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"THERE IS NO RELIGION HIGHER THAN TRUTH."

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

OLD DIARY LEAVES.*

SIXTH SERIES, CHAPTER XXI.

(Year 1898.)

THE first week in April of the year under review was mainly devoted to a search through my office archives of 1884 for matter for the current number of Old Diary Leaves. It is recorded in the diary entry for April 9th that up to that time I had examined between four and five hundred letters, not to speak of printed matter. It will be seen from this that the writing of this historical retrospect of mine is not such an easy matter as the tossing off of a newspaper paragraph, but involves a great deal of conscientious hard work. On April 13th, at Messrs. Oakes' place, there was one of the many large book-auctions that during the course of the year give us the chance of securing valuable books for our library at nominal prices:

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

in the present instance I bought between two and three hundred volumes of choice, freshly bound books, for an average of one rupee a volume. At the lowest estimate the collection was worth £60, though it cost only £14.

On the 14th of April we set the frame of the great carved door of the room that was intended for the Western Section of the Library and was occupied by it until February of last year, when the books were put on the shelves prepared for them in the Fuente Extension of the Library building. In this same month I was busy with the getting of the votes of the General Secretaries of the Sections on my proposal to utilise what was called the "H.P.B. Memorial Fund" for the creation of a Panchama School, to bear that name. My argument was that the money in question was lying idle in the bank with only the slightest probability of its ever swelling into a capital large enough for its income to pay the cost of publication of special books, the original purpose. To anticipate, it may be stated that my proposition was ultimately accepted and the money in due course turned into the Panchama Education Fund, along with my own Pension Fund.

Among the objects at Adyar which provoke the most admiration in visitors are the splendid specimens of native wood-carving in teak-wood in the library doors, and the long, high screen which shuts off and secures the privacy of the portraits of the Masters. From the Viceroy down, it has been hard for them to believe that the price asked by the Madras carvers is so extremely small. For instance, the two leaves of a door measure 9 feet by 5 feet in height and width, with three panels in each leaf, surrounded by carved rosewood mouldings, and yet the doors with frames and all complete, cost only about one hundred rupees each, or, say, about £7. When I asked Lord Curzon what he thought such a door would cost at Home, he said "Oh! almost any price," and could scarcely believe me when I told him the fact. The School of Arts fills large orders every year for these tasteful and artistic carvings received from foreign countries. I am sorry to say that very little patronage is extended to these artisans, these priests of the Beautiful, by wealthy Indians. The same may be said as to modellings in clay and terra-cotta. Govinda Pillai, for example, the modeller of the noble sitting statue of H.P.B., in our Convention Hall, is only Modelling Master at the School of Arts,

on a beggarly salary of something like £3 a month, if my memory serves, with no remunerative field open for his talent such as a man of his worth would assuredly find in Europe or America. But his ways are Indian ways, his desires small, and so he plods on, turning out things of beauty which are at least a consolation to himself and a joy to his friends.

While I am touching on the subject of Indian Art, I am confronted by the entry in my diary for May 13th: "The Cuddapah stones supplied for the flooring of the new Western Library room are so inaccurately cut that 300 out of 500 of the smaller size are from a quarter to a half inch too small, while of the larger size one half are so. Then the Library room itself is several inches out of square at the eastern end." From the standpoint of Indian art, this is the feature which vitiates it completely: accuracy in measurement and proportion is almost impossible to find. Whether it be the building of a temple, a pagoda, a house, a flight of steps, a tank, or any other structure, the chances are that the parts do not match each other. I doubt if in our Headquarters buildings there are two stone steps exactly alike. When we came to measure the Library Building for the erection of the verandahs, we found that our head mason had not aligned the Fuente extension with the main building. Some years ago, as my readers may recollect, I lectured on the Industrial Arts of India, at the Town Hall, Benares. From the bazaar I had brought a considerable number of the artistic bronze articles so largely bought by travellers: no two of the vases had their handles exactly opposite each other, no two of them stood on even bottoms or had covers that fitted accurately, the engraving and repoussée work were scant in details. For my part, I think the evil is almost irremediable, and I think I can understand why: there are no longer the royal patrons of indigenous art that there were in olden times. What people call for now is a showy article at the minimum cost: result, inaccuracy and the commercialising of art. In the happier olden days the Govinda Pillais and other artistic workmen would have been properly recompensed for their talent instead of half starving as they do now on the pittances given them by their employers and their customers. And yet all India is now convulsed over the question of patronising indigenous industries and even boycotting those of foreign countries. Of course, nothing could be more

laudable than the sentiment back of the " Swadeshi " movement, but from the standpoint of common sense, nothing could be more hopeless than the movement itself, whose promoters are dreaming of upsetting industrial conditions by a popular shout (*pace* the walls of Jericho) when it will require many years to put Indian industries on a level with those of more strictly commercial nations. Nobody need doubt my sympathy with the present Indian industrial movement, since as far back as 1880 I actually held at Bombay an exposition of Indian Arts and Industries.

On the 15th May the embroidered blue carpets which have since been always used at our Annual Conventions and have been so admired for their artistic effect, were received from our dear Dr. Kaul, of Lahore, who had kindly supervised their preparation.

On the 18th of the month news came to me from Bombay of the death of Mr. Edward Wimbridge five days earlier. He was one of the two English people who accompanied H. P. B. and myself from New York to Bombay, in 1879.

It may be doing a favour to some of my readers if I mention the fact that at the time at which we have arrived I was cured of a painful swelling of the gum and cheek by the application of a remedy known to every low-caste Hindu, though to few if any Europeans, if my own ignorance be taken as a measure. The remedy consists in rubbing into a paste a pollum (about 1 1/4 oz. av.) of ripe tamarind fruit, into which mass a half teaspoonful of salt has been incorporated. This is laid between the gum and the cheek, while on the outside there is applied a fomentation of fresh-plucked margosa leaves. Steep the leaves thoroughly in boiling water, and apply them as a poultice to the cheek. In an attack, for which this margosa decoction is the best remedy I know of, the rule is to steep the margosa leaves in a half pint of water, adding a small piece of saffron and a few peppercorns ; boil it down to one-half the quantity of liquid, then strain it and take it in two doses. I have known obstinate cases of fever easily cured in this way and no return of the symptoms. Compilations have been made, from time to time, by western medical men, of these ancient Indian remedies, and I think it would be a good thing if some one who possesses the full confidence of the Indians would bring out a revised and fuller treatise on the subject.

