towards a comprehension of them is to realize that man is a soul, and has not one body only, but several. This is not a new idea—at least, it cannot be new to any religious man, for St. Paul speaks of two of them in I. Cor., xv.—a natural body and spiritual body. Now what does he mean by that? I am afraid many good people read these things and attach no particular meaning to them. They read, for example, of a soul and a spirit in St. Paul's writings, and because we in these days are so ignorant of psychology as to confuse these terms, they imagine that St. Paul was equally ignorant, and was employing them as synonyms. He uses two entirely distinct Greek words, *pneuma*, spirit, and *psyche*, soul, and he attaches precisely the same meaning to each of them as any other educated gentleman of his period did. If you want to grasp the exact shades of that meaning, you must not trust to the blank ignorance of the modern religious enthusiast, but study the contemporaneous philosophy. So when St. Paul speaks of a natural body and a spiritual body he does not mean the same thing, but two entirely different things, just as with the soul and the spirit. Most people would probably admit that, but they think vaguely that this

spiritual body is something of which we know nothing—some vehicle assumed by man after his death. That is not so; there is no necessity to assume that, and it is wholly unnatural. Truly the man has another body besides the physical, but he has it now and all the time. Every one of us possesses a spiritual body as well as a natural body; or, to put it more accurately, each man is a spirit encased in a soul, and, being thus individualized, he possesses various vehicles, the natural or physical body, and two others, which St. Paul puts together under the name of a spiritual body, though in our study we usually separate them, and call them respectively the astral body and the mental body.

Our theory of man and of his origin is that he is essentially a spirit, a spark of the Divine Fire. That spark is individualized, marked off as it were, from the great ocean of the Godhead, by something which we may call a soul—or rather, when it is so individualized, we call it a soul. That which separates him we usually call the causal body, but we may leave that aside for the present, and deal only with his lower vehicles, for that causal body is unchanging, except that it gradually evolves, whereas the mental, astral and physical are taken afresh for each incarnation.

Why should he take upon himself these various bodies? it may be asked. Because this is the method of evolution appointed for him—that he shall gain experience through learning to respond to impacts from without. He takes on these lower bodies in order that he may be able to receive and respond to vibrations of stronger, coarser type than any which could be found on his own higher plane. For some students, this whole subject is most easily comprehended by considering it along this line of vibrations.

Think of it thus: every impression which reaches us from without, no matter what it is, comes to us as a vibration. We see by means of the waves in the ether, we hear by means of waves in the air. What then is conveyed to us by the vibrations of that finer type of matter of which I have been speaking, and how are we able to receive them? The answer is simple, but far-reaching. By their means we are able to perceive the higher part of our world, which is usually hidden from us, and we may learn to appreciate them by means of the finer matter which exists in us—through the senses of these finer bodies, in fact.

Here I am entering a domain untouched as yet by ordinary science, but I am saying nothing which is in any way contradictory to that science. You may put this aside as unproven, but you cannot say that it is unreasonable or unscientific. Science recognizes vast numbers of possible vibrations, and knows that out of all these our physical senses can respond to only a very few. Yet through those few we have learnt all that we know so far, and it is obvious that if we can learn to use more of these waves from without, we shall receive more information. Now that is precisely what a clairvoyant

does—he receives information about a world which we ordinarily do not see ; and he receives it by means of vibrations which impinge upon his higher vehicles. So a clairvoyant is a man who has learnt to focus his consciousness in his higher bodies at will. That at least is what a thoroughly trained clairvoyant could do, but there are many bearing that name whose knowledge and power are very limited. There is very much more than this to be said about clairvoyance, but I hope to deal with that subject later in my series of lectures.

Science also quite recognizes how partial our vision is, and how a slight alteration in our power to respond to these waves from without would change for us the whole appearance of the world. Once Sir William Crookes gave a very good example of that. He explained how if, instead of seeing by rays of light, we saw by electrical rays, the whole of our surroundings would seem totally different. One point was that in that case the air about us would seem perfectly opaque, because air is not a conductor of electrical vibrations, while a wire or an iron bar would be a hole through which we could see, because these substances are good conductors for our rays ! No wonder, therefore, that when we learn to see by an entirely new set of waves in astral matter, we should find quite a different world opening to our gaze. One change would be that we should find ourselves then able to see astral matter in other men—to look at their astral bodies instead of their physical vehicles only. I have just written a book upon this very subject of the higher bodies of man, which will be illustrated with coloured pictures, drawn for me by one who himself was able to see these bodies, and as soon as that is published you will be able to form some idea as to how these things appear to the sight of the clairvoyant ; and I think you will find it a very interesting study.

The astral body is especially the vehicle of passion, emotion and desire in man, so that when a sudden wave of some great emotion sweeps over a man, it shows itself by exceedingly violent vibrations of the astral matter. Suppose that with astral sight you were watching a man, and that man should unfortunately lose his temper. Instead of seeing the physical expression of annoyance, you would see a very remarkable change in his astral body. The whole vehicle would be pulsating with a violent vibration, and since colour is only a certain rate of vibration, this sudden change would involve also a change in the colour of the astral body as well. When we speak of the surging of passion, we are nearer the truth than we think, for that is exactly the appearance produced. As the man cools down, his astral body will resume its usual colour and appearance, yet a slight permanent trace is perceptible to the trained eye. The same thing is true of all other emotions, good or bad. If a man feels a great rush of devotional emotion, or of intense affection, each of these will at once manifest itself by its appropriate change

in the astral body, and each would leave its slight permanent trace upon the man's character.

When we come to deal with that other vehicle of still finer matter which we call the mental body, we find that that also vibrates, but in response to quite a different set of impressions. No emotion under any circumstances ought to affect it in the least, for this is not the home of the passions or emotions, but of thought. It is not a new idea to speak of vibration in connection with thought. All experiments in telepathy and thought-transference depend upon this fact that every thought creates a vibration, and that this can be conveyed along a line of mental particles, and will excite a similar vibration in the mental body of another man. There may still be those who do not believe in telepathy, for it is hard to find the limits of human obstinacy ; but this is a matter upon which any one may so easily convince himself that unbelief simply means indifference to the question. A man may remain ignorant if he will, but when he has wilfully chosen that position he has no right to deny the knowledge of those who have taken more trouble than he has.

Here, then, are two of the bodies of man—the astral body, which is the vehicle of his sensations, passions and emotions ; and the mental body, which is the medium of his thought. But each of these has its possibilities of development, for at each level there are various types of matter. A man may have a comparatively gross astral body, which answers very readily to low, undesirable vibrations, and by carefully working at it and learning to control it, he may gradually change its composition very considerably, until it becomes capable of responding to waves of emotion of a much better type. In the mental body he may have a very fine type of mental matter, or a somewhat grosser mental matter ; and upon that it will depend whether good and high thoughts come naturally and easily to him or the reverse. But this also is in his own power, for he can alter it if he will. And it is not only during his earth-life that this will make a great difference to him and to his evolution, but also in the life after death. I shall not speak of that now, because we shall have to devote one or two lectures to the subject later on, but at least I may say this much. When the man puts off his physical body he still retains these others, the astral and the mental, and upon their condition depends much of his happiness in the new world (which yet is part of the old one) in which he finds himself. Remember that these are matters, not of mere belief, but of experiment, for many of us. Here, then, is our theory, the result of our experiments, and in explaining it to you, I am giving you the benefit of my twenty years' work and study—slow, toilsome, difficult work of many kinds, involving no little self-control and self-training. I think that all my fellow students who have borne the burden and heat of that very long day of twenty years will agree that it has been hard and slow work, but still a steady progress.

and development in many ways, and out of it all has emerged for all of us a certainty that nothing can shake, that makes us know where we stand. Out of it has come a firm and definite adhesion to this glorious Theosophy, which has done so much for us, which we find to account for so many things which would otherwise be insoluble mysteries, which stands by us in times of trouble and difficulty, and explains so clearly and reasonably why the trouble and the difficulty come, and what they are going to do for us. It is the most intensely practical theory all the way through, and we wish for nothing in Theosophy that is not practical and reasonable. Humbly following in the footsteps of the mighty Indian teacher of 2500 years ago, we would say to you what he said to the people of the village of Kâlâma when they came and asked him what, amid all the varied doctrines of the world, they ought to believe :—

“ Do not believe in a thing said merely because it is said ; nor in traditions because they have been handed down from antiquity ; nor in rumours, as such ; nor in writings by sages, merely because sages wrote them ; nor in fancies that you may suspect to have been inspired in you by a deva (that is, in presumed spiritual inspiration); nor in inferences drawn from some haphazard assumption you may have made ; nor because of what seems an analogical necessity ; nor on the mere authority of your own teachers or masters. For this I have taught you, not to believe merely because you have heard ; but when you believed of your own consciousness, then to act accordingly and abundantly.” (Kâlâma Sutta of the Anguttara Nikâya).

That is a very fine attitude for the teacher of any religion to take, and that is precisely the attitude we wish to take in Theosophy. We are not seeking for converts in the ordinary sense of that word. We are in no way under the delusion from which so many estimable orthodox people suffer, that unless you all believe as we do, you will have a very unpleasant and sulphurous time hereafter. We know perfectly well that every one of you will attain the final goal of humanity, whether you now believe what we tell you, or whether you do not. The progress of every man is absolutely certain ; but he may make his road easy or he may make it difficult. If he goes on in ignorance, and seeks selfish ends in that ignorance, he is likely to find it very hard and painful ; if he learns the truth about life and death, about God and man, and the relation between them, he will understand how to travel so as to make the path easy for himself, and also (which is much more important) so as to be able to lend a helping hand to his fellow-travellers who know less than he does. This is what you may do, and what we hope you will do. We have found this philosophy useful to us, we have found that it helps us in difficulties, that it makes life easier to bear, and death asier to face, and so we wish to share our gospel with you. We

ask no blind faith from you ; we simply put this philosophy before you and ask you to study it, and we believe that if you do so you will find what we have found, rest and peace and help, and the power to be of use in the world.

C. W. LEADBEATER.

THE AUTHORITY OF A PURA'NA ON THE EXISTENCE
OF MAHATMAS.

IN his article on "Esoteric Buddhism" (*vide* pp. 774-775, of the *Nineteenth Century*, May 1893), the late Professor Max Müller says :—"As no Buddhist teachers could be found either in Bombay or in Calcutta, some imaginary beings had to be created by Madame Blavatsky and located safely in Tibet, as yet the most inaccessible country in the world."

* * * *

"The most ordinary terms are misspelt and misinterpreted, Mahâtma for instance is a well known Sanskrit name applied to men who have retired from the world and who, by means of long ascetic discipline, have subdued the passions of the flesh and gained a reputation for sanctity and knowledge. That these men are able to perform most startling feats, and to suffer the most terrible tortures is perfectly true. Some of them, though not many, are distinguished as scholars also ; so much so that Mahâtma—literally great-souled—has become an honorary title. I have myself had the honor of being addressed by that name in many letters written in Sanskrit and sent to me, not indeed through the air but through the regular Post Office, from Benares to Oxford. That some of these so-called Mahâtmas are impostors is but too well known to all who live in India. I am quite ready therefore to believe that Madame Blavatsky and her friends were taken in by persons who pretended to be Mahâtmas, though it has never been explained in what language even they could have communicated their Esoteric Buddhism to their European pupils. Madame Blavatsky herself was, according to her own showing, quite unable to gauge their knowledge or test their honesty, and she naturally shared the fate of Ctesias, of Lieutenant Wilford, and of M. Joccolliot."

But the para. in Sanskrit quoted below expressly declares of the existence of certain Mahâtmas, altogether different from the type described by the learned Professor, who are not imaginary beings, and though living in their mortal body, have by true devotion to Hari the Lord, burnt up all selfishness, are above the wheel of Karma, the ordinary lot of man, and in their boundless love see Him everywhere and in all things, are invested with the Eight Siddhis or psychic powers, to support the world and help the onward progress of the present race of Kaliyuga men, the most sinful part of the

humanity of the four yugas taken together, and quench the fire of its collective sin by pouring in the nectar-like shower of Saddharma, or teaching man the true path of duty in its fullest sense. With due deference we ask the Pandits of India, and the Sanskrit scholars of other countries, to say whether the passage quoted below is capable of any other meaning. There is no metaphysical subtilty in it and the style is as simple as that of the Râmâyana of Vâlmiki. No one even of the present great scholars can claim universal knowledge in the vast range of Sanskrit Literature.

The Mahâtmas spoken of by Madame Blavatsky approach this type; and a theosophist will be glad to learn of the express mention of them in an ancient Purana, treating of the instruction by the Lord to Brahmâ, how he is to begin the work of Creation and how certain Mahâtmas, his co-workers, will support the world and help the progress in the Kaliyuga. The context in which the subject is spoken of is the most appropriate one. The manuscript copy I possess purports to have been written in the Tamil year Angirasa and must be either twenty-eight or eighty-eight years old. But from its appearance it must be of the latter age and taken as written about the year 1812, before either Professor Max Müller or Madame Blavatsky was born, when not even twenty years were over after the English began to rule over this part of the country. Whether the original was composed thousands of years ago as we Hindus conclude, or some centuries after the Christian Era as others may suppose, is immaterial for the present inquiry. We are led to the irresistible conclusion that centuries ago the existence of this particular class of Mahâtmas was expressly mentioned in a Sanskrit Purana, "Haribakthi Sudhodaya, or the rise of the Nectar of Devotion to Hari" (Chapter V.)

1. Hari teaches the infant Brahmâ how to create the Universe, Brahmâ had only to stand as an onlooker and guide the course to which the souls are led by their own Karma. Those with four parts of Punya (good deeds) were to be born in the Krita-yuga, those with three parts of Punya and one part of sin, in the Treta-yuga, and those with two parts of Punya, and two parts of sin, in the Dwâpara-yuga, and those with one part of Punya and three parts of sin, in the Kali-yuga. In the fourth part of Kali-yuga even the fourth part of Punya shall disappear and men shall destroy each other and the world shall also be purified by the incarnation of Kalki. Then Krita-yuga is to be brought on once more. One thousand such rounds of yugas form a day for Brahmâ, called a Kalpa. In this theatre of Brahmânda the jivas (human souls) act by their own Karma, like puppets by wire, and the Creator is only a cause in name. Men wander in this wheel of Karma like cattle in a cow-shed tethered by the rope of desire and tied up with the smaller cords of words and names. Possessed by the three demons, covetousness, hatred and pride, men do many sinful acts, forgetting the evil result;

they experience in Swarga the fruit of what they do on earth. Brahmâ, proposing to obey the command of the Lord, represented the impossibility to keep up the world in the Kali-yuga, in the first three parts of which only one part of Punya was to prevail, as the three parts of sin would soon efface entirely all Punya. The world could not exist without Punya, as the fire of sin blown by the violent wind of Kali would consume at once what is left dry by the disappearance of all Punya. Fire, applied to a heap of cotton, consumes it immediately.

सदा मद्गत चित्तानां पश्यतां मन्मयंजगत् ।

वश्येन्द्रियाणां क्षमिणां भक्तानामस्मि सर्वदः ॥ 67 ॥

तस्मात्कलमलोट्टिकात् पापान्माभैः प्रजापते ।

कैश्चिन्महात्मभिर्जातै स्तावल्लोकौघरिष्यते ॥ 68 ॥

With a smiling countenance the Lord replied :—“ If sin be left unchecked it would consume the world instantly. Only to save it from destruction I incarnate myself in several ways in every Yuga, to bring on purification of the world. Sacred rivers, the Bodhi tree, cows, Brahmins and my devotees are my five-fold body. Worshiped, meditated upon, seen, touched or praised, they cleanse all the sins of mankind. They are my own Self. Kali of sinful nature, fearing these virtuous souls, does not boldly enter on his work, his evil power becoming blunted in their presence. As when water is poured on, fire can only burn slowly and cannot reduce the fuel to ashes, so in the presence of these sacred forms of mine, Kali, though growing, is resisted and disabled from consuming at once. Until I desire to put an end to the world it will be preserved by these protectors who have originated from my essence. Among these, sacred Mahatmas, my devotees, stand prominent and you will learn they are myself. In this world, some of my devotees are showering down the nectar of Sadâchâra (good Dharma) to quench the fire of sin, as clouds do the conflagration in a jungle. This earth by itself does not support the mountains and the oceans, but all of them are supported by the powers of my devotees. Learn thou that the wheel of karma, said to be impassable even by the Devas and the Asuras, is crossed over by mortals, my devotees. How can action bind those who do it without attachment but of love to me and take refuge in me? They are delivered from bondage; the karma accumulated in endless past lives will be consumed in a moment like a heap of cotton by the fire of devotion. All the Siddhis (psychic powers) granted by me wait like slaves on my devotees who can by themselves create or destroy the world as they choose.

I give all without reserve to my devotees who with mind and senses subdued and in endurance always live in me, and see all the world as made of me. Therefore fear not the sin intensified by the

evil Kali. The world is supported by certain Mahâtmas up to the appointed end.”

[ED. NOTE.—For want of space we have given the Sanskrit text of only the last paragraph.]

V. RAMA S'ASTRI,

THOUGHTS ON RELIGIOUS SYSTEMS.

[Concluded from p. 283.]

IN accordance with these views, we see that the Indian civilisation, being apparently the oldest, was also seemingly the first of those races now extant to develop the trinitarian principle; and among the Hindu people we see it as Brahmâ, Vishnu, and Siva—the Creator, Preserver, and Destroyer, who together form three aspects of the One. In Egypt it assumed the form of Osiris, Isis, and Horus—the Father, Mother, and Child; of which we have another version in the Christian triad of the Father, Son, and Holy Ghost. After these the number of different ways in which the same principle is carried out among the various religions are many; but behind them all there is no doubt the same metaphysical principle, no matter how expressed.

At this point we may leave the further consideration of the Godhead or Deity for the present; because with it and its subsidiary divisions we practically arrive at the end of all that has been believed and taught in the various religions of the exoteric type as to the nature of the Supreme; and indeed their adherents have too frequently looked upon it as little less than blasphemous to seek further knowledge thereupon—which, so far as the mass of the people and priesthood were concerned, has usually been deemed impossible to attain. They seem to have been content to believe (or to suppose) that this Being, however described, was the originator of the whole manifest universe; and as their Deity had been at first One, next became Two, and ultimately Three, so they have anciently held that the physical world was expressed by the number Four; because the creation was seemingly made up of the four primary elements, Fire, Air, Earth and Water, and therefore that the sum of all attainable knowledge in this direction might be expressed by adding together 1, 2, 3 and 4, which make 10 in all, or the traditional number of completion and fulfilment.

Perhaps with the exception of the religion of Mahomed—and even it has its esoteric side—the above cursory examination may fairly express the general principles and their usual aspects, which we may gather from the review of the religious systems of the world as they must appear from their extant history. It is so simple in itself that any one who takes the trouble to make

it will see that it is not devoid of a large measure of truth ; and that from such elementary principles are derivable the complex developments of the numerous religious systems which have at various times ruled such large portions of the world. Moreover, the same course of differentiation applies more or less to the subdivision of these religions ; because every new departure in first principles has become itself, in due course, the starting point for fresh developments—and thus we may reach all the various sects in each religion, and the number of different aspects of it will increase in corresponding ratio until they and their differences become indistinguishably minute. And not only so, but also more or less contradictory ; and in due time' they will neutralise each other accordingly. Thus each great religious system gradually becomes extinct ; only in turn to be succeeded, after a more or less period, perhaps, of blank inaction in such matters, by some greater wave of a new system ; based upon the same principles and perhaps following much the same course ; but it may be upon a higher plane as regards intelligence.

But there is one other feature in this religious panorama of the ages which must not be overlooked—it is that movement which takes place when the extreme degree of disintegration and differentiation into small sects begins to be reached ; and which tends towards reunion as a defence against that gradual extinction which is unavoidably seen to be the legitimate outcome of all such divisions. We see, in fact, that there sets in a movement to bring about a coalition of different churches—such as that by which certain sects agree to sink some of their differences, and to act in concert, if not in entire agreement. Such a step appears to be that agitation now in progress to bring about a union of some sort between the churches of England and of Rome on the one hand, and the similar movement in a less degree among the Baptists, Methodists, or by whatever other names the sectaries may elect to distinguish their disagreeing principles. When such steps begin to be taken, we may safely look upon them as signs that the widest possible divergence has been reached ; and not only so, but that their utter inutility on the one hand, and their disastrous tendencies on the other, begin to be recognised even by that degree of intelligence which concerns itself with the foolishness of religious observances in ritual, and the discords and animosities thence arising. From such a point there begins a reign of wider toleration in matters religious, and thence a correspondingly less degree of importance becomes attached to those minute distinctions of belief which, as they are gradually seen to lead to nothing but disaster, are in the same measure perceived to be devoid of truth and of value.

Here again, however, the course of external religious development runs *pari passu* with national and racial evolution ; because as peoples may be supposed to have arisen from some one original

family in each isolated country, and thence branched out into clans, tribes and parties which are separated by feuds and differences of no actual importance, so these have gradually to give way in face of any common danger which needs the whole strength to resist—and in due sequence there follows a gradual breaking down of these barriers, and a tendency to sink such discords in face of the evolution of national ideals. Once again, therefore, the religious career follows that of the racial and national; but as before seen, it is always that of its past phases rather than of its present position which is depicted; since the nation does away with its internecine differences long before it begins to sink those of its religion—for as the course of the latter is but a reflection of the civic progress, so it follows much the same rules as the return of an echo, which must always be later than the sound which causes it. And as the nation only sinks its own internal differences because of external pressure arising from danger, so may it also well have been in the case of religion; the analogy becoming always more complete as we extend the field of our observations.

From what has thus far been said, it will appear that the same sort of exoteric religious evolution takes place, whether we consider isolated groups of mankind of a relatively small number, or larger masses; from which there once again emerges the old rule that the less is as the greater. And though national religious systems, like national characteristics, may differ, yet, being all human, their history proceeds along parallel lines. As the nation or the race, so is its religion; and as the average man, so is the nation, and so is its God. Likewise as in all lesser matters, so with the people and their religions; given time enough, and when all the varieties have arisen and run their course, the reverse action takes place by degrees, until ultimately there must ensue a return to first principles and to original truth.

Let us then endeavour to arrive at the motive force which lies at the back of all these temporary manifestations. We have seen that all peoples, all races, all nations, invariably set up for themselves some ideal Deity; some more or less imaginary God, whom they invest with such attributes as their own character and circumstances dictate. And we have, in some measure, traced the differences which arise in this ideal; and how there comes the concept of an opposing force, with the division of the Godhead and departure from the idea of indivisible unity. All the subsequent steps we have seen appear to be much the same everywhere at all times; and for these things, since the manifestations are similar, there should be similar causes.

In the everlasting and universal consciousness of man, which is one with that of the universe, there remains always present the latent memory of its source. From the very lowest planes of nature—from the mineral, inert and seemingly dead matter, up to the

highest and the most developed of human kind, we find there is but ONE constant factor, differing only in its degree ; and to which all the rest may be traceable.

In the beginning of the present great cycle of our evolution—after many another such had taken place, in degrees as different as the various developments of man, which are so largely the reflections of them—in that beginning the Universal Consciousness or Intelligence began to enter upon the manifest or active stage, as opposed to its unmanifest or inert period, or that which corresponds to sleep with us. From that state of relative subjectivity it began to take on the objective phase ; and therewith its two co-ordinates, which we call Force and Matter, hitherto sunk into a state (so to speak) of corresponding subjectivity, began to act and to take form, and thus to differentiate. And as these two factors in nature only begin to act thus as a consequence of the awakening Consciousness which is their cause of action, so it is from this one single Element that all external nature arises. And the action once started—the Consciousness once having awakened to its active phase—so by consequence it must go through all the enormous cycle of sequentially differing actions and their corresponding forms. Thus will it continue to do, until the utmost limit which it prescribes unto itself shall have been reached ; and when that ensues there must come a reverse action of equal extent, when all that has been done shall be gradually reabsorbed and assimilated to act as the groundwork for new forms of activity in new cycles. It is thus similar to the mankind of to-day ; who awaken from sleep, go through the measure of their work, and go back again with the measure of their results, that they may rest and then once again start on a career based upon the work of the preceding time.

But that particular form or portion of this Universal Consciousness which exhibits itself in humanity, and which endeavours to express the sequence of its own evolution or course of action under the guise of a religious system, can only do so in the measure in which it has provided itself with tools for such a purpose—that is, it can only give outward expression to that which lies latent within itself, through the medium of the particular degree of intelligence to which its instrument, the brain, may be capable of giving expression, at any particular point of its development. And as, at first, we only take things in a general way—dealing only with such generalities as light and dark, hot and cold, and so on—and as it is not until later that we begin to make subtle distinctions and to seek further refinements, so in the first instance the human brain gets no further in its attempts to depict the history of conscious evolution, than such general ideas. Hence the Intelligence, which is inwardly aware that *itself* is in some way the root and basis of all external things, and at the same time is a thing intangible to the senses, can only express this under the aspect of some Almighty Be-

ing, remote from the world, and therefore incognisable, but yet the Creator of all else. And this shadowy ideal—the formless Absolute which lies behind all else—this the brain-mind of man, who perceived that his own race is somehow the apex of all the known world, proceeds to invest with the same attributes which he himself possesses; but in a measure vast and undefined in proportion to the assumed status of that Being to whom he attributes them. But such an anthropomorphic God is not the work of any solitary human mind; for as representing the survival of many such, he will be an average result; and this will accordingly be a reflex of all those minds which have been concerned in its evolution—therefore neither above nor below the average intelligence of that race or nation to whom it properly appertains; except in so far as (being essentially conservative) it expresses rather the sum of past results than the average of immediate and present attainment.

There is a simple optical experiment which not unsuitably illustrates the way in which mankind builds up for itself the ideal of its God. We have all of us seen those little pictures which, printed in brilliant colours, are to be gazed upon for a brief interval in a bright light, until their characters are impressed upon the retina of the eye; and then, when the eye is removed from the small picture and turned into a dark corner, a magnified picture is seen. If, instead of the dark corner, we look towards the blue sky, a fainter image is seen; but it is of enormous proportions, and yet resembles the original in its form. Let us now suppose the small picture to be that of a man, as expressing the most developed of common forms, and endued with the peculiarities proper to the time and place; and further, let the light by which it is looked at, and which impresses the image upon the retina, represent the consciousness which impresses the brain with the God-idea. Then the illimitable unknown distance will be the blue sky, and the humanised God will be the image of a man projected thereon—resembling the little picture, but vastly greater in degree, and at the same time but an intangible shadow, having no reference to the reality.

As the Consciousness gradually perfects its human instrument and the brain belonging thereto, so it begins to further impress that brain with a modified and amplified concept of its artificial representation of the Deity—that is, it begins to impress thereon a more correct idea as to what attends upon the manifestation of consciousness. But the brain-mind, translating this according to its experience, puts a materialised and therefore largely false construction thereupon. The consciousness seeks to impress the idea of force and matter as distinguished from itself in the initial stages of creation or the production of forms; but the brain-mind, seeing that matter is inert and appears to possess the opposite character to intelligence or what has been called Spirit, invests it with the quality of enmity thereto, and consequently it becomes looked upon as an

evil thing. As such, it represents a power opposed to the Deity ; and thence elaborates all the forms already alluded to under this head.

And then further, in the course of ages, there is another concept to be formed ; this time as to the evil power—for its subsequent developments seem to be after-thoughts of our race, as all more elaborate forms are in connection with other things. Thus it may have come about that the orthodox Devil, like the orthodox God, is always a type of the past idea ; but as he must always be considered inferior to the Deity, so is his life that much the shorter ; and therefore he will the sooner disappear ; and the leading minds in every nation will first give up their personal Devil, as they afterwards give up their personal God. But the inertia of the mass always takes longer to overcome than does that of its separate units ; and hence the mass of the people whose manifestation of intelligence must always be as much below that of the minority as the bases of mountains are below their summits, will always cling to both God and Devil long after the others have abandoned such temporary creations of the fancy, and sought truer ideals.

For such reasons it appears to be that the Personal Devil idea continues to exist long after more abstract views as to the Godhead have become current ; such as that which has substituted for the one God notion, the view that the same Deity is of three co-equal parts. For the internal All-Consciousness, in seeking to impress the brain-mind with the idea of a single intelligent principle which exhibits itself in force and matter as its vehicles, and imperceptible otherwise, has become translated into tortuous misrepresentations about a three-in-one Deity of a nature altogether unthinkable ; and instead of looking upon man in general as a part of the All, and inseparable from it, has on the contrary made of him only a creature which has no more in common with the Deity than Dutch dolls have with man—namely, nothing but a certain superficial resemblance.

Since, however, the scheme of the evolution of Consciousness implies the existence of all grades of intelligence from the lowest up to the highest, or from the atom up to man and further—and thence again in descending order—so the exoteric or popular world-religions, after their fashion, must not inappropriately represent the fact ; because they grant the existence of beings of all orders, from the lowest animals and insects up to their God himself. In so far as this is done, the brain-mind of the masses has caught a true reflex of the facts, however fantastically it may have presented them in any individual case. But the same analogy is to be seen all through nature, from meteoric stones up to worlds, and from worlds up to suns, *et vice versa*.

Therefore, because of all this, and for many other reasons, theologians deem that there lies a great mass of truth behind the outward phases of the various religious systems of the world ; and no

matter in what guises they may present themselves, they are certainly deserving of that candid and impartial examination which may seem best calculated to eliminate from them all that is of real value, and after that, what may remain can safely be left to time to consign it to oblivion—much as we use our clothes while they suit us and are of value to us, leaving them afterwards to that decay and forgetfulness which, whether we like it or not, is equally unavoidable. So will it probably be with all the religious systems of the world—in them nothing is stable and sound except that which really lies behind in the way of natural truth, and which for the most part they are so little prone to recognise. And that instinctive sense of the worthlessness of ceremonial worship which we see giving rise to so many disputes, and thence to sect after sect, and which ever seeks to do away with the pomp and trappings of the churches, is but the external evidence of the fact that these things are only passing shows, whose purpose has long since been served. They have symbolised many things, just as the stone idol symbolises to the savage his unknown God ; but, like the idol, they have come to be venerated in place of that which they represented—the spirit has been lost in the material form. Yet, sad to relate in this day, there is no need to go back to the savage and his stone or wooden idol to find evidence as to the existence of this absurdity—since there are still people who are ready to uphold, and to contend for, the most ridiculous ritualistic practices—who to-day talk about the necessity of the “eastward position,” of candles upon altars where they are of no use, and who will make serious disturbances because of trifling alterations in clerical vestments ! These are the people who have driven out from among them all those who set no value upon such things ; and who, taking the trouble to think and to meditate, have become imbued with far other ideas ; who, having by such aids enabled their own internal consciousness to develop, in whatsoever slight degree, those powers which lie latent in all of us, have thus become aware of things which otherwise cannot be known.