At this time the Panchamas (Pariahs) of Madras, through their

chief spokesman, Dr. Iyothee Doss, were urging me to help them to organise a league for mutual help and the uplifting of their race. On the 22nd May I wrote to the High-Priest, Sumangala, a preliminary letter about the matter and told him to expect some papers from me soon. The Pariah committee called on me that same day and I instructed them as to the form of Petition that they could draft to be forwarded through me to the Ceylon Buddhists. The matter was discussed at several meetings between the Committee and myself, and on June 4th the Committee came to Adyar and arranged for a public meeting of the Panchama community, at which to form a Dravidian Buddhist Society. Dharmapala and Guneratne—a Sinhalese priest, who had arrived from Calcutta the day before—took part in the discussion.

On the 5th, I received a telegram from Bombay that Tookaram Tatya, our well-known and energetic Bombay Indian colleague, had died during the previous night. He was a great loss to the Society because of the services that he rendered in the practical way of publishing Theosophical literature. He was not one of the first to join us at Bombay on our arrival, for he was of a cautious nature and his intercourse with Europeans had made him believe that they would not come to India without the ulterior design of either benefiting themselves or, by one means or another, trying to pervert Hindus to Christianity. He had seen us often and cross-questioned our principal visitors as to their impressions, but he held back from taking the decisive step of casting in his lot with ours. From an obituary notice, written by me for the *Theosophist*, for July 1898, I copy the following extract: "At last, after closely watching our actions and weighing our words, he decided to join, and on the 9th April, 1880, while we were still living in the Girgaum quarter of Bombay, he brought me an introductory letter from Mr. Martin Wood, then editor of the *Bombay Review*. I remember well the incident. I was writing in my small room when he came. Nothing had occurred to make me think him of any more importance than any other of our daily visitors. He seemed a strong, healthy, intelligent and active man, wearing glasses. Mr. Wood jokingly asked me in his note not to "let Tookaram too deep in the mysteries of Theosophy for fear he might be drawn off from the local politics, in which he had a large share." Seeing him so anxious an enquirer

about Eastern Religions and their alleged key in Theosophy, I put aside my work and talked with him two or three hours. At the end of this time, after remaining silent for a few moments, he suddenly dropped on his knees, bowed his head to the ground, placed my naked feet on his head, in the oriental fashion, and asked me to give him my blessing. This was my first experience of the kind and it was very impressive, while giving a shock to my western ideal of personal dignity. I laid my hand on his head and blessed him, of course. He then rose and, for the first time, told me about his suspicions and doubts about us and our Society, and how our conversation had swept away his last lingering opposition. He applied for membership; I let him sign his papers, gave my name as his sponsor, and then introduced him to H.P.B.

The Bombay moral atmosphere was repugnant to us then, partly on account of disagreeable incidents in connection with the two English persons who had come from America with us but turned enemies, and the Bombay Branch T. S. was never much of an active centre while we kept the Headquarters there. We bought the Adyar property in 1882 and removed there at the close of that year. It was after that that Tookaram's active, energetic and loyal temperament showed itself. To him and the late Rustomji A. Master is primarily due the evolution of the Branch into one of the most active in the Society, their efforts being supplemented by those of others who have come in from time to time. Originally mostly a Hindu, it is now largely a Parsî body, and in its President, Mr. Gostling, its late regretted Vice-President, Mr. Gadiali, and others, it has been of late blessed with excellent administrators.

Tookaram Tatya was a born philanthropist. A self-made man and a keen and successful merchant, he yet had a great desire to do good to his fellowmen. Learning mesmeric healing from me, he began its gratuitous practice at his own cost and opened a free Dispensary for mesmeric and Homœopathic treatment. Probably forty thousand patients have been treated by him and other F. T. S. free of cost. He established a Hindu press at which he published some of the most important classical works in Sanskrit, and a number of works in English. At our Annual Conventions at Adyar he was an almost constant attendant as a delegate from his Branch, and his subscriptions towards our various Funds have

been liberal. He was one of the men I selected as Trustees of the Society's property, under the Chingleput Deed of Trust, both on account of his probity and his unswerving loyalty to our Masters. And now he has gone to his reward. Farewell staunch friend, companion and brother : we shall meet and work together again.

During the same month of May, I received from "An English Theosophist," a very prominent member of the British Section, but who laid me under an obligation of secrecy as to his name, a draft for Rs. 2,200, towards the Panchama Education Fund, and especially the H.P.B. Memorial Free School. The almost uninterrupted stream of gifts, large and small, towards this object, down to the present time, shows its popularity, while the educational results under Mrs. Courtright's management have very far exceeded my expectations.

On the 8th June I presided at a public meeting of Panchamas, held in the garden of Mr. L. V. Varadarajulu Naidu, in Royapettah, Madras, at which the petition to aid them in their endeavour to found their Buddhist Society and to receive their formal petition to that effect, was to be presented.

I was very much touched on receiving from Mr. Cooper Oakley in person, on the 13th June, an offer to sub-edit the *Theosophist* during the illness of Dr. English, then at Ootacamund, suffering from an affection of the eyes which threatened blindness. Since he left Adyar some years previously to accept a professorship in Pachaiyappa College, and, subsequently, the Registrarship of Madras University, we had not been on such terms of familiar intercourse as previously, and I was very much gratified by this act of kindness. It will be remembered that, in 1887, while Mr. Cooper Oakley was, by H.P.B.'s appointment, acting as Editor of the *Theosophist*, he published an article by T. Subba Row, on the number of "principles" going to make up a man, he preferring the exoteric classification of five, as opposed to her occult group of seven; a step which threw her into a violent rage and was followed shortly after by her establishment of the magazine, *Lucifer*, now the *Theosophical Review*. Cooper Oakley withdrew from the editorship and I took it over, but kept the name of H.P.B. on the cover several years and until she begged me to substitute my own for hers. Mr. Cooper Oakley and his friend,

Dr. Nield Cook, as well as T. Subba Row, also resigned their membership in the Society.

As Miss Edger needed a rest and change of climate, I closed up my office business at Adyar and left with her for Ootacamund on the 14th June. After a very tedious journey, more than half of it passed in bone-pounding, country bullock-carts, we reached "Gulistan" on the 16th about noon; finding, to our great satisfaction, that Dr. English's ulcerated eye was getting better.

On Sundays, at Ootacamund, the members of our local Branch are in the habit of gathering at my house for Theosophical studies. While up there, Miss Edger took charge of these meetings. Leaving Miss Edger in the safe custody of Dr. and Miss English, I left the station on the 22nd, on my return journey to Madras. I got home on the 24th and found everything right.