It is towards this further and better insight that the human mind in gross is now tending—for, in the progress of the ages and the closing in of the cycles, those thoughts are now becoming much more general which before were so often held in secret, and carried on in a concealment which was none of their seeking, but in reality was enforced as a necessity by the general ignorance which sought, as a rule, to punish all that it did not comprehend. Nor is this new phase of things in any degree artificial ; for it is as inevitable as were those which preceded it, seeing that it has its appointed place and time. Even this, too, is in some measure seen by the adherents of religious systems as at present constituted—for these most of them look forward to some kind of cyclic change, variously called by such names as the ‘ Millennium,’ the ‘ Second Advent,’ the

End of the World,' and other similar misleading titles. All this, like the fictions of a personal God and Devil, and a material heaven and hell, covers a truth of some kind, however it may differ from popular concepts. Nay, so much is this the case, that their calculated dates for these things are not always so fictitious as the absence of the expected results would seem to indicate; for, in the silent but irresistible progress of psychological changes, the dates which mark the points for new departures are not so conspicuously to be distinguished as to become matters of immediate public note; but nevertheless, like the lines into which astronomers divide the sphere, and by which geographers map out the earth, they are not by any means the less real because it is necessary to adopt special means in order to find them.

As it is at present, the impulse towards the study of the great Aryan and other religions, and the task of research into their mysteries and their meanings, has gone out through all the earth; and nations the most remote both in position and character, are equally engaged in the mystic search after that immemorial Truth which has prompted and upheld the originators of the various world-religions, however it may have been defaced or obscured by the later developments of these systems. In fact it would seem that the time has begun to dawn when humanity, tired at length of its isolated pursuit of perishable things, has begun to seek a more united action towards the attainment of imperishable knowledge. And thus it seems not improbable that there may, in the progress of such changes, come many a desperate struggle with the "old order" which, in spite of the evolutionary law, "changeth" not if it can anyhow avoid the change, yet all this will be only necessary steps in the progress towards the so-much-desired end; which though it may seem to delay, yet can by no means prevent it. Long and long has the spring whence flows the Inscrutable Knowledge appeared to have been banked up at its source by obstructive hands, to the end that it might not refresh the arid plains below; but with the lapse of time the pressure has become too great for such puny barriers; and now they must be swept away with the rubbish accumulated during past ages, so that they may give place to better things that arise from our 'Thoughts upon Religious Systems.'

S. STUART.

WHY SHOULD A VEDA'NTIN JOIN THE T. S.

[Concluded from page 302.]

IN order to give you a few points of esoteric Vedânta, taken from certain Samskrita publications that have not attracted any public attention, as well as from certain unpublished MSS. which are little known, and in which esoteric truths lie half concealed, I shall now bring to your notice.

THE ANUBHAVA'DVAITA OF APPAYADĪKSHITA'CHĀ'RYA.

This experiential monism which, for purposes of practical realisation, recognises "Multiplicity in Unity" (or as the Vedântin would put it—*Svagatabheda*), is said to be based upon the teachings of the Ancient Rishis contained in the 108 Upanishads, and the Tattvasârâyana which contains their connected disquisitions. This Tattvasârâyana is the occult philosophy taught by that Teacher of teachers—Dakshinâmûrti—to Brahmâ, and handed down to us by Vasishtha through an unbroken line of teachers and disciples.

Râmânujâchârya claims to have based his system on the "Bodhâyana-vritti," which is not now available to us, whereas Appayadĭkshîtâchârya claims to have founded his system on "Dakshinâmûrti Vritti," which is now available to us with an excellent comment called *Adhikarana-Kanchuka*, by the great Appayadĭkshita, the author of "Siddhântales'a Sangraha."

In his invaluable esoteric commentary in Tamil on the "Râma Gîtâ" (ch. xii., verse 7.), Appayadĭkshîtâchârya states the following with reference to the description of S'ri Râma's Kosmic form which is unlike the (Cosmic) Universal form shown by him in his subsequent incarnation to Arjuna who was not so much advanced as Hanûmân in spirituality :—

"The Mahânârâyanopanishad teaches that Nârâyana has four aspects. They are :—No. 1. Andaparipâlayanârâyana who is the Lord of Vaikuntha ; No. 2. Pâdanârâyana, the Kârana Mûrti ; No. 3. Vibhûti Nârâyana the Supreme Kârana Mûrti ; and No. 4. A'dinârâyana who is the Vis'varûpin under reference. Of these four, each preceding one is the effect of each succeeding one which is its cause. Mâyâ too is four-fold when considered from the stand-point of the gross, subtle, causal and Turiya states. As the effects of the Mâyâ of each succeeding one are said to be real to each preceding one, *i.e.*, the effects of the Mâyâ of the second aspect of Nârâyana being real to the first, and those of the third being real to those of the second, and so on, the Mâyâ of A'dinârâyana, the Vis'varûpin under reference, who is, as it were, the great grandfather of the Lord of Vaikuntha, will be real even to the Varishtha Yogins, possessed of the knowledge of the *Akhandachidâkâś'asvarûpa* which is the Pâramârthika Svarûpa of A'dinârâyana, until they give up their bodies."

I have, in this and the subsequent renderings, purposely retained the Samskrita words for fear of degrading their sense by using inappropriate English words in the absence of appropriate ones.

Let the Vaishnava Vis'ishtâdvaitins take a hint from the above quotation, and see for themselves if the opinion expressed by Prof. Thibaut in his foot-note above referred to, will be tenable on the face of such teachings found in some of the 108 Upanishads.

Let the S'aiva Vis'ishtâdvaitins, too, carefully read the 2nd, 3rd, and 4th chapters of the Sûrya Gîtâ and see if they should, on the face of such teachings, be content with the knowledge that they now possess.

I take another quotation from the Bâlabodhini of Appayadîkshîtâchârya.

"In the Varâhopanishad it is stated thus :—He who understands the 96 Tattvas and he who comprehends the Divine Self which transcends them, and which is described as the undivided and full * * * One called existence, Intelligence, Bliss, etc., is liberated from the bonds of matter."

"Again it is said in the 2nd Chapter of the same Upanishad, that by pleasing the Lord of the Universe, by fully discharging the duties pertaining to his order of life, whatever it may be, the aspirant will be in possession of the necessary qualifications, *viz.*, discrimination, etc. These qualifications (as understood by the Advaitin and the Anubhavâdvaitin) are : (1) the knowledge that Nirguna Brahman alone is Eternal and True, and that I's'vara who is Saguna Brahman, and all else below him, are non-eternal and illusory ; (2) the entire indifference to the enjoyments of this and all other worlds ; (3) the mastery over the powers of organs, complete self-control and perfect faith in the science of Self and the teacher who imparts that knowledge ; and (4) the desire to attain Kaivalya as opposed to the four kinds of salvation such as Sâlokya, etc."

But with the Dvaitin and the two Vis'ishtâdvaitins, these aims and qualifications are of a limited nature. They want to attain the Saguna Brahman. The follower of Madhvâchârya is satisfied with *Sâlokya* ; that of Râmânujâchârya with *Sârîpya* ; and that of S'rikanthâchârya with *Sâyujya*.

Though the Advaitin and the Anubhavâdvaitin have one and the same ideal before them, yet they differ in their methods of accomplishing it. Between the qualified monism of S'rikanthâchârya who aims at Sâyujya, and the rigorous absolute monism of S'ankarâchârya who aims at Kaivalya, there are several steps that are ignored by both parties. Appayadîkshîtâchârya tells the student that S'ankarâchârya has taken a big jump from Sâyujya to Kaivalya, that any student following him blindly will only have a serious fall, and that he should therefore find out the steps leading him gradually to such a summit. In other words, the Anubhavâdvaita supplies the missing links between the teachings of any two of the A'châryas referred to in this paper. All these A'châryas are right and if one would understand them aright in the light of the 108 Upanishads, he would find that each A'chârya has helped him a little in his upward

march. Vedântins call him alone an A'chârya who has commented upon the Prasthânatraya.

If I am allowed to compare these Vedânta systems with the various departments of a modern Indian Educational Institution, I would do so by comparing the Dvaita system with the Middle School, the Vis'ishtâdvaita with the High School, and the Advaita with the College departments. Then I would consider S'ankarâchârya as a professor who lectures to the different classes of the College department, as well as to those students who prepare for special degrees. His commentaries on the Vedânta Sûtras which only deal with the theory of Vedânta, should be compared to the lectures delivered by him to the students who prepare for such special degrees. His esoteric writings are to be sought for, not in his Prasthânatraya, but in his minor works. He does not reject Yoga in practice as he does in theory in his commentary on the Vedânta Sûtras. Refer to his Aparokshânubhûti and other works, and you will find S'ankara referring to some of the 108 Upanishads which teach the practical side. Refer to some of his mystic works and you will find that he gives out the esoteric teachings here and there. So much of the esoteric teachings as could be committed to writing, will not be found, treated in a systematic way, in any of his works, in the same manner as you see the synthesis of all the ancient teachings in those five colossal volumes of H. P. B.

But on a careful perusal of the voluminous works of Appayadikshîtâchârya you will find the synthesis of Mimâmsa, Sânkhya, Yoga and all Vedântic systems, and most of the esoteric teachings found in the 108 Upanishads. I would therefore compare his system with an educational institution having all the departments of education, and where all the systems are compulsory subjects of study; and I would further compare the Anubhavâdvaitin with a student who has taken a regular and complete theoretical and practical course in such an institution, and obtained the highest degree.

The Dvaita system is based upon the Arambha Vâda (the theory of atomic agglomeration) the Vis'ishtâdvaita, on the Parinâma Vâda (the theory of evolution or emanation), and the Advaita, on the Vivarta vâda (the theory of illusion); whereas the Anubhavâdvaita is based on all these vâdas, they being given their appropriate places. The Dvaitins and the Vis'ishtâdvaitins overlook the fact that they have respectively the high school and college departments to pass through, and the Advaitins likewise overlook the fact that they have left many stages behind them untrodden, and that they have only the intellectual, and not the spiritual realisation of the Advaita doctrine. They therefore become lip-philosophers without any benefit to themselves or others.

None else than the *true* Theosophist can convince the Dvaitin, the Vis'ishtâdvaitin and the Advaitin that such, in fact, is their real position. The Anubhavâdvaitin could convince them, but there are

many difficulties in his way. He will not, in the first place, be heard, because those who rise above dogmatism and petty prejudices are very few. Only exceptional minds can get over personal considerations as well as preconceived notions. Honest enquiry and patient study too are wanting in many. In these circumstances the best that can be done is, for the Vedântins to join the T. S. and make a patient comparative study of the "Secret Doctrine" and other invaluable theosophical books in the light of the 108 Upanishads and the Tattvasârâyana handed down to us by the Rishis, and the Anubhûtimîmâmsa and 146 other works (see page 76 of the Bâlabodhini for their names) that the late Appayadîkshîtâchârya has given to the world. The 108 Upanishads are classified under three heads according as they refer to Brahmâ, Vishnu and S'iva in their Kârya as well as Kârana aspects. The first ten Upanishads treat only of the theory of Vedânta. The rest of the 108 Upanishads deal with the practical side of it. They have also their respective keys without which they will never give up their secrets to the ordinary reader. The two kinds of Vis'ishtâdvaitins will cease to quarrel with the Advaitins if they study these Upanishads after unlocking them with the help of the teachings diffused over the pages of Tattvasârâyana and other numerous works based upon it. The Advaitins too will find much in them to study.

Our brothers who work with unselfish motives for the spread of theosophic knowledge can better succeed in India by enlisting the sympathy of the orthodox Vedântins if they approach them with the knowledge gained from the Sanskrit works previously mentioned, in addition to what they have learnt from theosophical books. Then only they will be able to convince them of the value of theosophic teachings by giving them parallel quotations from the 108 Upanishads and other works referred to by me. Such parallel quotations are not to be found in the current Samskrita books. You all know that for the Vedântins, the highest authorities are the Upanishads. To them, Purânas and Agamas are only of secondary importance. It is only by research and comparative study that the Hindu will deserve his ancient name and heritage. The theosophical vocabulary will be unintelligible to the orthodox Vedântins and other Hindus who can undoubtedly be convinced if you teach Theosophy to them in their own language, using their own technicalities.

Our brothers should rely upon original Samskrita texts and interpret them in a most reasonable way and not in a manner that would suit their fancies and hazy notions. Some of our brothers think that Vedânta is distinct from Brahma Vidyâ or Râja Vidyâ as they term it, on what authority we do not know. Samskrita Pandits who have read Vedânta with any degree of attention would only laugh at such fanciful definitions, explanations, and theories. Our brothers should not make a jumble of Vedânta and Theosophy if they do not understand either of them well. When they cannot advance argu-

ments on Sâstraic lines they, in their unbounded zeal, have recourse to the last argument, *viz.*, abuse. They then say that Pandits are perhaps intellectual people, but they are not spiritual enough to understand BRAHMA VIDYA—a big name indeed! This is simply begging the question. Well-wishers of Theosophy should not give up argumentation on Sâstraic lines. If they do so they are sure to weaken the cause of Theosophy. All Achâryas depended upon Sâstras for their authorities, but, alas! our modern Achâryas seem to have no hard-and-fast rules regarding their discussions. This fact proves their ignorance. Pioneers of Theosophy ought to remedy this defect if they do not like to bring Theosophy to the level of a fanciful creed.

Some Hindu theosophists who are university graduates, of position, and who are credited with Samskrita knowledge have told me that what is found in the theosophical books is not found in the Samskrita works, and that, therefore, Theosophy alone will do for them. Hence they look upon the works of the Rishis as useless stuff. To the orthodox Hindu who does not know English, theosophical study is meaningless because for every statement made by the theosophist, parallel quotations are not always given him from his own scriptures. In order to steer clear of these difficulties it is highly necessary that the Vedântins should join the T. S., give up their pre-conceived notions, make a patient comparative study and then help others and thereby be helped themselves. Is this a hopeless task? No, because on page 417, of Vol. III., of the "Secret Doctrine" we find the following:—

"The fabled report found in Chinese records that Nâgârjuna considered his doctrine to be in opposition to that of Gautama Buddha, until he discovered from the Nâgas that it was previously the doctrine that had been secretly taught by Sâkyamuni himself, is an allegory, and is based upon the reconciliation between the old Brahmanical secret schools in the Himâlayas and Gautama's Esoteric teachings, both parties having at first objected to the rival schools of the other. The former, the parent of all others, had been established beyond the Himâlayas for ages before the appearance of Sâkyamuni. Gautama was a pupil of this; and it was with them, those Indian sages, that he had learned the truths of the Sungata, the emptiness and impermanence of every terrestrial, evanescent thing, and the mysteries of Prajnâ Pâramitâ, or "knowledge across the River," which fully lands the "Perfect One" in the regions of the One Reality. But his Arhats were not himself. Some of them were ambitious, and they modified certain teachings after the great councils, and it is on account of these "heretics" that the Mother-school at first refused to allow them to blend their schools, when persecution began driving away the esoteric brotherhood from India. But when finally most of them submitted to the guidance and control of the chief As'rams, then the Yogâchâra of A'ryasanga was merged into the oldest Lodge. For it is *there* from time immemorial that has lain concealed the final hope and light of the world, the salvation of mankind. Many are the names of that school and land, the name of the latter being now regard-

ed by the Orientalists as the mythic name of a fabulous country. It is from this mysterious land, nevertheless, that the Hindu expects his Kalki Avatâra, the Buddhist his Maitreya, the Parsî his Sosiosh, and the Jew his Messiah, and so would the Christian expect thence his Christ if he only knew of it."

Refer again to pages 228 and 229 of Vol. I. of the same work and you find there a description of the Mahâ-Guru who is also the Guru of Gurus of the Hindus. We also find certain hints on the mystery of " Buddha " and " S'ankarâcharya " who is called the " Adept of Adepts," on pages 376, 377 and 385 of Vol. III. of the " Secret Doctrine."