H. S. OLCOTT.

THE PHILOSOPHY OF KARMA.

[*Concluded from p.* 869.]

TWO facts are now patent. Man must work. But he must so work that his actions will not forge for him a chain to hold him in bondage, but leave him free, free in his native freedom, the freedom of the self-transcending the subtle bonds of Mâyâ. To act and yet to be free, man must only change his standpoint, as hinted at above. That means, instead of engaging in action prompted by desire for the gratification of the cravings of his lower self, he must act from a sense of duty. From the sordid motive of sense-gratification he must shake himself free and rise superior and take up every action from a sense of Duty. "As the ignorant act from attachment to action, O Bhârata, so the wise act without attachment, desiring the maintenance of mankind." No appointed work must be shirked, that is cowardice; whether agreeable or disagreeable it must be done and done as a duty; "verily renunciation of actions that are prescribed is not proper; the abandonment thereof from delusion is said to be *tamasic*." Moreover, "he who abandoneth an action from fear

of physical suffering, saying, 'Painful,' (thus) performing a *râjasic* abandonment, obtaineth not the fruit of abandonment." "He who saying, 'It ought to be done,' performeth an ordained action, O Arjuna, abandoning attachment and also fruit, that abandonment is regarded as *sattvic*." We thus see that the bondage of *samsara* is not loosened by inaction, it is loosened only by a new spirit brought to bear upon action. That spirit is now attachment to action from desire; by that spirit, action becomes consecrated as duty and man does no more make for him a *Karmabandha*, a tie of action. As a piece of iron is attracted and held firm to itself by a magnet, so is man held bound to this earth by an action which is prompted by a desire for things earthly. A force is indestructible and must work sooner or later on the plane where it is produced. Desire is a subtle force and whether latent on the kamic plane or translated into kinetic energy as an action, possesses a binding or attracting power over a man who entertains that desire or translates it into action. This is what is spoken of as the binding power of desire and the tie or *bandha* of action: so long as this *bandha* is present, no man can attain to Âtmic freedom. An appointed work, a duty, done without attachment, is in consonance with the law of Evolution, with the divine Will working in the Universe, and as such can produce no tie to bind the agent with, and as the result of this there is no conflict between Action and Freedom. At this stage we see that the one condition for gaining freedom is not the life of inaction, as it is wrongly supposed by some, but a noble life of incessant activity employed in the performance of those actions, little or great, low or high, which are proper to our place in this world, marked out for us by the necessities of our past incarnations, and which are therefore dignified into Duties.

But this is not enough. A man sometimes glibly talks of his duties and cheerfully or with a grumbling heart performs them—with a secret hope of reaping the fruit thereof mostly for himself. The thought of the personal self is not absent. Some return is expected. When it is denied or delayed he is rendered miserable and this proves that he is yet bound by the fruit of his action, he is fettered by the desired result. The attachment to action is overcome, but the subtler motive of the fruit thereof is present. Under such circumstances perfect freedom is not possible. The man is yet a slave of

Mâyâ and must lose his freedom. The personal self must therefore go. "As others work and toil for the benefit of their own personal selves and their immediate family, a man must work for others, and thus use his powers for the benefit of mankind." Even in such a personal matter as his own physical, intellectual, moral and spiritual advancement and enrichment, the motive must not be purely selfish, personal benefits must not be the aim. The real aim must be altruistic. This noble lesson is embodied in these words of the Lord, "Thy business is with the action only, never with its fruits." This is a higher step on the Path of Karma—the realisation of the "grand lesson of renouncing every fruit of action, the loving, joyful surrender of every motive which has its roots in the personal self." Because the fruit must not be the motive, is action to be given up? "No," says the Lord; "Let not the fruit of action be thy motive, nor be thou to inaction attached." To quote Mrs. Besant: "Perfect renunciation. No longer moved by personal desire to enjoy the fruit here; no longer by the personal desire to enjoy the fruit on the other side of death; no longer by the higher personal desire to reap the love and gratitude of his fellowmen; but the renunciation of all desires, the doing of action with no regard to the fruit." But what if action bears no fruit? This also need not concern the doer. Whether fruit or no fruit, everything must be left in the hands of the Lord. The Lord is the true agent and He knows best when to fructify the action and when not. Let both be placed in His hands and duty be our sole concern. "Success is not the object. Failure is not the object. The only object is the performance of duty. The agent must remain untouched and undisturbed." Action is his duty. Almost an unapproachable height of human evolution! But it has to be scaled and the attempt with many struggles must be made. Such a life is indeed noble. "A sublime life, a noble life, one of the hardest of all lives to live—to live surrounded by every object, and absolutely indifferent to all,—to move through riches or poverty, through pleasure or pain, through honour or ignominy, with equal contentment, with equal serenity, and with equal calm."

Such a noble soul is not a *Kâmakâmi*, an agent actuated by desire and seeking some sort of sense gratification, but a *Karmayogâ*, a wise man whose life is a life of Duty and Renunciation. Such a man, with the light of the inner self growing brighter

day by day, is approaching the stage when he will overcome Mâyâ and get a glimpse of the supreme who unveils Himself to the man who is free from the illusions of matter. Yet a step higher and the Karma Yoga is fully practised and the philosophy of Karma is rightly understood. Such a perfected Karma Yogî concurrently treading the Paths of *Bhakti* and *Gñâna* is an illuminated soul and his search for the Self is over. The eyes of such a man purged of all desires, perceive the Lord under all veils of matter. The heart, purified from all desires sees deep within itself the one self of all. At this moment the highest step is taken, the grandest lesson is learnt —the lesson of sacrifice ; the last touch of *Ahankâra* egoism, is destroyed. As the Lord observes to Arjuna—" The world is bound by all action unless performed with sacrifice for object." Every action becomes a sacrifice to the Supreme, a sweet lotus offered at the Feet of the Blessed Lord. And the Lord in return accepts the lotus of sacrifice and makes him a sharer in His own joy, the bliss of the Self. This is the last step when man has to become a co-worker with the Lord, a fellow-worker with the Deity Himself. Then are *Karma* and *Mukti*, Action and Freedom, harmonised. The opposition and the conflict that seemed inevitable in the beginning exist no more and Joy and Peace reign supreme. In the eloquent and musical words of Mrs. Besant, " The deepest joy suffuses the whole of his nature ; work is done as sacrifice, and the joy of the sacrificer. He shares in the life of Îśvara, he is a channel for the working of the Lord, he sees all action done as sacrifice to Him—He the only Worker, the one Sacrifice ; He the Giver, and He the Taker of the fruit and the Enjoyer, the whole bound up in Him . . . . . Then the Path of Karma passes into the Supreme Peace. Then man has found his goal, he reaches union with the Self. This is the true philosophy of Karma."

To sum up : The philosophy of Karma, rightly understood, does not countenance a life of inaction ; incessant activity is necessary for spiritual growth, but each inferior standpoint must give place to a superior one and the progress has the following four steps : (1) Action done with attachment and desire of fruit ; (2) action done for mankind with expectation of some higher fruit ; (3) then action for duty's sake, renouncing every fruit ; (4) lastly action with sacrifice as object.

Action done in this spirit becomes *A-Karma* or non-action, *i.e.*, loses its binding power over man. To the doers of such action

apply the words of the Lord, " He who can see inaction in action, and action in inaction, he is spiritually wise among men, he is harmonious, he hath performed all action." One has also to see action in inaction. This means that there is no real cessation of action ; inaction is misdirected action. Is it not better then to perform well-directed action and save oneself from all the spiritual evils of inaction ? As observed before, the philosophy of Action is to be studied from another point of view as the philosophy of inaction. The philosophy of inaction is not one of Indolence.

A few words on prohibited action, called *Vikarma* in the Gîtâ. All action not in harmony with the spiritual Law of Evolution comes under this category. Generally speaking, all action wrong from the moral point of view is unlawful or prohibited action. The Gîtâ says that " Triple is this gate of hell, destructive of the Self—lust, wrath and greed." So, all action proceeding from these *asuric* influences and destructive of the Self, is prohibited action.

One point more and our enquiry is over. Inaction is, it must have been clear from the above observations, wrong. It means man lives a life inferior to that of the lower animals—it is a life of no-growth ; it excludes all possibility of human growth into higher and higher stages of manhood. Even misdirected action is better than inaction. The life of inaction is the lowest form of *Tamasic* life, and as such must be subversive of all spiritual advancement.

Thus we have seen the importance of understanding the philosophy of Karma and adjusting our action to its lessons.

VITHAL GANESH PRADHÂN.

THE SACRED WAR.

["Those who are now at rest were once like ourselves. They were once weak, faulty and sinful; they had their burdens and hindrances; their slumbering and weariness; their failures and their falls. But now they have overcome. Their life was once homely and commonplace. Their day ran as ours. Morning and noon and night came and went to them as to us. Their life too was as lonely and sad as yours. Little fretful circumstances, and frequent disturbing changes wasted away their hours as yours. There is nothing in your life that was not in theirs: there was nothing in theirs but may be also in your own. They have overcome each one, and one by one; each in his own turn, when the day came, and God called him to the trial. And so shall you likewise."—H. E. Manning].

INSTRUCTIVE indeed are analogies, full of meaning to him who has gained knowledge to rarefy matter on the plane of spirit, or objectify spirit on the plane of matter. The mineral grows, so does the plant, even so the man; the rates of growth in these three vary to a great extent; the first two grow only from without, but the last, both from without and within. The microscope and the laboratory of western science have detected the gradual rise of that something infinitesimally small, on the first day of its manifestation, through its wizard transformations in the cycle of a few weeks, into a fern, a lichen, a reptile, a bird, a mammal, and, last but not least, its consummation in the human form divine; and this gamut of changes is invariably the same, whenever Nature builds the body of man. It was the same process that built you and me, that built Jesus and the Veda Vyasa. But there is a subtle building within this external one, which Nature does not and cannot construct, in her own monotonous mode; here she gives up her task and allows each one full choice how he will create the inner structures at the hands of the two master masons at his disposal, his head and his heart, after unremitting labours of centuries and millenniums. The outward exists to undergo changes and vicissitudes; instability is its key-note; it is made to be unmade, it is unmade to be made. The clay of Cæsar may spin around a potter's wheel to become the begging bowl of an ascetic, while the latter can give his own, some day, to go as a part of the body of one lost

to piety and virtue. But who can describe the unceasing internal work, silent and imperceptible, of the human soul which weaves gobelins of diverse textures and various hues, by the warp and woof of thought and emotion. Man truly is a master-piece of God ; he is Nature's eldest born ; the temple where she conserves her noblest and highest for veneration and worship. In his hand alone she puts the golden key to open the portals of heaven : she nurses him with the tenderest love that he may nurse her when he comes of age. The saint knows God because he knows himself ; none can presume to know God unless he first succeed in knowing himself. In every man there is a world within a world, with citizens of myriad types, its plebeians and patricians, now at war with each other, now at peace, to assume supremacy in the Rome of his heart. The real man is as different from the vesture he wears as ivory from jet ; as the shining torch of the eastern sky is from the light of a lamp. They only are seers who gaze at the sun illuminating the surface glory of a man's periods of activity and rest. Mysterious are the ordinations of the great Lord of Beings, who in his infinite mercy has made man self-reliant and all-conquering, like unto himself, and has provided that he shall emanate his own universe from within himself, his own heaven and hell, his own day and night, so that going above the pairs of opposites, he shall finally rest in the bosom of the Great Peace, in the heart of Bliss eternal. From the humble savage whose highest delight does not reach above the wonted satisfaction of hunger and thirst, ever barren of the least idea of the great drama of evolution that is passing before his eyes, up to the Asekha Adept, whose consciousness is an uninterrupted whole in the *Jagrat*, *Svapna* and *Sushupti* conditions, the one who has nothing more to learn on our planet, there is a hidden inexplicable spring which keeps the clock of human life moving by the two hands of thought and emotion. There is a tiny second-hand, too, in this clock, tiny to look at but mighty in its effect, which ever gives out the unerring beats of our past lives at every second of our existence ; that never permits us to think or feel in the manner we like, but will monotonously tick out our destiny to the tune of the Karmas we have called our own in the past. Do we not all know that we are the results of what we have thought, and that we are amidst the surroundings in which we now find ourselves

to mirror what we were in by-gone ages? Admitting that at the root of our manifested life is thought, which alone can do us weal or woe, pray, for a moment, stretch your imagination on thought working in myriads of human beings, which makes man a man, which immerses him in illusions, and which, also, snatches him away therefrom; consider, as well, how stupendous its work must be in its diversity, its heterogeneity, and in its subtlety to quicken our life at stated intervals, to whirl us through the drama of Evolution, as in our previous incarnations.