From these and other passages we infer that the Ancient Wisdom is one and the same for all times and nations, and that the Ancient Scriptures of all the nations of old must contain similar teachings. I beg to be excused for touching a little on personal matters for the sake of an illustration, and I hope you will not misunderstand me. I have been a diligent student of Theosophy for the last 20 years or more, and I have all along been making a comparative study of it with Vedânta.

When I was a blind admirer of the Advaita doctrine, I brought out in my " Bhârati " series of Sanskrit-Malayalam publications several important works of the Advaita System, during a period of seven years, at a great cost. Subsequently my attention having been drawn to the Anubhavâdvaita literature, I began to study it carefully and publish some of its minor works in the same series. I have carefully studied this literature in MSS. for the last ten years or more, and my honest conviction, if it is worth anything to you, is that the teachings of Appayadîkshîtâchârya are more in accord with the theosophical teachings than those of any other existing Vedânta system.

The Anubhavâdvaita is more esoteric than exoteric. I find in it, the 7 planes of matter and spirit ; the yoga of 15 limbs ; the 6 higher Samâdhis ; the 128 mâtras of Pranava ; the respective merits of Jivanmukti, Videhamukti and Sadehamukti ; the doctrine of the Logoi, of the birth and evolution of souls, and the highest Sâmkhya and Yoga teachings. Numbers one to thirty-two and their multiples play a prominent part in it. The theosophic idea of Jivanmukti ; the doctrine of the necessity of unselfish karma for spiritual progress, in all its details ; of highly evolved souls, of the dual aspect of Manas ; and several other teachings, not very clearly stated in most of the Sanskrit works as well as in the other systems of Vedânta, are found very clearly propounded in the Anubhavâdvaita literature.

I shall take a few more important points from it, and present them to you as specimens.

While commenting on Sûtra 16, pâda 4, Adhyâya III., of his Anubhûti Mîmâmsa, Appayadikshitâchârya quotes the following from one of the 108 Upanishads :

“ Parâs’akti first emanated from the Existent-Intelligent-Blissful One. This in its inseparable dual aspect is called Sapratiyogika (*i. e.*, Nirguna Brahman). [For purposes of reference I will call this No. I.]. Thence emanated Prakriti, a part of this Parâs’akti ; and the Brahman reflected in this Prakriti, is known as Purusha, who is inseparably united to that Prakriti [I will call this Prakriti-Purusha No. II.]. Thence emanated avidya, a part of Prakriti, and the Purusha reflected therein is called Jîva [I will call this No. III.]. Thence emanated two kinds of Mâyâ—the one, a part of Prakriti ; and the other, a part of Avidyâ ; and the two purushas reflected therein are the two I’s’varas—the one Svayambhu or self-created [I will call this No. IV.]; and the other, A’dhikârîka a highly evolved and perfected Jîva who becomes a functionary in future cycles [I will call this No. V.]”

Of these five, No. I. corresponds to the first great Logos, No. II. to the second great Logos, and No. IV. to the third great Logos. No. III. is one of those countless sparks that come out of No. II. Each of those sparks is called a Jîva which corresponds to the Divine Monad. No. V. is said to be one of those Jîvas who become highly evolved and perfected in the course of many cycles, through knowledge and Karma. From this you can understand that the Anubhavâdvaita, unlike the Advaita and the Vis’ishtâdvaita, teaches the doctrine of the Logoi and the birth and evolution of souls.

To the Dvaitin and the Vis’ishtâdvaitin, Brahman is Saguna ; to the Advaitin it is both Saguna and Nirguna, and to the Anubhavâdvaitin it is Saguna, Nirguna, and Nirgunâtîta. Saguna is that aspect of Brahman in which the Kâryagunas (differentiated vibrations of Sattva, Rajas and Tamas) play their part ; Nirguna is that aspect wherein there are no gunas, but only the Kârana gunas (*i. e.*, Sat Chit and A’nanda) ; and Nirgunâtîta is that aspect which transcends the said Kârya and Kârana gunas : and which is our unknowable and unknown. This is clearly stated in Chapter XI. of the “ Râma Gîta,” and those who have any doubts may refer to it.

The Sânkhya S’âstra is satisfied with 24 categories, but the Yoga has one more, *viz.*, I’s’vara. The Sânkhya which is satisfied with its Pradhâna as the highest principle, and the Yoga which is satisfied with its I’s’vara as the highest principle, are both rejected by the Advaita S’âstra which is satisfied with its Nirguna Brahman.

The Anubhavâdvaitin accepts the 24 categories of the Sankhya, and the 25th of the Yoga and has two more categories besides (See Jîvachintâmani for further particulars). He applies the term “ KE. VALA-SA’NKHVA,” or mere Sânkhya, to the Advaitin who works for the intellectual realisation of his (Anubhavâdvaitin’s) Nirgunâtîta

which is the Advaita-Nirguna-Brahman [Sāṅkhya here means Vichāra or Jñānā]; then he applies the term "SĀṆKHYA-YOGIN" to himself, as he works for the intellectual and spiritual realisation of his Nirguna (or the middle) Brahman; and the term "KEVALA-YOGIN" he applies to the ordinary Yogin who works merely for the spiritual realisation of the Saguna Brahman. The Dvaitins and the Vis'ishtādvaitins are dismissed by him as persons who work for the four kinds of salvation (Sālokya, etc.) pertaining to the Saguna. One has, therefore, to study carefully what *Kevala-Sāṅkhya* is, what *Sāṅkhya-Yoga* is, and what *Kevala-Yoga* is, before he can thoroughly understand the Anubhavādvaita system. The two works that can be safely recommended for such study are the "Bālabodhini" (which is intended for a child-like or Bāla Jñāni), and the *Yoga-Sāra*, an exhaustive work on the higher systems of Ātma-Yoga, both by Appayadīkshītāchārya. The former is written in Sanskrit and Tamil, and is now published. The latter is still unpublished.

The Advaitin's Nirguna-Brahman includes, in fact, the Nirguna and the Nirgunātīta of the Anubhavādvaitin. They are, in other words, the two aspects of the Advaitin's Nirguna-Brahman. Manas is said to be dual in its nature—the pure and the impure; or the arupa and the sarupa. That Nirguna aspect which can be realised by the pure Manas is called the Nirguna of the Anubhavādvaitin. That which is incomprehensible even to the pure Manas is by him termed the Nirgunātīta.

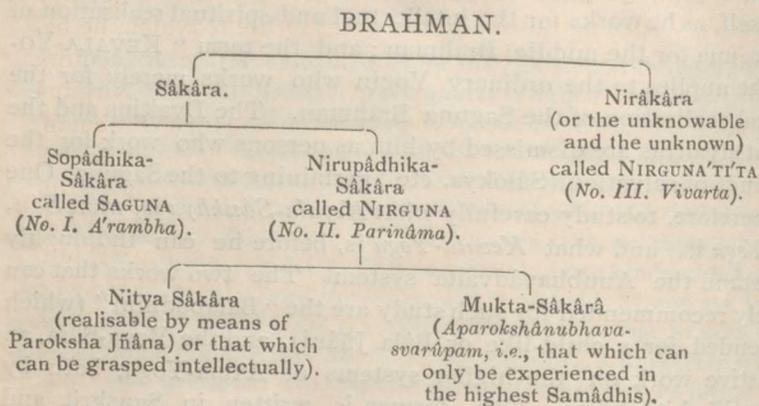
According to the teachings of the Mahānārayanopaniṣad, Brahman is said to have three aspects or is said to be triune or triple in its nature.

"The FIRST or the SAGUNA aspect of Brahman includes (1), the I's'a who is the cause of origin, etc. of the Jagat; and (2), Jīva who is the cause of the origin, etc. of the Samsāra. This Saguna is said to rest in the first or the *Avidyā* pādā of the Nirguna Brahman which is said to have 4 pādās. The SECOND or the NIRGUNA aspect of Brahman rests in the second, third and fourth pādās which are respectively termed the *Vidyā*, the *Ananda*, and the *Turiya* pādās. The THIRD or the NIRGUNA'TĪTA aspect of Brahman which, in the S'ruti, is said to transcend the three pādās of the Nirguna aspect, is even above the aforesaid four pādās. This Nirgunātīta is said to be the unknowable and the unknown. S'ankarāchārya speaks of this aspect as the one which can be known by negations."

Again the Mahānārayanopaniṣad says :—

"Brahman is said to be Sākāra and Nirākāra. Sākāra is said to be two-fold, viz., Sopād'hika-Sākāra and Nirupād'hika-Sākāra; of those two the first—Sopād'hika—is Saguna, and the Second—Nirupād'hika—is Nirguna. Nirupād'hika-Sākāra is also two-fold, viz., Nitya-Sākāra, and Mukta-Sākāra; of these two, the first (Nitya-Sākāra) is capable of being realised by means of Paroksha Jñānā (*i.e.*, it can be grasped intellectually); and the second (Mukta-Sākāra) is called *Aparokshānubhava-Svarūpam*. Nirākāra is the one which is said to be the unknowable and the unknown."

The above can be better understood with the help of the following diagram :—



Nitya-Sākāra is Prakriti-Purusha and Mukta-Sākāra is Chidrūpa Brahman. Both these Sākāras—two phases of the Nirupādhika Sākāra or Nirguna Brahman—represent the aspects of the one and the same Brahman, the former term being used in discussing the theory of spiritual evolution or emanation, and the latter for describing the process of spiritual involution.

The former pertains to theory but the latter to practice. From Sopādhika Sākāra proceeds the material evolution.

We can find corresponding ideas in the theosophical teachings which are similarly based on the ANCIENT WISDOM of the Rishis. In the Vedāntasāra of Sadānanda Swami translated by W. Ward and published in the "Compendium of Rajah Yoga Philosophy" brought out by Tookaram Tatya in 1888, occurs the following passage on page 85 :—

"Those learned men who wrote the comments on the Vedānta before the time of S'ankarāchārya, taught that in seeking emancipation, it was improper to renounce religious ceremonies, but that the desire of reward ought to be forsaken; that works should be performed to obtain divine wisdom, which being acquired would lead to emancipation..... Formerly this was the doctrine of the Vedānta, but S'ankarāchārya in a comment on the Bhagavadgītā has, by many proofs, shown that this is an error; that works are wholly excluded, and that knowledge alone, realising everything as Brahman, procures liberation."

This is one of the chief points of difference between the Advaita of S'ankarāchārya and the Anubhavādvaita of Appayadikshītāchārya. The latter has established beyond a shadow of doubt, on the strength of the 108 Upanishads and the Tattvasārāyana, that both Sānkhya (knowledge) and Yoga (meditation) are indispensably necessary for Kaivalya. The four-fold path of *Karma*, *Jñāna*, *Bhakti* and *Yoga* are all equally important to the aspirant for the attainment either of Saguna Brahman, or of Nirguna Brahman, whichever he aims at. They (*Karma*, etc.) are to be closely adhered to until Kramamukti or Jivanmukti, as the case may be, is attained. For

the realisation of the Nirguna (*i.e.*, Satchidânanda) Brahman, for example, the aspirant must (1) diligently perform the obligatory and occasional duties pertaining to the order of life to which he belongs as well as the Samâdhi-*Karma*, (2) always strive to acquire the different degrees of knowledge or *Jñâna* of the Nirguna Pratyagâtman as well as of the Akhanda Satchidânanda Brahman, (3) always have the highest *Bhakti* for or supreme devotion to his Nirguna Pratyagâtman and that middle Brahman, and (4) diligently and regularly practise Nididhyâsana or Nirguna-âtma-dhyâna-*Yoga*. The scope of this paper does not permit me to go any further into the details of this and other points placed before you. Those who want to know more about them are recommended to read Chapters X. and XI. of "Râma Gîtâ," and also the last four Chapters of "Sûrya Gîtâ."

The Advaitins hold that the knowledge of Nirguna Brahman alone is enough. This can be true only when the last stage of Nirvâsana Samâdhi is reached. The intellectual realisation or Paroksha Jñâna is only useful for realising the Nityasâkâra Brahman in the above diagram.

Another point of difference between the Anubhavâdvaitin on the one side, and the Advaitin and the Vîsishtâdvaitin on the other side, is that the former holds that the Jîvas have origin, etc., while the latter two systems deny it. The former relies on the oldest interpretations of the Vedânta Sûtras and asserts that Veda-Vyâsa has referred in his second aphorism to the "birth, etc., of the Jîvas," and not "of the world." This view is supported by the theosophical teachings also. The arguments establishing this and other views of the Anubhavâdvaitin, are to be found in the *Adhikaranakanchuka* of the celebrated Appayadîkshিতendra, the author of 104 works; and in the unpublished works of his worthy descendant—Appayadîkshিতâchârya—the latest exponent of the oldest Vedânta doctrine called Anubhavâdvaita, which is entirely based upon Tattvasârâyana, the occult philosophy taught by the Divine Teacher, Dakshinâmûrti.

By placing these and the following facts before you I am only doing my duty as a theosophist. Those who have the spirit of impartial enquiry and the desire for comparative study might well profit by these items of information. If any one were to misunderstand me, through ignorance and dogmatism, I would only pity him.

Long before the advent of the modern theosophical movement, it would appear that Mahâdeva, out of compassion for suffering humanity, had arranged to give the cream of Theosophy in Sanskrit through the medium of a highly moral and spiritual Brâhmana of Southern India—that most modest, bold and self-sacrificing Appayadîkshিতâchârya—who spent 45 years of his life in meditations, in teaching a number of disciples, and in writing invaluable treatises

on the oldest and most misunderstood system of spiritual science. This old-fashioned Brâhmana and highly evolved soul whose Sârma was Subrahmanya, who, in his humble second A'srama, was known severally as Appaya S'iva, Appaya Sivâchârya, Appayâchârya, Appayadikshita, and Appayadikshitâcharya ; and who was called Akhandaikarasânanda in his fourth A'srama, was born in the month of A'vani 1011 M. E. (August-September 1835) as the son of a rich Brâhmana landlord, a native of Pattamadai in Tinnevely District of the Madras Presidency, Southern India. He voluntarily gave up all claims to his patrimony and chose to lead the typical Brâhmana life of poverty from his age of discretion. He had his full illumination in his 24th year, and Kosmic consciousness dawned upon him in his 28th year. He lived an unostentatious life and died on the *Vyâsapaurnimâ* day, Ani 1076 M. E. (June-July 1901), exactly thirty days after the death of his loving, dutiful and cultured wife, and fifteen days after he had become a Sanyâsin, leaving behind him a worthy son, a number of faithful disciples, and 150 valuable MSS. on Vedânta Philosophy.