Your physiologist tells you that every cell in your brain, in dimension but one ten-thousandth of an inch, is a world of thought in itself, and of such cells in the brain, no arithmetic can ever give an account, as to how many worlds upon worlds are in your brain, and you, yourself, but a world within a world, and the latter, a part of the solar system, and this last, in its turn, but a limb of the entire Cosmos. Insignificant and frail may we be, mere ephemerides, do we not hold that wonderful individuality we call our own, in the immense infinitudes of time and space, that tells us to mature our divine germ by the dynamics of our thoughts, to dissociate ourselves by undeviating struggles, from the unrealities of the masks we have assumed to answer Nature's holy purpose in her evolutionary scheme? The whole frame of man is a treasure-house of God's best gifts, of which his brain, the central signal-post to keep him in communication with all and everything that exists, with innumerable nerve-wires to flash messages of knowledge, prying into the secrets of the enigma of life and revolutionizing by explorations into hitherto unsearched regions, is the topmost one. His destiny on earth, to judge by the past, is to go upwards and onwards, ever advancing. Each brain cell, like unto the seed of the pomegranate, with the promise of future seeds, is endowed with immortality, to develop the human seed into the full-blown tree of God. Of late, phrenology has come to the aid of physiology to show that the cells in the various regions of the nervous matter of the brain have their inherent faculties embedded in them, which would, under cultivation, lead to very beneficial results for the ethical advancement of the race; there being cells of love, and cells of devotion, those of philanthropy and those of self-sacrifice, and many more to evoke rapidly man's spirituality. Should we succeed in neutralizing the evil effects of those

cells which act on the destructive side, as those we have mentioned do on the constructive side ; should we try to strangle the activity of the one to bring the other into full play, by conscientious and well-directed efforts, we might not be said to have made light of our moral responsibilities during a single pilgrimage on earth. With such an intricate and almost unmanageable machinery of the human mind, with wheels within wheels, all set going in an intricate maze, with barely a knowledge of how to keep them well oiled and in working order, we have to weave the warp and woof of our destiny. The staple of the cotton we use is our own, we have to give it the texture we like, only the colouring matter of the cloth we now spin was chosen in our past lives, and should the dye be dull or heavy, now, we have to thank ourselves, for, the choice once made is irrevocable and beyond control. It is with this inscrutable mind, so deific and so animalizing, heaven-alluring, and yet earth-riveting, that we have to build the inner self into immortality, the birthright of every being who aspires to the holy name of man.

Higher than this thought there is yet another magical force within us, within our heart, the seat and centre of all that is noble and divine, which serves as a lever to lift us heavenwards, that which is more profound than spatial depths, the very out-timer of time, the spirit eternal, whose hour shall never strike. Equipped with these two, we have come here to gather the harvest of our own thoughts, words and deeds. We sow and reap, we reap and sow, till we know that the plough of thought and the harrow of the heart were not given us to sow and reap for our puny selves, but for the whole of humanity ; to feed it with the nourishing moisture of our sympathy and love.

Every *Jîva* builds himself into his divinity by a slow and silent process in tune with his past and future, known only to himself, without any one being let into the secret of his own peculiar method. To the ineffable glory of God may it be said that ever since the world came into being there were countless souls that had succeeded in reading the mysteries of their origin, but no two of them have read it in the same identical way. Each of them, when he lays the rich harvest of his pilgrimages at the feet of the Holy Lord; when he stands in His Presence, enriched and hallowed by Wisdom and Peace ; has a tale to tell, distinct and singled out

from all the rest. The goal may be the same but the paths are as many and as various as there are travellers. Each unto himself is absolutely the way and the truth ; it is his to find it out. Walk alone he must in the intricate lanes and alleys, now tired, out of breath, now pricked to blood by thorns and thistles ; often regretting that he had ever thought of undertaking such a perilous journey. At times, short seems the distance between him and the object of his life ; while, not seldom, as he moves on and on, the goal recedes, horizon-like, further and further back.

Composite in his nature, every aspirant on the Path has to direct his undivided attention towards differentiating within him that which is changeless from that which is changeful ; what is of the earth and what of heaven ; what is destined for the dust and what for divinity. The task, as far as its intellectual appreciation is concerned, is not a very trying one, but to keep the attitude of the mind always in the same fixed condition, in the very midst of the deafening roars of the ogres of ambition and lust, here below, unfortunately brings his frail side too much into prominence ; it is something like expecting the blind to see or the lame and the crippled to walk. Hence the Lord of the Gîtâ has, from the innate difficulty of arriving at truth—shrouded at every stage with sheaths of an opposite nature—very wisely remarked that there may be but one in a thousand who feels an inclination to peep behind the veil of matter, and of such, comparatively, but very few come to learn of the essence of things, as actually existing, on the planes beyond the physical.

To begin : we shall take a man whose eyes are surfeited with the sight of the same humdrum acts of pleasure and pain, happiness and misery, manifest in the phenomenal world, where like so many shadows, we caper and dance, dance and caper, on the wall of time, to appear and disappear, at stated intervals ; and he now longs to penetrate into the substance whence these shadows emanate ; that mighty wheel which sets in motion all other minor wheels of Evolution. The very resolve to take a step in advance of others is enough to evoke undesirable disturbances in the ruts you were accustomed to trudge in. Old accounts have to be settled ; debts, past and present, standing over unadjusted, now call for speedy payment ; the tinsels which used to please have to be relinquished once for all ; the siren voices of riches and fame are to be denied

access; the company of "contact-born pleasures" has to be parted from; the ties of the body must give way to the union of the spirit divine in all forms; and, last not least, the present, the eternal present, exclusive of past and future, must be the guide and prop of all motives and acts.

As bees, at the slightest disturbance in their hive, from an intruder, fly at him most furiously with their deadly stings, the candidate for the Higher Life is overwhelmed with sudden karmic darts which shoot at him from all directions—he not knowing whence they come, and why they do so, in such thick showers. Hemmed in by worldly difficulties, troubled by family worries, with occasional threats of social ostracism, for he has made up his mind to look at old associations in a light different from what he was hitherto accustomed to, he finds himself a stranger to the sympathy which welcomed him formerly, wherever he went. Lacking in courage to face this unmerited contumely, he often lapses into his wonted grooves, and should he, at this critical juncture, happen to be visited by a domestic affliction, he would surely lay it at the door of his new method of life. Tact, discrimination and a patient fortitude to put up with and bear these vexations, which sometimes grow unsupportable, are as much the needs of the spiritual career, as they are the materials. What tells much upon his mind is the supposed desertion of his former colleagues—which is but natural, for as he, from his changed attitude, cannot put in his heart their ways of thinking and doing, they cannot be expected to admire him in his new departure. Had he the knowledge that there are Those who silently watch him in his work, and whose guidance is ever accessible to him, in proportion to his earnestness and unswerving resolve to tread the path, whose sympathies are more likely to smooth its roughness than those he had hitherto called his own, he would not find himself so lonely, at the hour of trial. Ocular demonstrations of love and good-will are impossible at the initial stage, for he has not yet developed in him the vehicles from which alone can flow to him their holy compassion and wisdom. See Them he may not for a long time to come, but feel Them he shall, now and again. His many companions fall away from his side, from want of community of interests, when the forces of Karma are set loose on him like the pent-up waters of a broken dam. The new mode of life brings forward aspirations

of a type quite different from that of the old. The paraphernalia of wealth and luxury are considered more as clogs than aids to progress, and the indispensable balance of mind, so prone to disturbance, is ever sought but seldom gained. To these, is added the almost interminable inner struggle between his higher and lower self, along with the hideous spectres of past wrongs that rejuvenate themselves at the barest provocations. But something more is yet wanted to complete the list of his miseries; his thoughts, with their phalanx of antecedents long supposed to be dead, rush in fast upon him, to his no small dismay. Is it not rather strange that he who is in search of peace should be accosted on every side with the hubbub and jar of the inner and outward worlds? Things are not seen in their proper proportions, and the mind, in the extreme tension of anxiety to arrive at truth and gain access to the invisible, often allows itself to magnify the past at the cost of the present. The wholesome precept, "Look not behind," is allowed to take care of itself, and the more he endeavours to rub off the past from the tablets of his memory, the more it makes headway against him. The soul that seriously determines to cut itself off from its pristine associations with the world of Mâyâ is like a tempest-tossed mariner at sea, his compass gone, his sail tattered and torn, his rudder impaired, with hardly a knowledge of the direction he should steer towards. Shorn of friends, he deems that there is hardly a sympathetic gaze directed to his mental agonies to cheer him in his arduous task. Few can realize his inner pangs, his unavailing regrets, while his attempts at improvement are attended with but scant success. Experience has proved that if earnestness be sufficiently ensured, no aspirant has retraced his steps on the beaten path. There is the unfailing guide of truth at his back, which pushes him onward though tired and unwilling to move he may often be. The greater the trials at first, the higher the triumph in the end. Saintliness springs from sinfulness, and never from sinlessness; it is the mud in the tank which teaches the lotus to open its pearly petals to the shining sun in the sky. For the would-be conqueror of Mârâ, there can be no hope of progress unless during the whole period of his novitiate, without the slightest intermission, he cleaves to his own Dharma, the Dharma of fighting against his lower self, waging, so to speak, war to the knife, with that which is perishable and obstructive to the

divinity within himself. Strenuous and irksome to the last degree may the enterprise be, but none who has won the victory has ever said that it is impossible, for how can it be so when there is the immortal, the ancient of ancients, within each one of us, who beyond time and space, birth and death, is ever unknown to defeat.

[*To be Continued.*]

JEHANGIR SORABJI.

SELECTED "MUHAMMADAN" TRADITIONS.

[*Concluded from p.* 852.]

"REPORTED by Hazrath Umar, son of Faruq, that the Prophet said :—If there is weeping and wailing round the corpse of a person, the soul of the dead man is tormented."

Note.—It was the custom of the Arabian heathens to leave a will or make a dying declaration to the people to the effect that after their death, the survivors should weep for them much and praise their virtues. So, in this connection, the Prophet has spoken and prohibited people from wailing.

Secondly, if there is a custom of weeping in the family of a person, notwithstanding his having full power to check and prevent it, then at his death, if such thing happens, he is sure to be tormented. For, he was able to prevent the people from wailing, and he failed to perform his duty. But, if after his intervention the people keep weeping then it is not his fault. For God is just and He does not cast one man's sins upon the head of another.

"Reported by Jurair that the Prophet said : He who is destitute of leniency is destitute of all other excellences."

Note.—It behoves a Muhammadan to practise leniency in all his transactions. If there is no forgiveness in a man, then he is not a man but a dog.

"Reported by Hazrath Abu Horaira that the Prophet said : If God wishes to do good and send happiness to a person He brings on misfortunes on him and subjects him to sufferings.

Note.—A Muhammadan should not get perplexed under misfortunes. He should not regard misfortunes to be the effect of Divine

wrath. But he should consider them to be God's bounty and graciousness. For, when a man is overtaken by calamities, his sins will be partly forgiven, he rises in dignity, and God's name is ever fresh in his mind. When in better circumstances, a man generally forgets God. Had misfortunes been not advantageous to man, the Lord Almighty would not have subjected the holy prophets and the virtuous people to calamities. Misfortunes are an elixir to a Muhammadan. If you want to purify gold or silver, you melt it in the fire. Similarly, when God wishes to send down his blessings upon man, he involves him in troubles. Heaven preserve us from that calamity, by which a man becomes an infidel or forgets God and complains of His misfortunes.

"Reported by Abu Musa Ashari, that the Prophet said: The doors of Paradise are, indeed, under the shadow of swords."

Note.—This will be welcome news to the soldiers of the Crescent and the martyrs; who, for the predominence of their religion, sacrifice their souls in the path of the Lord and thus gain Paradise.

"Reported by Abuzar that the Prophet said, the sweetest words of man which gratify God the most are Subhan-Allahiwabihamdihi—" (Glory to God and His Holiness.)

Note.—The perfection of excellence depends upon two things:—

Firstly, freedom from vices, and secondly, possession of all virtues.

When a man utters Sabhan-Allahi (Glory to God), he believes God free from vices, and therefore also immortal. Because what is not bad cannot die. He cannot fear a fall. There is no necessity for him to eat or drink, be knows no sleep or fatigue, dreads no enemy, is thoroughly independent and does not stand in need of any help. He has no coadjutor. When man says, "Alhamdu lillahi" (Praise be to God) he praises Him for His virtues; such as, His immortality, His Omniscience, His Omnipotence, His Providence, His benevolence. With Him thought, wish and deed are the same. So, when a man says, "Subhan-Allahiwabehamdihi," he understands God, and this expression is most pleasing to the Lord; and he who recites this prayer is amply rewarded. Hence, he who repeats this prayer one hundred times in the morning and one hundred times in the evening every day will obtain precedence over all on the day of judgment.