Ten or fifteen years after his great works were written, was established the present Theosophical Society, as though it were to prove his writings. If the tree is to be judged by its fruits, then may the merits of Appayadikshitâcharya be judged by the writings he has left behind him. The following are the most important MSS. of this great but least known author of the last century :—

- | | | | |
|-----------|--|-----|------------|
| 1 to 10 | "The commentaries on the 10 Upanishads." | | |
| 11 to 32 | Do | 32 | do |
| 33 to 108 | Do | 108 | do |
| 109 | "Brahmamîmâmsâ Bhâshya." | | |
| 110 | "Anubhûtîmîmâmsâ Bhâshya." | | |
| 111 | "Bhagavadgîtâ Bhâshya." | | |
| 112 | "Harihara Brahmasâmarasya." | | |
| 113 | "Shodas'amâlikâ." | | |
| 114 | "Shodas'amanjarî." | | |
| 115 | "Samâdhiratna Manjûshâ." | | |
| 116 | "Brahma Gölam." | | |
| 117 | "Yogadarpanam." | | |
| 118 | "Vedânta Vyavahâramâlâ " | 32 | decisions. |
| 119 | "Vedânta Yuddha prakaraṇa " | 9 | battles. |
| 120 | "Commentary on the 11th Book of S'rîmadbhâgavata." | | |
| 121 | "Panchadas'ângayoga. " | | |
| 122 | "Muktikâmadhenu. " | | |
| 123 | "Vedanta Guru S'ishya Samvâda." | | |
| 124 | "Kaivalya Sâdhana." | | |
| 125 | "Bhâshya Dipikâ." | | |
| 126 | "Pârâs'arya Vyâkhyâ." | | |
| 127 | "Dakshinâmûrtyashtakam Svyâkhyam." | | |

- | | | | | | |
|------------|--|---------------------------|---------------------------|-----------------------|-------------------------|
| 128 | } "Pancharahasyam" | } "Ashtâksbara Rahasyam." | | | |
| 129 | | | } "Shadakshara Rahasyam." | | |
| 130 | | | | } "Prāṇava Rahasyam." | |
| 131 | | | | | } "Mahāvākya Rahasyam." |
| 132 | | | | | |
| 133 | "Brahmatattva bodha." | | | | |
| 134 | "Pakshasangraha." | | | | |
| 135 | "Yogasâra." | | | | |
| 136 | "Jyotirvichâra." | | | | |
| 137 to 150 | Important works in Tamil and minor works in Samskrita. | | | | |

Besides these he has recorded many of his stray thoughts on the Science of Self, some of which are now in the possession of his disciples who had the rare good Karma to receive his oral instructions.

Although many of his works have not attained any celebrity whatever, and although some of his MSS. may never be published on account of their esoteric character, yet it is some consolation to his faithful disciples that many of his teachings are proclaimed to the world and scientifically demonstrated by the Theosophical Society. If the Vedântins join the T. S. which can, by degrees, guide them to the Central Truth, and if they also make a careful study of the important T. S. publications,* then will they be prepared to understand the Anubhavâdvaita doctrine. They will then give up their prejudices and learn more than they know at present.

I have, therefore, to conclude this paper by saying that a Vedântin should join the T. S. for his own sake as well as for the sake of others.

G. KRISHNA S'A'STRI'

THE BHRAMARA-KĪTA-NYA'YA.†

THE SIMILE OF THE WASP AND THE WORMS.

IN all religious literature, analogy, metaphor, simile, comparison and parable play a prominent part. The Vedas, the Upanishads, the treatises of acharyas, the sayings of Jesus the Christ and the teachings of the Buddha and the Koran, etc., abound in them. The reason for the universality of this form of instruction is that the sages did not give out regular treatises but spoke to their disciples, and in order to impress upon their minds the sublime truths of religious philosophy, employed illustrations, metaphors, parables, similes and analogies. These illustrations were not intended to be arguments. This mode of instruction was peculiar to ancient times. The dis-

* Also "The Metaphysical Basis of Esoteric Buddhism," by an F. T. S. (London edition of 1884).

† Abstract of a discourse by Mr. P. Narayana Aiyer before the Madura branch T. S. in 1902.

ciples had not to con by rote whatever is taught them—but they were asked to meditate upon the teachings, to realise them and to make them part and parcel of their intellectual or spiritual equipment. The conversation between Bhrigu and Vâruni in the Taittirîya Upanishad, and the conversation between Uddâlaka and S'vetaketu in the Chhândogya Upanishad may be taken as examples of the mode of instruction pursued in the olden days. As our revered sister Mrs. Besant has said in the "Evolution of life and form." The system of education in olden days, in the East especially, aimed at evolution of the faculties more than mere storing of the brain with bits of knowledge.

Flashes of thought, pointed ideas, are given out to pupils as subjects for contemplation—and the pupils inform their preceptors of the results of such contemplation. In this way the pupil is taken step by step from one idea to another till he fully realises for himself the whole instruction.

One of such similes is the subject of this discourse. You have heard the phrase "Bhramara-Kîta Nyâya" frequently used by our Pandits. I shall content myself with merely explaining the simile and its applications. I will not say in how many ways this simile is distorted and misinterpreted by some of our Pandits. The *phrase* is Samskrita; bhramara is a species of wasp that builds its nest in the corners of walls, doors, etc.; kîta means a worm; nyâya means simile, analogy or illustration. The phrase therefore means the analogy or the illustration of the wasp and worm.

The phenomenon implied in the simile is called the metamorphosis of insects in Entomology. It means a succession of changes from larva to pupa and from pupa to imago, which an egg of an insect undergoes in its growth or development. An insect lays its egg either upon a plant whose substance forms the food of the future worm, into the skin of an animal or another insect wherefrom the future worm gets its nourishment, or in a nest prepared by the mother insect which provides also in the nest some nourishment in the shape of some animalcule for the future worm.

The silk-worm is the best type of this phenomenon of metamorphosis. After impregnation the female insect lays its eggs upon some nourishing leaf and the egg is hatched by the sun's heat into a worm which voraciously eats the leaf. Then it seeks an undisturbed corner for building its cocoon. It throws off first the long hairs and inside forms the beautiful soft cocoon and then throws off the mask, and becomes a chrysalis, a shell-like thing, from which bursts the imago, the perfected insect. It is called imago because the insect having passed through its larva, pupa, and chrysalis stages, "and having, as it were, cast off its mask or disguise, has become a true representation or image of its species." We shall take now the various applications of the simile to the subjects of philosophy.

(1) Take the simile in its application to the evolution of the universe. There are three theories about the origin of the universe, according to the Hindu religious books.

(a) *Aramba Vada*—the atomic agglomeration.

(b) *Parinama Vada*—evolution, *i.e.*, the effect existed before, as real though in an invisible subtle form, and was rendered manifest through the activity of a cause.

(c) *Vivarta Vada* (Illusion or Mâyâ).

The simile of the butterfly and worm is generally used to illustrate the 2nd theory, *i.e.*, *Parinama Vada*.

"But this excellent *Parinama Vada* which mainly draws its illustrations from such examples as the beetle* and the worm, the curd and the milk, the pot and the earth, etc., is certainly most acceptable to him." ("Rama Gîtâ," Chapter III., V. 25). The butterfly represents the perfected evolution; this effect is already in the cause.

(2) Sometimes this simile is used to explain the identity of *Jivâtman* and *Paramâtman*. In that application, the winged insect or butterfly lays its egg which passes through several stages as above described and finally emerges as a winged insect, *i.e.*, from I'svara an egg, *Jivâtman* is produced which is masked in its several stages, and finally his true nature, the winged butterfly, *i.e.*, I'svara is brought out.

"The emancipated soul is that illuminated person who throws off his former *accidents* (*Upadhis*) and qualities (*Gunas*) and becomes one with the true, living, happy Being (Lord or I'svara), in the same way as the worm becomes a bee (winged insect). (Stanza 49. "Atma Bodha," by S'ri S'ankarâchârya.)

The quotation hereunder from the *Mahâbhârata-Sânta Parva* explains itself.

"As the silk-worm spinning its cocoon, shuts itself in on every side in every way by means of its self-made threads, even so, the soul—though in reality it transcends all attributes—invests itself on every side with attributes and thus deprives itself of freedom."

There is a passage from S'ri S'ankarâchârya's work, *Viveka-chûdamani*, which is a puzzle. "The man devoted to the Real, becomes the Real by reason of that exclusive devotion, in the same way as the worm thinking constantly of the humble bee becomes itself the bee"† (Verse 361).

The conclusion made by S'ri S'ankara, regarding the soul becoming Brahman, is true and consistent with his system of philosophy; but the illustrative simile is not within the experience of modern scientists. Perhaps the simile might have been used by the

* The English word "wasp" seems to be more appropriate here than "bee," beetle or butterfly for the Sanskrit word *Bhringa*, *Bhramara* or *Ali*.

† The word wasp would be more appropriate here.

Achârya—as it was the traditional belief. He wanted to pointedly illustrate his grand truth by the simile then near at hand and believed in by his auditors. This phenomenon in the insect world is not known to modern entomologists. But it is well known that imagination or mental action plays a part in producing physical changes such as the shapes and colourings of insects, colour change in lizards, stripes in tigers and spots in leopards—all being explained as due to the influence of the environment in which they live. But nowhere has it been found that one insect is transformed into a totally different insect, as assumed in this simile.

I came across the following passage in a newspaper which gives another application of this simile. “All sorrows in this world are relative. What is one man’s poison is another man’s food, is true in this—even in the different stages of evolution of the same man. The chrysalis breaks, the winged insect emerges. In the former state, it is subjected to pain, but see the glorious butterfly. It does not feel the previous throes and miseries which occurred when the breaking up of the shell took place. So is the case with man. The sufferings experienced while being born are no longer felt by a child after birth; so the pangs of death are not felt by the *monad* when it goes to the astral plane and thence to Devaloka or the Devachanic plane.

I would draw your attention to the symbolical figure imprinted upon the volumes of Herbert Spencer’s works. It is not without meaning: Crystals at the base, grub or worm, pupa or chrysalis, imago or winged insect, upon a branching tree, *i.e.*, the tree of Evolution. The great evolutionist has stumbled upon the tree of life—the *Aswattha* tree of which S’ri Krishnâ speaks, in the Bhagavad Gîtâ.

P. NARAYANA IYER.

THE WAIL OF THE PARIAH.

For more than twenty years there has been lying within my reach the book of Jacolliot entitled “*Le Pariah dans L’Humanite*,” published at Paris in 1876, and forming one of his long series of books on India. Until now I have never happened to look into it, but, on taking it up one day recently, I found in it the mournful lament of the Pariah, which I now put into English for the benefit of such of my friends as have been interested in reading the little pamphlet which I recently published on “*The Poor Pariah*.” It is ascribed to Tiruvalluvar, who is said to have been of such saintly character as to have been worshipped by the Brahmins, and even carried on the shoulders of one of them into the *Garbha Graham* of a temple, within even the outermost precincts of which people of his caste are not allowed to penetrate. Moreover, his image is now worshipped in Sivite temples. The poet says :

"What matters it that Surya pursues his eternal round through the celestial spaces, that he radiates in hastening waves his beams which the eye cannot bear to look upon...Heaven and earth, see what we are!

"What matters it that the young wife receives a precious germ from the tenderness of the husband, what matters love and fecundity! Heaven and earth, see what we are!

"What matters the three great Gods who create, preserve and transform the universe, it is not for us that they shine with so much glory! Heaven and earth, see what we are!

"It is not for us that the smoke of the sacrifice mounts towards the ether, that the flowers cover the ground, that the fruits hang from the trees, that the water of the sacred Ganges flows! Heaven and earth, see what we are!

"It is not for us that the animals give their increase and the bees their honey. It is not for us that the damsels grind in the resonant mortar the sacred plant from which they distil the divine juice of the Soma! Heaven and earth, see what we are!

"It is not for us that Agni has created the fire and that Indra, of the immortal essence, has created prayer! Heaven and earth, see what we are!

"Charm of the eyes, treasure of the celestial regions, Indra, thou whom all men venerate, we cannot implore thee, our appeals would pollute thine ears! Heaven and earth, see what we are!

"In vain have I braved death in trying to surprise the mantrams which evoke the gods, in vain that in the most hidden places of the forest I have poured the sacred libations which make them propitious; the gods have fled at my approach...Heaven and earth, see what we are!

"Where are the springs of pure water at which we can quench our thirst; the water which leaks from the horse-ponds into the tracks of the cattle is our sole drink... Heaven and earth, see what we are!

"Where are the fields which yield for us rice and the smaller grains? There is not in all the world a stalk of sorghum, a leaf of grass, a petal of the rose which belongs to us... Heaven and earth see what we are!

"The wild beasts have their dens, the serpents their nests among the white ants, the bird is free in the air—each tree-branch can shelter its nest and its songs. Agni rules the universe, Vayu, the atmosphere, Aditya, the sky, Chandramas, the starry spaces, Vidyut the clouds, the man of the four castes is born and dies in the house of his father where can the son of the Pariah open his eyes? Where is the friendly ground that will receive his corpse? Heaven and earth, see what we are!

"When the shadow mounts from the valleys to the top of the sacred woods, when the padial brings back the herd of elephants,

when the Sudra, singing, leaves the rice-fields, the curry-stone sounds under the hand of the young girls who prepare the evening meal and throw the scraps of food which remain to the dogs; where can the Pariah eat? Heaven and earth, see what we are!

"When the women have traced at the threshold of their houses the consecrated signs which drive away the evil spirits, when everyone else sleeps, where can the Pariah find repose? Heaven and earth, see what we are!

"When the mourners cry in the house, when the funeral bier is covered with flowers, the dead man's soul is satisfied, the liquid balm will flow over the burning-pyre; he who has the hope of being accompanied by sacred prayers can await with joy the heavenly awakening. . . . But where can the poor Pariah lie down to die? Where has he the hope of being reborn? Heaven and earth, see what we are!"

Jaccoliot says: "We have often heard this sad and despairing lament on the Coromandel Coast, in the jungles of Travancore, or the forests of the Malabar country. Sometimes it was a young girl who sang these stanzas in a monotonous and plaintive tone, while weaving baskets at the edge of a swamp, sometimes it was a poor child driving a lean goat to desert pastures, or an old man, abandoned to die, who thus cast out into the silence the story of their miseries."

Our author makes another quotation from the utterances of Tiruvalluvar which reads as follows, and which, for dramatic force and intense pathos will compare with anything which I have read

"He who suffers, who prays and who loves, is a man.

The Pariah suffers, prays and loves. . . . The Pariah is a man.

All those whom the sun warms with his rays, all those who tear up the earth with the ploughshare, are men.

The Pariah enjoys the sun and nourishes himself with the fruits of the earth. . . . The Pariah is a man.

All those to whom reason says: this is good, and that is bad are men.

The Pariah knows good and evil. . . . The Pariah is a man.

All those who venerate the ancestors, respect their father, protect their wives and children, are men.

The Pariah sacrifices to the manes, respects his father, protects his wife and his children. . . . The Pariah is a man.

Woe to those who have forbidden to the Pariahs the ground, the sun, the water, rice and fire. Woe to those who have cursed them. Woe to those who have forced them to shelter the old age of the parent and the cradle of the infant in the caverns of wild beasts. Woe to those who have flung the Pariah into the caste of the yellow-rooted vultures and foul jackals, for the Pariahs are men."

I find the work of M. Jacolliot so interesting that I shall probably make further reference to it hereafter.

H. S. O.

THEORY OF AVATA'RAS.

THE question of "Avatâras" which has been discussed by Brother C. S. Narain Row in the *Theosophist* for February 1903 is an important one. Until Mrs. Annie Besant restricted the term to a Vishnu of the Solar System, the question was a settled one long ago. The Upanishads had pronounced their decision in clear terms. I shall cite a few important sentences which come to my mind, and leave to Mr. Narain Row their exposition.

(A) (1) '*Tad Vishnoh paramam padam*' is an oft-repeated chorus of the Vedas. For instance see A'runeya Up. V; Mukti. Up. II. 77; Kath. Up. III., 9; Maitri. VI., 26. The meaning of this expression is: "That is Vishnu's *Highest State*." This means the Cosmic or All-pervading Vishnu; not the Solar-Systemic Logos.

(2) 'This Vishnu is no other than the Immutable Exalted Lord,' says Mahâ-Nârayan-Opanishad XI. 1.: *Aksharam paramam prabhûm*.