"Reported by Hazrath Abu Horaira that the Prophet said: Verily when any one of you stands up to offer your prayers, Satan goes to you and leads you astray, so much so that you cannot even recollect how many genuflexions you have made. When a person is thus tempted by Satan he should sit down and perform two *sijdahs* or prostrations.

Reported by Jabir and Hazrat Ayesha that the Prophet said: "Verily a house which contains pictures is not visited by the angels of mercy."

Note.—When the angels of good and virtue do not pay visits to a house, undoubtedly misfortune will abide there, and the house will never prosper.

Reported by Hazrat Ayesha, that the Prophet said: "Verily, the makers of pictures will be punished on the Day of Resurrection, when God will desire them to infuse life into the pictures."

Note.—Ismail quotes with approval the following Tradition:—Ayesha said, 'Once I purchased a mantle (*chudder*) on which were some pictures. I hung it as a curtain at the door. When the Prophet came he stood in the doorway and did not enter the house, but looked displeased.' Then I said, 'O Messenger of God, I repent to God and His Messenger; what fault have I committed that you do not enter'? His Holiness said, 'What is this sheet hung as a curtain'? I replied 'I have bought it for you to sit and rest upon.' Then the Prophet uttered the said Tradition.

From this, it is manifest that in whatever house there may be pictures, going into that house is condemnable. So, all Muhammadans are forbidden to have pictures in their houses. Are there no other such articles to decorate their houses? Then, why should they turn their dwellings into imitations of temples and thereby draw down the curses of God?

"Reported by Hazrath Ayesha:—The Prophet said, that when a man becomes immersed in debt, whenever he speaks he utters falsehoods and is not sincere in the promises he makes to his creditors.

Note.—When our Prophet was offering his prayers, he used to implore much mercy of the Lord for deliverence from debt. Somebody asked him, 'O the Apostle of the Lord, why do you seek so much protection of the Lord from debt?' Thereupon the Prophet uttered the above Tradition.

"Reported by Abudullah, son of Masood, that the Prophet said: When a man always speaks the truth, the Lord writes him down as truthful; but, when a man perpetually utters falsehoods he is written down by the Lord a great liar." That is, when a man is accustomed either to speak the truth or utter falsehoods, he becomes proficient in it.

"Reported by Abu Said, that the Prophet said: The most trivial and insignificant Divine punishment inflicted on a Hell-doomed person would be to put on his feet a pair of red-hot slippers. From the intensity of the heat the brain of that dweller in Hell will seethe."

Note.—O God, be merciful to us! When the most trifling and unimportant punishment of Hell is the wearing of red-hot slippers, what will be the most grievous punishment inflicted on the people doomed to stay there?

"Reported by Abu Zar that the Prophet said: Those who are very rich will be very poor in the matter of rewards for their virtues in the Day of Judgment. But, he who spends his wealth in this manner, in this manner, in this manner—that is, on the right hand, left hand and in front—will be amply rewarded."

Note.—The rich man who makes use of his property well in the path of the Lord will certainly be amply rewarded. And he who shows niggardliness and keeps his wealth concealed, will be very indigent in the Day of Judgment. Neither will he have his wealth nor will he be filled full of rewards.

"Reported by Hazrath Abu Horaira, that the Prophet said: Verily, Faith will be collected towards Madina, as a snake creeps towards its hole."

Note.—Madina is the abode of faith. The faithful always used to repair to it. As long as our holy Prophet was alive, Muhammadans used to go to him, from every direction, to learn the principles and fundamental rules of religion.

Again, during the time of the Caliphs, people used to go, similarly, to that place. It has produced very many eminent scholars and savants. The people of every age and clime used to go to that place to learn the doctrines of religion.

Again, people always go on a pilgrimage to the Holy Shrine. In short, the Muhammadans are always under the necessity of going to Madina. But, about [or near] the Day of Judgment, when infidelity

will get the upperhand and predominate over the world, then the faithful of all countries being collected will repair to Madina under the Standard of Hazrath Mahdi alaih-is-salam (God bless him !). Then, the Faith will be collected in the same place from which it originally sprung out.

THE HIGHER ASPECTS OF MORALITY.*

IT is evident that there must be different conclusions concerning what is right or wrong in human action, and that what might seem right, or even *be* right, viewed from the standpoint of an individual at a low stage of development, might be considered decidedly wrong by another who had attained a higher grade of progress.

We may consider Morality to be the law of right conduct as applied to all human actions; such conduct as meets the approval of conscience, is in accord with *utility* and tends toward the peace and *Harmony* of all concerned.

When self-interest is the ruling motive of a man his conduct towards his fellow-creatures will be such as will tend toward the gratification of his personal or selfish desires, modified, in some degree, by his fear of punishment should he transgress certain laws of the land or certain established usages of society; or by his love of praise and his desire for the good opinion of his fellows. While on this plane of development man is kept within bounds by outward restraint of *fear*, not by inward motives of love.

With humanity at the present day, competition is the general rule in business transactions, instead of co-operation for the mutual welfare of the whole. The strong overpower the weak, instead of rendering them protection and aid. People seek to take advantage of each other in trade, they misrepresent the quality of the goods which they wish to sell, and greedily profit by others' necessities, as far as possible, in buying. They grind their servants and employees down to starvation wages; yet if they provide for their own families and do not commit any outward acts of crime they are usually considered moral.

* A paper read before the Adyar Lodge on 1st July, 1906.

Selfishness is the mainspring of activity in the lower or animal nature of man, but self-sacrifice characterises the activities of the man whose spiritual nature is dominant. As has been so wisely said: "The law of the survival of the fittest is the law of the evolution of the brute, but the law of *sacrifice* is the law of the evolution of the man."

When we view morality from the standpoint of Universal Brotherhood our conclusions undergo a change. If we view all mankind as *really* our brethren, children of the one Divine Parent, our actions must inevitably be modified by this wider vision, and distinctions of race, creed, caste, or colour, vanish like dew before the rising sun. We can no more, knowingly, wrong one of a different race or nation, than we could injure the kindred of our own household, and while recognizing differences of condition and planes of development among the various people that we meet, we can still cherish feelings of love and sympathy for all, and view the shortcomings of each with kindly tolerance. We can recognise the fact that each is working out his evolution in his own place and at his own stage of development; and that some egos are comparatively young and unevolved, while others are older and, consequently, have had a wider range of experience and are further advanced. We shall beware of looking down with contempt upon those lower and less developed than ourselves, for we must know that there are beings immensely in advance of us; in fact as much further as we are in advance of the untutored savage. Realising, then, our own weakness and imperfections, it is very becoming in us to be quite charitable to those whom we consider ignorant or sinful, for none of us is so far advanced as to be beyond the need of further light and greater moral strength.