(3) "*Idam Vishnurvichakramé tredhâ nidadhé padam*" [Nârâyana Up.]: This (infinite) cosmos, Vishnu measured, in three paces. This means that Vishnu is the All-pervader, not the mere Solar-Systemic Logos, as the latter doth not constitute enough even for one pace of this Vishnu. Also see Taitti. I. 1. 1.; Mahâna: 20-14.

(4) "*Ajâyamâno bahudhâ vijâyaté*" [Purusha-Sûkta]. It is this *birthless* (Vishnu) who condescends to become incarnate in many ways. Also see Mahân. Up. II. 1: "*sa vijâyamânah Sa janishyamânah*."

(5) "*Sa u s'reyân bhavati jâyamânah*. [Taitti. Brah. III. Ashtaka, VI. Pras'na, I. Anuvaka, III. Panchâsat.]. By becoming incarnate (thus), his glory increaseth.

(6) "*Sa ekâkî na ramate*" [Brih. Up. I. 4. 3]. He doth not desire to be alone; and therefore he saith to himself:

(7) '*Bahu Syâm*' [Chh. Up. VI. 2. 3], I shall become many.

(8) '*Tam I'svarânâm paramam Mahes'varam*' [S'vét. Up. VI. 7.]: This (Vishnu), who is the great Lord (*I'svara* above all other Lords (*I'svaras*); and therefore,

(9) '*Na tat samaschâbhyadhikascha drîs'yate*' [Svet. Up. VI. 8]=To him (Vishnu), there is neither equal nor superior.

(B) (1) "Bhagavad Gîtâ," IV. 5. 6. 7 and 8. are quite clear on the subject of the Avatâras, meaning not the evolved and limited logoi of Solar systems but the evolvent, self-existent, infinite, Spiritual Essence—the Vishnu that pervades all.

(2) S'ri Krishna further says in the Gîtâ. IX. 10. 11,— which is a warning to those who may misunderstand him as the limited systemic Logos.—“*Mayâ dhyakshena prakritis sûyate sa charâ charam*” (10) = By me the *Paramount* Lord all this matrix evolves into movables and immovables (not a mere infinitesimal solar system, therefore) “*Avajânanti Mâm mûdhâ mânushim tanum âsritam, parambhâvam ajânanto Mama bhûta-Mahesvaram*” (11). This is a clinching answer against all further doubts as to the mystery of Incarnations. This means : “ Not understanding Me as the *Superior* Lord (*Mahesvaram*, therefore not the *limited* Logos); (not understanding Me as) the Lord Paramount above *all being* ; (not understanding Me as) Him who has (from motives of mercy and benefaction) taken on the guise of a human being, they disgrace (or dishonor) Me ! ”

It would thus be a reproach to the Universal Vishnu to limit Him to a Logos.

(C) (1) The Xth Chapter of the Gîtâ, speaks of a manifestation of the Lord in His Infinite Cosmic Form, to Arjuna, and is a tangible protest against supposing any kind of limitation to the All-pervading Vishnu (Krishna = Nârâyana), either of space, time or circumstance.

(2) Probably the expression : “*A'dityânâm Aham Vishnuh*” [X. 21] : “*I am Vishnu among the suns,*” has been misunderstood, into meaning a solar-systemic Vishnu ; but here Vishnu is one of the 12 names of the 12 suns, one sun for each of the 12 months of the year. And such a possible misapprehension is immediately rebutted by the following :—

(a) “*Paś'y-âdityân.....adrishta-pûrvâni,* etc.” [XI. 6] ; *i.e.*, “ See the *many* suns, etc., and not before seen by thee (Arjuna).” This clearly means *many solar systems seen and not seen*, included in the Cosmic Vishnu ; hence not a single solar-systemic Logos. And in the very next verse [XI. 7] is found the term :—“*Jagat kritsnam,*” meaning the Cosmos in its *totality*. Therefore Vishnu is not to be limited to an insignificant point in space—a solar-family.

(b) Arjuna exclaims (among many other expressions in the XIth Chapter, connoting and denoting the Lord as the *Infinite* Vishnu) : “*Sarvam sam-âpnoshi tatosi Sarvâh*” (XI. 40), meaning, “ Inasmuch as those perfectly (*sam, i.e.*, according to the Law of *pari-samâpya vritti*) pervadeth all, thou art (named) THE ALL.

(D) S'ri Râmânûja has no two ideas on the subject of the Avatâras, as if he entertained any *varieties* such as those referred to in page 14 of the “*Avatâras.*” In his very preface to his commentaries on Gîtâ, he explicitly says :—

“ But He, being the vast Ocean of infinite Mercy and Condescension, Love and Bounty, willed to assume (*material*) forms similar to those of His creatures without abandoning His own *essential*,

divine (immaterial) nature, and repeatedly made descents (among them as Incarnations" [p. 8-9. Eng. translation.]

(E) Vedântâchârya (or Desikar) who followed Râmânûja, has further cleared doubts on this question. This is minutely discussed in my Introduction No. 2, called "Incarnations and other Holy mysteries," in the "Lives of the A'zhvârs or The Drâvida Saints."

(F) The subject of the Incarnations is dwelt on in numerous places as well, in my new work on "The Divine Wisdom of the Drâvida Saints," for example, Topic 91, p. 105 :—"God's specific presence in Forms," and the elaborate foot-notes thereunder.

(G) Much misunderstanding can be avoided and future discussion can be limited within clear bounds, if the five *hypostatic manifestations* of God are clearly understood. This is called the *Paratvâdi Panchaka*, of which a brief note is given under page 9 of my Translation of Bhagavad Gîtâ commentaries, and amplified in my other books mentioned in (E) and (F).

(H) A masterly handling of the scheme of impervasion is to be found in Srî Yogî Pârthasârathi Aiyangar's "Rationale of Image Worship," which I have just published. Also consult "Tattva Traya, I'svara-prakarana," by this Yogî (obtainable at Srinivasa Varadâchâri & Co., Madras).

A. GOVINDA'CH'ARYA.

"LIGHT ON THE PATH."

FROM NOTES ON STUDIES.

[Continued from Nov. "Theosophist," p. 116.]

"Desire power ardently."

THIS rule is difficult to reconcile with the one that says "Kill out Ambition" and yet it all depends on the use we make of power and the reason we desire it. If the ambition of the personal self desires power in order to promote its own interests, then the motive is unworthy of us and we sink rather than rise, in spiritual unfoldment, and new chains are forged to hold us down to material things. The power to be ardently desired is that which will enable us to effectually help others and in time to be part of that stone wall which holds back the awful karma of the world—the power to function on any plane and to be able to supply the needs of the embodied and disembodied souls who throng the great spaces of nature. We hear much about the Invisible Helpers and the power they possess over the elements of fire, earth, air and water, neither of which form any obstruction in going from place to place, thus they are able to cope with every emergency whether it be in the midst of shipwrecks, tornadoes, conflagrations or earthquakes—wherever humanity is in distress or imminent danger there the Helpers are to be found.

And yet this is only one of the manifold ways in which power may be turned to real and lasting account.

"Desire peace fervently."

Happy is the man who has peace of mind—who is at peace with himself and all the world, and yet how many enjoy this enviable condition? Jesus said in His Beatitudes: "Blessed are the peacemakers for they shall be called the children of God." To be a peacemaker one must have already attained peace in order to create an atmosphere that will affect others. One must have a calm, steadfast center that cannot be swayed or upset by passing vibrations, so that those with whom he comes in contact are rested, soothed and refreshed. In a word, such a person is indeed a blessing, whether in public or private life, a tower of strength to the weak, and an example to restless, uneasy souls who lack training in self-control.

"Desire possessions above all."

Jesus said to a certain young man, "If thou wilt be perfect, go and sell what thou hast and give to the poor and thou shalt have treasure in Heaven"—thus having nothing, but possessing all things. In the life of every disciple there comes a time when he ceases to regard his earthly possessions as his to use only for personal comfort. He will regard them rather as loaned to him and the use he makes of them will show in how far he has eradicated selfishness, in how far the true meaning of discipleship has reached his inner consciousness. Let us beware of the fate of the unprofitable steward of the parable (Matthew XXV.), lest what we have shall be taken from us and be given to him who has an abundance. The law is, to "work while it is yet day," and there is no day like the present if we would be up and doing the Master's service.

"But those possessions must belong to the pure soul only, and be possessed therefore by all pure souls equally, and thus be the especial property of the whole only when united."

These are the possessions that "Moth and rust do not corrupt, or thieves break through and steal," and when once obtained no one can take from us—they are our eternal heritage. However much we may give of these possessions to others our store is not diminished thereby, in fact they are increased according to the measure we give. The purer the soul the more power is enjoyed in the dispensing of possessions which belong equally to all spiritually evolved beings, because on their plane unity is the chief attribute and the idea of separation is not considered.

"Hunger for such possessions as can be held by the pure soul, that you may accumulate wealth for that united Spirit of life which is your only true self."

There is nothing really worth having that is not gained by a corresponding sacrifice—in other words, possessions will not come

to us without paying for them. Great spiritual growth is promoted by suffering mentally and physically—by self-denial and absolute faith in the unswerving justice of the Supreme Power. We cannot accept with our hands full, but must lay down something to grasp more; if we would have the highest and best good, then we must give up that which we think the most of—and so the law of sacrifice goes on, that possessions may be gained, and in thus giving and receiving, all thought of pain is forgotten, because the nearer we come to the fulfilment of perfection the less we think of personal gain or loss.

RE'SUME'.

All man's desires should be pure and disinterested, but of course this cannot be expected all at once, as such virtues are flowers of slow growth if allowed to take the natural course of evolution. In the case of the disciple the growth is more rapid because he seeks every means of stimulating and enriching the soil and carefully removes every impediment; he lets in the spiritual sunshine, the dew and moisture of human sympathy and love and kindly acts; but best of all, he keeps not the bud and flower of his watchful care for his own enjoyment, but offers it with generous heart to the poorest, most despised of his kind.

"The peace you shall desire is that sacred peace which nothing can disturb, and in which the soul grows as does the holy flower upon the still lagoons."

The idea of peace, with the vast majority, is to remain undisturbed in the midst of comfort, safe from the elements and protected from all that is unpleasant, annoying or troublesome. A person may be surrounded by all these desirable conditions and yet not have peace. There is one part of us that never ceases to generate vexation and that is the conscience which cares neither for time nor place; if it has aught to say, its voice can be heard above any sound ever created and like Banquo's ghost "it will not down." If we would have genuine peace we must begin within ourselves and extend our work outward and then the lamp of peace we have lit in our own hearts will shine in all directions bearing light to others.

"And that power which the disciple shall covet is that which shall make him appear as nothing in the eyes of men."

Those men who wield the greatest amount of power are those who care least about it so far as their own gratification is concerned. It is one thing to desire power for ourselves and quite another to desire it for the benefit of others; so much depends upon motive in this world we cannot be too careful how we weigh and consider it. The man of power does not think of his distinction and does not care to figure before an admiring public—he seeks neither fame nor praise but prefers silence and solitude where he can plan and work out his schemes of benevolent intention,

"Seek out the way."

Such is the diversified nature and temperament of mankind, that each seeks the way in a manner peculiarly his own, but Krishna says: "However men approach me, even so do I accept them, for the path men take from every side is mine, O Partha," so that disciples need not wait for any given directions from which to start, but may begin right where they are. Another Master said, "I am the way;" is not that equal to the Brahmin mantram, "I am that?" Can one take the statement literally?

It is a well-known fact that few people learn by another's experience—they must have the experience for themselves before they can profit by it. Many men find the path but each man finds it for himself because it is through himself and his own inner mechanism that the way is made clear to him. The way may be pointed out to him, and he may be told every turn in the road, but still he experiments and makes side investigations with all the curiosity and waywardness of a child. But even a baby soul must grow and thrive to manhood and when once his feet are set on the path he becomes an accepted disciple and no longer wastes his time in idle and useless research. His Master is his guide.

"Seek the way by Retreating within."

About the first indication that we are ready to seek the way is the growing distaste for outer sensation, for pleasures of the senses, for the ordinary social round of duties, and the time and attention is gradually turned to the cultivation of the inner man because it seems to give more lasting and satisfying results. Then it is that man realizes his higher possibilities and casts about for the means of developing that which he feels is within him but cannot be expressed. He instinctively retreats more and more within and his happiness and wonder increase at the marvelous prospects that open before him. His confidence in the wisdom of his choice is assured when told he is on the right road and he proceeds to get himself ready by self-imposed discipline for the direct teaching which comes to all when they are ready for it.

"Seek the way by advancing boldly without."

One result of inner study and investigation is to give a person confidence in his own ability and a desire to demonstrate his own powers. The development that goes on within is bound to react outward to the physical body which naturally tests its own strength in actively engaging in work suggested by the inner man. The man who is sure of himself is not wanting in courage; hindrances and obstacles only make him more eager to gain his point and he advances steadily and persistently to the goal toward which he aims.

RESUME.

Much has been said and written about the "Path of Peace" which disciples are supposed to find. Probably about the first

qualification a disciple would desire is peace, as he finds much to contend with that is difficult enough in itself without discord or want of harmony added to his burden. He is willing to work, to sacrifice, to show his earnestness and sincerity in acts as well as speech if he can only get started in the right way. Here his dawning intuition serves to help in selecting proper methods and to bring him into contact with those who will assist in training mind and body. The Great Ones direct their representatives in seeking those who are ready to begin this training and also open the channels of communication.

"Seek it not by any one road."

There are probably as many roads as there are people and each one is a little different from another, but these may be roughly grouped into a comparatively few, yet the perfectly rounded development will require the general experience of all. This cannot be acquired in one incarnation even after definite training has begun, because the bodies and environment of the disciple are not adapted to such diversified instruction. It will take many incarnations with widely different experiences and widely different views of the Path ere the man can stand forth in human as well as divine perfection. It is plainly to be seen one road will not do, as it would mean a one-sided and therefore imperfect development.

"To each temperament there is one road which seems the most desirable."

The temperament of a man probably changes somewhat with each incarnation during which he will see life and its conditions from a different point of view and estimate it according to his temperament,—at least his thoughts, words and acts will be colored by it. While to each temperament will be found one way of leading the higher life that is easier and more desirable than another, still it may not always be best to follow the easiest way—perhaps a more difficult one will present itself—a supreme test of the disciple's sincerity, and then he faces a serious question whether he will resolutely proceed along the shorter path of intelligent selection or the longer and less arduous one of natural progression.

"But the way is not found by devotion alone, by religious contemplation alone, by ardent progress, by self-sacrificing labor, by studious observation of life."

All these methods are to be combined before the way is fully covered and the disciple finds himself at the end of his pilgrimage. The religious experience will not develop sympathy and interest with those who are studious or self-sacrificing, nor will intellectual service bring one in touch with those who are filled with devotion, consequently there would be no unity of thought, no real brotherhood, none of the close understanding that should exist

between those who are striving toward the same goal. In order to feel that nearness and be able to enter into the spirit and substance of these methods a person must try each of them for himself, and for one incarnation at least have worked along certain lines with the utmost intentness as though that portion of development were all that would be necessary.

"None alone can take the disciple more than one step onward."

In studying arithmetic one must learn to add as well as subtract, to multiply as well as divide, or else the knowledge of mathematics is decidedly incomplete. In like manner knowledge of the Path must be obtained in all its different phases—each action should be examined and understood before passing on to another. They are as the links of a chain which will not reach its limit if any one be missing; some may seem inferior to others, some devoid of polish, others too fine for the weight they bear, yet all must be in place to make the full length of a human evolution. Each is tempered to meet its requirements and lasts until the Lords of Karma turn the life current into a new form.

"All steps are necessary to make up the ladder."

If we take rungs of a ladder as a simile of evolution then we find that in order to make a complete and perfect finish, every rung has to be in its place. Should a rung be missing, evolution is indefinitely retarded, the soul waits and becomes inactive, almost stunted, because it has no means of exercising its latent faculties. On the other hand, if through some extraordinary circumstances the gap is over-leaped the subsequent efforts are not so strong and well directed as they would otherwise have been and in some future period that part of evolution will have to be returned to—the loss must be made good or the ladder cannot be relied upon because its standard is gauged by its weakest portion.

RE'SUME'.

"Heaven is not reached at a single bound,
But we build the ladder on which we rise
From the lowly earth to the vaulted skies,
And we mount to its summit round by round."

"The vices of men become steps in the ladder, one by one, as they are surmounted."

It is through contact with and experience in vice that one learns the danger and destructive power concealed by its attractive glamour. It teaches a lesson which cannot be learned in any other way and it also inspires sympathy and consideration for those who have fallen and who have not yet had strength to rise to their feet. We cannot know the depths of misery and degradation, the great unhappiness resulting from vice, if we have not ourselves in some incarnation passed through this supreme test and had the courage

to fight our way out of it. A man may be virtuous from never having been tempted or coming within reach of vice, which is creditable, but not so much to his credit as to the man who has faced wickedness and resisted it, or having embraced it has resolutely thrown it from him.

"The virtues of men are steps indeed necessary—not by any means to be dispensed with."

The virtues of the disciple are the crown jewels of his divine manhood. One by one they are won through fair and honorable battle with the lower self and mark the course of his onward journey up the steep and rugged heights. None but himself and his Master will know what they have cost him, none can guess from his calm and serene exterior the bitter struggle and marvelous endurance that have carried him safely through the series of tests that were brought in his way by karmic law. Each virtue was a step in the right direction, but it had to be supported by other virtues equally necessary to his development. It is the aggregate of virtues which form character and it is by the character that the individual is judged by those Great Ones who guide the disciple after he has entered on the Path. The quality and quantity of the virtues indicate when he is ready for promotion and added power, for greater responsibilities and higher states of consciousness.

"Yet though they create a fair atmosphere and a happy future, they are useless if they stand alone."

The growth of each virtue is the wearing out or burning out of old karma because each virtue supplants a vice; at least when a virtue has established itself its opposite characteristic finds no room. The virtues must, therefore, either make good karma or cease to produce karma at all, and then we know our Path is nearly ended, the terminus is at hand. The building of character and the work of the disciple after the character has begun to change, is closely allied and presents the anomaly of lumber, house and builder—as one centre of activity with three different aspects. The man is the traveller on the Path, the creator of the Path, and the Path itself, and these are dependent on each other as the virtues are dependent to bring about such conditions.

"The whole nature of man must be used wisely by the one who desires to enter the way."

In launching upon any new undertaking in life in which he is deeply interested, a man will naturally make use of all his resources; all his faculties and energies will be brought to bear upon the object of his interest and in this he uses all the wisdom and discretion of which he is capable. Then with how much greater care will the disciple enter upon the duties that lead to the Path. His conduct and thoughts will be rigidly examined and a systematic course of

purity in all things will be the essential accompaniment of his constant training—in fact, this will stand paramount to everything else in his existence, the ordinary happenings will be secondary considerations only.

“Each man is to himself absolutely the way, the truth, and the life.”

All great teachers have pointed out this same absolute and un-failing law which man must sooner or later come to understand is a literal fact. We cannot find the Path, much less reach the Goal through another man's experience or by vicarious atonement; we have to seek out the way and travel its length by ourselves, the only help we receive is earned through our own endeavour. It would be a dishonorable and unworthy thought to wish this could be otherwise, because look which way we will we see men paying for everything they get, even to the smaller details of life, and no great advantage or benefit comes unless a proportionate sacrifice has been made for it.

RE'SUME'.

Vice and virtue are great factors in the evolution of man. The influence of each plays upon the personality, moulding and changing and building in new material, but always to the advantage of the immortal ego. The growth of the soul is not measured by time but by the final result; hence if for an incarnation the onward progress is retarded by an overvantage of vice, it may in the long run be what the man most needed, since his self-indulgence will bring painful consequences, teaching him a lesson which could not be learned in any other way. Where kind measures will not avail, harsh ones are resorted to, even by the Lords of Karma.

GERTRUDE B. GREWE.

[To be continued.]

RAMA'NUJA AND THEOSOPHY.

THE word “Om” is the most sacred word and signifies the Deity—(1) Who gives light to the Universe: (2) Who is the embodiment of knowledge: (3) In whom is contained space and whatever exists in space: (4) By whom the sun and other luminaries are created and sustained: (5) Who is Almighty to make, sustain and destroy the Universe: (6) Who is all glorious: (7) Whose knowledge is truth: (8) Who never dies: (9) Who understands everything most correctly and is omniscient.

The existence of Paramatma is a fundamental truth; and the sense of a Deity is innate and perfectly natural to man—“Lawgivers and statesmen and above all, moralists and philosophers,” says Sir James Mackintosh, “may plainly discover in all useful and beautiful variety of governments and institutions and under all the fan-

tastic multitudes of usages and rites which have prevailed among men, the same fundamental comprehensive truths and the same master principles which are the guardians of human society, recognized and revered, with few slight exceptions, by every nation on earth."

So, we find that Thesim, Deism, Monotheism and Polytheism as well as Hinduism, Buddhism, Jainism, Christianity, Mahomedanism, Zoroastrianism and every other known religions, do all recognise the prime fact that there is a great principle which we call Paramâtma however much those systems may conflict with each other in their conception of that Principle, with reference to its Unity, Personality, Attributes and Moral Perfections. Even the great Materialist finds in matter "the promise and potency of all terrestrial life," and the Spiritualist discovers in spirit, the source of all energy and of matter as well. As for the agnostic, he says that he does not know what others mean by God, but he does not declare that there is no God. To be thoroughly able to say that there is a God one has only to look around on any definite space and point to the vestiges that are given of His Power and His Presence there. But to be able to say that there is no God, we must explore the whole expanse of Infinity and ascertain by observation that such vestiges are to be found nowhere; and what ages and what lights are requisite for the attainment of this knowledge? This intelligence involves the very attribute of Divinity while a God is denied, for unless man is Omnipresent and Omniscient he cannot know but there may be in some place, manifestations of a Deity, by which *even* he would be overpowered. Thus unless man knows all things, that is, unless he himself is a Deity, he cannot know that God, whose existence he denies, does not exist.

Thus we may safely hold that the existence of one great Author of the Universe, by whatever name called and with whatever attributes endowed, has been recognized by mankind with more or less variations and qualifications. But a belief to this limited extent is hardly sufficient for all our purposes. We should have a clear knowledge, that is, as clear knowledge as it is possible for human beings to attain of the character and attributes of the Deity, His relations to the Material Universe and to man, in particular; also as to the nature of our soul, its immateriality and immortality, its functions, transmigrations and final goal; and lastly, as to the ways and means for approaching that goal in all spiritual purity and faith. And yet it is unfortunate that on these very points there has been an extreme diversity of views among mankind. It is utterly impossible that all these diverse systems can be true in every respect; and it is absolutely necessary that we should know the truth * * * Moreover as God is one, religion must necessarily be one likewise. Conflicting views in regard to this all-important subject tend not only to prejudice the spiritual advantage which mankind are nat-

urally desirous of acquiring, but also to interfere with their worldly comforts by dividing them into so many factions and engendering a hostile spirit towards each other. It would be a happy event if all the several forms of religion could coalesce into one common faith, adopting one form of worship and following one common end.

“VEDA.”

Theosophy in all Lands.

LONDON, *January 29th, 1903.*

January finds the various activities of our Section resumed in full vigour. The work of filling up a quarter's Lecture Syllabus does not grow any easier when so many of our workers are scattered over the ends of the earth, but sundry other forms of activity are springing up and the Head-quarters rooms seem every day to be the theatre for meetings of various kinds.

On Saturday, January 17th, was held the quarterly gathering of London federated branches, when the chair was filled by the Vice-President of the T. S. (Mr. Sinnett) and a discussion on suggestion, how far its use is justifiable, was very ably inaugurated by Mr. Philip Tovey, and although not provocative of many speeches the evening was pleasantly spent. At the previous council meeting Mr. Tovey, who represents the Croydon Lodge, was unanimously elected Federation Secretary in place of Miss Arundale who is leaving us to take up work in Benares. We personally lament the departure of Miss Arundale and her nephew, Mr. Geo. Arundale, but congratulate our Indian brothers on having secured the staunch help of these members. A recent run round the Lodges in the North records pleasant impressions of steady work being pursued by various branches in the several centres of population with which they are associated. In Edinburgh encouraging meetings are being held and it is satisfactory to see the steady growth of our movement among the educated and thoughtful in a city which has always been associated with education and culture. The energy of our Harrogate friends is expending itself in a new and very desirable attempt to promote greater unity and sympathy between the many sections of the Christian Church. To this end they are arranging a series of Monday evening lectures, to be given, in their own delightful Theosophical Hall, by representatives of some of the Christian bodies. Each speaker will endeavour to show what his own particular branch of Christianity stands for and the lectures are to be “expository and not controversial; affirmative, and not negative.” The Church of England, Congregationalism, Wesleyan Methodism, Society of Friends, Unitarian and Salvation Army are already arranged for in the programme and the local press has given considerable prominence to the movement, which seems to promise very well. It is to be hoped that other Lodges will be stimulated to an endeavour on similar lines. The series is to conclude with a lecture by the President of the Lodge, showing the relation of Theosophy to the Churches.

Mr. Leadbeater's new book with its many coloured illustrations of

man's "invisible" bodies is attracting much interest. It is an entirely new departure in the field of theosophical literature and has involved a large amount of work and care in reproduction. We hear it is being issued in Dutch, French and Spanish as well as an American edition.

A. B. C.

Reviews.

HYPNOTISM AND THE DOCTORS.*

My old friend and former colleague at Adyar, Richard Harte, is embodying his ripe experience in the study of mesmerism, hypnotism and the other branches of psychical science in a work in three volumes, of which two have been published and the third is in the press. I doubt if any man is better qualified than he to compile the literature of this vast subject into a synthetical presentation of the history of the movement from the time of Mesmer down to the present day. His intimate acquaintance with the French language opens out to him a most important field and gives him access to the opinions and teachings of the leading authorities and their reports of their experimental researches. Mr. Harte has unwittingly appropriated a great body of historical facts which I had, myself, got together with a view to writing a work on the identical subject. He has, however, made such excellent use of it that I yield it up to him without a murmur; I refer to the history of Mesmer and his various vicissitudes from the time of his quitting Paris for the comparative obscurity of village life, down to the time of his death. Nothing is more sure than that one cannot understand hypnotism and justly weigh the theories and claims of the rival schools of hypnotists, without having made oneself the master of the history and fruits of mesmerism and mesmeric experimentation. Our modern hypnotists are not inclined to do justice to Mesmer, De Puysegur, Deleuze and the other pioneers in this Science; moreover, the history of mesmerism is scattered through many different books, some of which have long been out of print and almost inaccessible. Mr. Harte has gathered them all together for us in his work and this makes it invaluable as a work of reference for the conscientious student. The doctrines and practices of Mesmer are clearly presented and Mesmer's theory of disease, as well as those of Puysegur, and his contemporaries and successors, Baron Dupotet, Lafontaine, Braid, Fahnestock, Sunderland, Elliotson, Esdaile, Cahagnet, J. R. Buchanan, J. B. Dods, Gregory, Colquhoun, Ashburner, Townshend, Lee, Teste and others, are fairly stated. Briefly speaking they range themselves within the boundaries of the old, old schools of the physiologist and psychologist, those who ascribe manifestations of intelligence to cerebral function and the others who regard the brain as the organ through which a separate entity, the soul, manifests itself. Of the two volumes printed, the first dwells on Mesmer and De Puysegur, the second brings down the narrative to the

* By Richard Harte. London, L. N. Fowler & Co.: New York, Fowler & Wells Co. 1902. Vol. I. Price 5s. net. Vol. II. Price not stated.

time of Charcot. The subjects embraced in this volume are, The Second Commission (of the French Academy); Dupotet and Lafontaine; The English School; Braid's Hypnotism; Statuvolism; Pathetism; and Electro-Biology. The work is printed on very heavy calendered paper—far too much so for comfortable reading by lamp-light—and the printing is a credit to the Publishers. The third volume is to contain accounts of the Electro-Biology of 1840, the "Braidisme" of Durand de Gros and the Hypnotism of the three schools of Charcot, Liébeault and the Eclectics.

Our thanks are due to Major J. W. Powell, Director of the American Bureau of Ethnology, Smithsonian Institution, Washington, D.C., for Bulletin No. 26, which is a handsome volume of "Kathlamet Texts," recorded and translated by Franz Boas. The texts show a very backward state of development among these uncivilized tribes of North American Indians who speak the language herein recorded.

MAGAZINES.

February *Theosophical Review* opens with an admirable article by Miss C. E. Woods, on "The Eternal Problem," that fruitful topic relating to the origin and nature of evil. In "the Talmud Mary Stories" Mr. Mead presents what he has been able to glean from one of the most valuable reservoirs of ancient Jewish lore concerning the nativity of Jesus, but which is, of necessity, meagre and indefinite. Mrs. Margaret S. Duncan writes on "The 'Great Refusal' of the Pre-Raphaelite movement," and Michael Wood takes us into the country and while dropping stray bits of philosophy in conversation with the youth whom he meets, almost makes us smell the flowers and fragrant grasses by his beautiful word-pictures of forest and field. A Russian gives us a brief summary of J. N. deRosny's weird story of "Les Xipéhuz." Mrs. Besant continues her "Evolution of Consciousness"—treating of the 'Waking Consciousness' and the 'Super-physical consciousness.' A. McDonall's translation of Alberto Sormani's posthumous romance of "Jesus and Mary" is a lovely and exceptionally interesting creation of fancy, and Mrs. Ames conveys a valuable lesson in her "Christmas Thoughts."

Theosophy in Australasia (January) has, among other matter, a useful paper on "The Astral Body," by F. C. R., and one on "Ideal Life," by J. F. B.

The New Zealand Theosophical Magazine has the first portion of an interesting article on "Chance or Accident," by S. Studd. Among the other papers are "Notes on Atlantis" by Marian Judson; "Passions," by N. C. Biswas; and the first part of an article on "Karma," by Philalethes. "How the World of Thought is Growing," by Bharata, contains valuable, up-to-date items.

The Lotus Journal is the name of the new, printed magazine which has evolved from the type-written *Lotus Lodge Journal* that has been doing such excellent work during the past year. The new series commences with the March issue, and will be conducted on theosophical lines for children and young people. The first number will contain a portrait of

Mrs. Annie Besant ; Part I. of a series of papers on "Life after Death," by C. W. Leadbeater ; "Mrs. Annie Besant ; a sketch," by A. B. C. ; "The Coward and the Ghost," by Michael Wood ; "Lotus Lodge Reading Class Questions ;" "Science Notes ;" "Outlines of Theosophy for Younger Readers, Part I.," and other matter. We wish the magazine abundant success. It may be ordered from the Theosophical Publishing Society, 3, Langham Place, London, W., or from the "Lotus Journal," 7, Lanhill Road, Elgin Avenue, London, W.

Cherâg (Lamp). We have much pleasure in acknowledging for the Adyar Library, the receipt of Vols. II. and III. of this Gujarati monthly magazine conducted by brother N. F. Bilimoria of Bombay. The 2nd Vol. contains some important subjects directly related to our Society. A conference was, we are told, held in Bombay and continued for some time, to give religious education to Parsî children. During the sittings, some of the old antagonists attacked our Society on the plea of its trying to spread a new religion. They said also something to the effect that there should be lessons introduced in the textbooks to the effect that no children shall in future join our Society. Both the young high priests of the Parsîs were marionetted by some wire-pullers to preach against re-incarnation, one of whom, the son of the priest, who was our sympathiser, severely criticised those Parsîs who believed in re-incarnation. Mr. Bilimoria had to fight against all such conceptions and to defend the Society as much as he could, single handed, in the pages of the *Cherâg* (*Vide* pages 317, 353, 385, Vol. II.). Although the cloud has dispersed, he is, we are informed, considered by some as an outcaste and by some others as an eccentric man !

We are glad to know that the *Cherâg* is drawing sympathisers gradually, though it is now being worked under some difficulties owing to our brother's serious and prolonged illness which is said to have affected the *Gleaner* too.

The *Cherâg* is not a paying concern. Mr. Bilimoria is an earnest worker and he has the interest of our Society always at heart. We understand that he is conducting the *Cherâg* and the *Gleaner* on a sick bed and in partial starvation.

By an oversight we omitted to include this Polyglot monthly and the Gujarati publication called "Zarathosti Râhber" (Zoroastrian Guide) in the list of books and magazines published during last year (*Vide* pages 13—15 of the General Report of the Twenty-seventh Anniversary and Convention of our Society). We hope to see the mistake rectified in the next year's report.

Indian progress. This new-born contemporary in the field of Indian Journalism has wisely chosen the golden mean in matters social, religious and ethical. We have not been favoured with the first number of this bi-monthly of twelve pages (foolscap size). Its annual subscription is Rs. 3 and the get-up is such that it leaves nothing to be desired. The second issue, which is now before us, contains among others, interesting articles on "Progress ;" "the Vedântic and the Christian conception of God ;" "Swami Vivekananda Memorial—an Appeal ;" "Mr. J. D. Rees on 'Domestic life in India ;'" and "Swami

Ram is a high priest of Brahmin Mahatmas." Those who want to subscribe for this paper may address the Manager, Indian Progress, Esplanade, Madras. We wish this contemporary a long and useful career.

Theosophia (January) opens with an editorial on the "New Year," which is followed by translations from the writings of H. P. Blavatsky, Annie Besant, C. W. Leadbeater, A. P. Sinnett and Michael Wood.

Acknowledged with thanks:—*The Vâhan, Light, Review of Reviews, Lotus Lodge Journal, Harbinger of Light, Banner of Light, Mind, Phrenological Journal, Teosofisk Tidskrift, Der Vâhan, Teosofia, Theosophischer Wegweiser, Revista Teosofica, Theosophisch Maandblad, Health, Indian Review, Our Home Rights, The Light of Truth, The Arena, The Light of Reason, Neue Metaphysische Rundschau.* Pamphlets: No. 5, on "Buddhism and Science," by Dr. R. Ernest, from the *Buddhasasana Samagama*, of Rangoon; and from John Murdoch, L.L.D., a pamphlet containing valuable educational and other suggestions, and a letter to the Viceroy, Lord Curzon.

CUTTINGS AND COMMENTS.

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

Theosophy and Imperialism. The *Hindu* writes very approbatively about Mrs. Besant's lecture on "Theosophy and Imperialism," saying that she has struck the keynote as to the relations of the Government with the people of India. The writer concludes with the sage advice that his readers "will do well to get a copy from Adyar of this great lecture of the gifted and good woman; and they will find a solace in it."

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American friends of the Pariahs. Mr. Wm. Johnson, President of the Golden Chain of Minneapolis, Minnesota, U. S. A., writes as follows while enclosing a draft for the Panchama Education Fund:

"The members of our Golden Chain decided to do without Christmas presents this year, and send their money to the Pariah children to help feed them."

The ready sympathy and cheerful sacrifice shown by this little band of child helpers on the opposite side of the globe is quite touching.

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Cremation in Madras. Col. Olcott has addressed the following letter to the Editor of the *Madras Mail*, and it appeared in the issue of that journal for February 21st:—

Sir,—I read in the *Indian Mirror*, of Calcutta, that "Madras is following in the footsteps of Calcutta, and is organising a Society for popularising cremation among the Europeans and Eurasians." If this be so, I should be glad to be brought into correspondence with the promoters of the project, as a crematorium in Madras is a real necessity. In 1876 I cremated the first body in America, that of the

late Baron De Palm, a Bavarian member of my Society, then residing in the United States. The event caused a great sensation. The Press of America, Great Britain and the Continent were represented, the Secretaries of the Health Boards of several large cities attended officially to watch the then novel mode of sepulture, and among the orators on the occasion was the Rev. Dr. Hayes, President of the Presbyterian Theological Seminary, at the town where the cremation occurred, who unhesitatingly averred that this mode of disposing of our dead was in no degree repugnant to the spirit of Christianity. Since then, cremation has taken lasting hold on public sympathy, and at San Francisco, in 1901, I saw a crematorium in full operation, and a columbarium which for magnificence of interior decoration would vie with the most beautiful temples of Greece and Rome. The Secretary of the Cremation Society told me that they now burn about 60 bodies per month, and that the thing is becoming more and more popular. I should be glad, as said above, to unite with other residents of Madras to introduce this reform.

* * *

The *Indian Messenger*, alarmed at the disastrous increase in the drinking habit in Bengal, says :—
A drunken India.

“ It is time that the danger signal should be hoisted. The latest Excise report discloses a most dangerous state of things. It is stated that the last year showed the largest revenue on record in Bengal from drink and drugs. But that is not all. Not only did the Excise receipts exceed by 3½ lakhs of rupees the largest total of any previous year, but the officials anticipate that the receipts of the year now begun will be even larger than those of the year just ending. We do not know with what feelings the Government looks upon these figures. But there should rise one cry of alarm and consternation from the people. The only thing necessary to fill the cup of our misery, if indeed it be not already full, is to add drunkenness to the huge list of evils which infest our country at present.”

* * *

Terrible dangers of Vivisection. One of the worst features connected with the practice of Vivisection is that of the brutalising and demoralising effect produced upon the operators themselves. In a pamphlet entitled “ The Meanest Crime Protested Against,”* we find statements by an

eminent English surgeon to the effect that at the Infant's Hospital in Boston, the helpless little creatures were experimented upon by “ puncturing the spinal canal.” Dr. Thornton says : “ There were no therapeutic indications for these operations and death quickly followed in most of the cases.” The *Advocate of India* says :

“ What are we to think of doctors who deliberately inoculate six leprous girls with the virus of a loathsome disease ; who inoculate merely for experimental purposes, unsuspecting fellow-creatures with the virus of yellow fever ; who remove by a skilful operation, cancer from the one breast of a woman, and then graft a piece of it on the other and till then healthy breast, with the result, gratifying doubtless to the surgeon, if not to the patient, that ‘ the graft developed into a tumour which presented every cancerous characteristic.’ ”

Such outrageous barbarism, which is beginning, to be practised upon human beings, in the name of Science, is the natural sequel of Vivisection.

* Just issued from the Cherag Printing Press, Bombay, for Mr. Labshankar Laxmidas.

Dr. J. H. Thornton says, in an article reprinted from the December issue of *East and West* :—

"I regard the great increase of Vivisection during the last twenty or thirty years as a very serious danger to the community, as it must lead, and has, indeed, already led, to cruel and unjustifiable experiments on living human beings. Human vivisection is no novelty, having been practised largely in former times. The Greek and Alexandrian physicians are known to have employed it extensively, using slaves for this purpose, and in the Middle Ages criminals were vivisected by certain Italian experimenters in Pisa and elsewhere. Only a few years ago an attempt was made in the Legislature of the State of Ohio, in America, to pass a measure legalising the vivisection of capitally sentenced criminals. It is noteworthy that the passage of this law was urgently demanded on the exact ground on which we oppose the vivisection of animals, that is, on the ground that experiments on animals are misleading, or at best useless, and that if we desire any really useful knowledge we must vivisect men and women, and not animals. The bill was powerfully supported, and was very nearly carried. This incident reveals an unexpected danger impending over society owing to its tolerance of vivisection—the danger that, sooner or later, human beings may be subjected to vivisection under legal sanction. If that atrocity were once allowed, it would soon set at naught all limitations. The supply of capitally sentenced criminals would be utterly insufficient to meet the demand for living human "subjects" and accordingly paupers, lunatics and hospital patients would be extensively utilised. In a short time, no poor and friendless person would be safe, and at length all classes would find themselves exposed to this terrible danger."

* * *

*Theosophy
and Hair-
dressing.*

Who shall deny the fact of the wide spread of our movement when it is made, by a Bengali writer, in the following amusing article, to enter into the question of hair-dressing !

"Mr. S. S. Bose writes as follows to the *Indian Daily News* :—"I read in the papers that at the Centenary Ball some fair ladies dressed their hair in a vague kind of way without any distinctive appearance. It afflicts one to think that at so brilliant a throng ladies should have been conspicuous by insufficient hair-dressing. His Excellency, our illustrious Viceroy, favours orientalism, and it is now the order of the day—in Durbars, processions, exhibitions and all that. I therefore beg to state that if *Memsahabs* dress their hair in the Bengali fashion they would look more smart at the ball, the theatre, the ticcagharry, the tram-car, and on the foot-path.

Hair-dressing among Bengali ladies is extremely exquisite, and how many hearts do they not lash into madness or dash to pieces ! The undoubted superior skill of the Bengali lady's-maids keeps our attention on a perpetual *qui vive*, and if they are once employed by the *Memsahabs*, British lady's-maids will die of pure inanition one after the other. In India it is no loose sort of work as in Europe, but a fine art of the highest order, combining in itself the delicate touch of the painter, the exquisite modelling of the sculptor, and the sublime eloquence of the poet. Hindu Rajahs of old made hair-dressing a masterly art, and many dressed their Ranis' hair with their own hands the fact being mentioned in the *Raghuvansam*. Since then hair-dressing has been conducted on a gigantic scale by Bengali ladies, and I once saw a *Manual of Hair Dressing* in Bengali, by Miss Praneshwari Bhattacharji.

There are innumerable methods. The hair is first combed out and divided off in three portions, which are interwoven together with false hair, if necessary. The pig-tail thus formed is wrapped round with the finest black silk ribbon or gold riband. Then commences the tug-of-war : the lady's-maid pulling at it with her main and might and the fair one groaning under the operation. When the blessed thing is stretched to its entire length it is formed into a majestic knot called the *khoppa*

and it is of so complicated a character that the most astute politician could not tell where the pig-tail commences or where it ends! Upon the *khoppa* are stuck roses, golden butterflies, pearl grasshoppers, platinum cockroaches, and the whole concern is perfumed with *attar of khus-khus*, causing the husband to forget the cherry lips and bestow a lavish amount of kisses on the *khoppa*! The lady occasionally sticks the hair-pins with the points upward, as she knows her lover will impress his lips on the *khoppa* at the time of a stolen kiss. The lover's lips are thus lacerated and he remains satisfied in feeling the *khoppa* with his hand in a sentimental manner, or contemplating it silently as a jackal does a crab! *khoppas* are named "The ace of hearts," "Passed B.A. *khoppa*," "Napoleon *khoppa*" "Gonj *khoppa*," etc., which last is worn only by the vulgar herd of womankind. The lady who wears a gorgeous *khoppa* lies on her face all the night long, lest the precious reptile should be uncoiled. A good *khoppa* is styled *Bhatar bhulano khoppa* (the enslaver of the husband). On the illumination night many Bengali ladies wore little flags on their *khoppas*. One of them put a little good gold candlestick on her *khoppa* and lighted a perfumed candlette to celebrate His Majesty's Coronation! On asking a girl of 14 that night what the name of her *khoppa* was, I heard her murmur the magic words "Cu-Cu-Cu-Curzon *Khoppa*!" Others named their *khoppa* "H. H. the Nizam," "The Duke of Connaught," "Edward VII," "Kitchener *khoppa*," and so on. Surely *Memsahibs* should rub the face of humiliation before the transcendental majesty of a Bengali lady's *khoppa*!

Bengali girls say "the better the *khoppa* the greater the love from the husband." I know a dear fat lady lower down in Bengal who, to enslave her husband, chains a pet cuckoo to her *khoppa*, the bloody lady-killer singing all the while on its happy perch. We Indians always appreciate British commodities, and if this delicate Indian manufacture is henceforth patronised by the *Memsahibs* to commemorate the Coronation, the Indian economic problem will be readily solved, and Messrs. Dutt, Digby and Company will pour oil on the troubled waters of controversy. I agree, however, that moustaches were best got rid of on the part of the gentlemen at the Ball and make bold to prophesy that at the zenith of civilisation the head will be considered a regular microbe-land; and even ladies will wear their hair in the porcupine or blacking-brush style, that is, as short as we gentlemen wear it now; and long hair will only belong to the bison, the yalk (*sic*) and the Theosophist.

Mr. A. W. Maurais of New Zealand writes us as follows:—

*Missionary
Work in
India.*

SIR,—I enclose, herewith, a cutting from the *Otago Daily Times* of December 17th, wherein Rev. A. North gives his opinions and experiences *re* the Christianising of India. There are many remarkable statements in the excerpt, among which may be quoted the statement of the *Madras Times* that at the present rate of conversion "the whole of India will become Christian soon after the middle of next century." Then we have an organ of the Brahmo Samaj gloating over the adoption of the "moral code" of Christians by the better classes of the Hindu population in Bombay and Bengal; and rejoicing over the fact that "the officials chosen from the educated Indian community are about as free from the current religious practices (Hindu) as the English themselves." Mr. North says that "popular Hinduism, as distinct from the Hinduism of individuals, was a positive factor making for the demoralisation of the people." To which one acquainted with the "slums" of the great cities of Europe and America might reply that "popular Christianity, as distinct from the Christianity of individuals, had already accomplished the demoralisation of the people."

In the same paper, on the 22nd December, appeared reports of a meeting held to invite support for the Mukti Mission, and of a farewell service by the Rev. James Lyall, a Scotch American Revivalist, who directed the attention of his hearers to "the limitless possibilities for service which the foreign mission field offered to men and women who were fully surrendered to God." Harrowing details, not reported by the *Times*, were given from the Mukti Mission platform as to the condition of child-widows in India.

Now, Sir, as you are doubtless aware, enormous sums are annually obtained from the English-speaking peoples for the spreading of the Gospel in India and China, and, in the latter country at any rate, the story of Noah's ark is generally supported by the presence in a neighbouring river of a more modern specimen of naval architecture—a gunboat, to wit. The Christianity forced upon the people of these countries is the bald, arid, unphilosophical Christianity of the Nonconformist for the most part. Indeed, from the original doctrines, so far as they are recoverable, it would appear that strong points of resemblance are to be found between Hinduism, Buddhism and Christianity on all such vital points as Reincarnation, Karma and the work of the three Logoi; so that unless the Christianity preached were false its identity with the popular faiths of the East would render it superfluous.

Under all these circumstances should not an organised attempt be made to teach the Westerns that India and China have enough and to spare of religion and morality (in manuscript, at any rate)—so much to spare, indeed, that the missionary does but present his flock with their own teachings, garbled and twisted out of shape by almost inconceivable ignorance and misconception, and should not the educated Hindus help to present to the English-speaking world such an epitome of their faith as would render it available to the "ordinary person" (as Mr. Sinnett would say). If this were done the great flood of wealth wasted on missionary effort abroad might water the parched earth and the filthy channels, the deserts of poverty, crime, and ignorance that disfigure our Western Civilisation.

ERRATUM.

We wrote in last month's Cuttings and Comments, of the "Tragical fate of two little children," but the printers made it "Magical fate," etc. The former adjective is decidedly preferable.