I quote here some words on "Daily Life," published some years ago in *Lucifer*.

"Theosophy . . . expects and demands from the Fellows of the Society a great mutual toleration and charity for each other's shortcomings, ungrudging mutual help in the search for truths in every department of nature—moral and physical. And this ethical standard must be unflinchingly applied to daily life."

"Theosophy should not represent merely a collection of moral verities, a bundle of metaphysical ethics, epitomized in theoretical dissertations. Theosophy *must be made practical;* and it has, therefore,

to be disencumbered of useless digressions, in the sense of desultory orations and fine talk. Let every Theosophist only do his duty, that which he can and ought to do, and very soon the sum of human misery within and around the areas of every Branch of your Society will be found visibly diminished. Forget SELF in working for others, and the task will become an easy and a light one for you."

"Do not set your pride in the appreciation and aknowledgment of that work by others. Why should any member of the Theosophical Society, striving to become a Theosophist, put any value upon his neighbour's good or bad opinion of himself and his work, so long as he himself knows it to be useful and beneficent to other people? Human praise and enthusiasm are short-lived at best; the laugh of the scoffer and the condemnation of the indifferent looker-on are sure to follow, and generally to out-weigh the admiring praise of the friendly. Do not depise the opinion of the world, nor provoke it uselessly to unjust criticism. Remain rather as indifferent to the abuse as to the praise of those who can never know you as you really are, and who ought, therefore, to find you unmoved by either, and ever placing the approval or condemnation of your own *inner self* higher than that of the multitudes."

"Put without delay your good intentions into practice, never leaving a single one to remain only an intention—expecting, meanwhile neither reward nor even acknowledgment."

"No Theosophist should blame a brother, whether within or outside of the association; neither may he throw a slur upon another's actions or denounce him, lest he himself lose the right to be considered a Theosophist. For, as such, he has to turn away his gaze from the imperfections of his neighbour, and centre rather his attention upon his own short-comings, in order to correct them and become wiser. Let him not show the disparity between claim and action in another, but whether in the case of a brother, a neighbour, or simply a fellow-man, let him rather ever help one weaker than himself on the arduous walk of life."

If we would have harmony in any society, nothing is more necessary than "a spirit of mutual tolerance, charity and brotherly love—" refraining from all unkind criticism.

Let us suppose that each of us is in possession of a valuable garden wherein we are cultivating flowers and choice plants. We

know that weeds have a constant tendency to grow, even in the best of gardens, and that it requires constant vigilance and much patient labour to keep them in subjection, lest they encroach upon the valuable plants we are cultivating and, if allowed to produce seeds, these may be scattered by the wind, even into the gardens of our neighbours, producing in due course many other weeds which will have to be destroyed.

Now let us further suppose that one owner of a garden plot spends much of his time in looking at certain weeds that he has discovered in one of his neighbour's gardens, and in calling the attention of other neighbours to these weeds, and making unkind remarks about the owner of this garden. After a while it becomes apparent that this fault-finding gardener has spent so much time in watching the gardens of his neighbours, that the weeds in his own garden have attained such a growth as to become almost unmanageable, fairly overtopping in some places, the flowers he had been trying to grow.

So we find that, in our mental gardens, the weeds of sin are inclined to grow alongside the flowers of virtue, and it needs our constant, undivided attention to keep our mental soil free from these undesirable growths; for we have to struggle not only against the weeds originating from seeds belonging to our own mind-garden, but against those other seeds—thoughts unwelcome or impure, that are wafted to us from without, and take root in the soil of the mind of the slothful.

There is an old saying which is applicable here: "We can not prevent the birds from flying about our heads, but we *can* prevent them from making nests in our hair;" so, although we cannot prevent these unwelcome thoughts from impinging upon the brain, we *can* prevent them from taking root in the soil of the mind.

In regard to judging others, it would be well if we could ever bear in mind, when tempted to venture on this dangerous ground, the thought that we cannot read the secrets of others' souls; we cannot know fully the extent of their temptations, their struggles, their weaknesses. A person may have brought over from previous births a load of karma which must be worked out, evil karma, let us say, speaking comparatively—the results of which are destined to bring an inevitable harvest of misery. Such a person may be in great *need* of *help*,

of encouragement, of sympathy—sympathy with the soul's highest aspirations and longings. While this harvest of misery is being reaped, pure desires and most earnest aspirations may be germinating within the mind. Shall we then, in our own pride and self sufficiency, stand aloof from such sinful, sorrowing, longing souls? We may by our timely aid and sympathy hasten the growth of these divine thought-germs, so that the higher self may sooner gain its rightful supremacy over the lower or animal nature. The sorrowful experience which such a soul has been passing through may have been the *one thing needed* to restore harmony and plant the feet of the aspirant firmly upon the higher path of progress.

If we could only view the life of the soul throughout the entire manvantara, what a wonderful difference it would make in our conclusions. We should see that the ego does not fully manifest all its faculties in any *one* incarnation, but develops along certain lines in one life, while, in a succeeding one, other powers are brought into activity.

Again, if we could clearly discern the difference in the stages of development of our fellow creatures, we might be able to extend the same quality of charity to young and comparatively inexperienced egos that we would show towards a little child who is making its first attempts to walk. We know that it will have many falls, but that these passing failures are the sure stepping-stones to success, for they call forth its powers and develop its resources, and it gains confidence by experience. We do not think of blaming it when it totters and falls. We know that it is passing through a necessary stage of development.

It would certainly not be considered a mark of wisdom in one who had mastered the higher mathematics, to blame a child, who is still struggling with the multiplication table, because he is not able to solve a problem in Euclid. Neither would it be considered a manly act for one who is skilled in heavy gymnastics to blame a slender youth who, though skilled in mathematics, is yet unable to lift from the ground a weight of 500 lbs. or hold at arm's length a 50 lb. dumb-bell. Would it not be wise then for us to apply the same principle of charity between adults on all planes, howsoever divergent, as we who are adults apply between ourselves and children? We are all only children of different growths, at various stages of devolopment, and

need the charity of mightier souls beyond us, as well as of each other, in view of our numerous weaknesses. Should one then who is keenly alert on points of right and wrong, whose moral nature is so trained that an injury done to another hurts as much or more than if done to oneself, blame one who, from bad Karma and heredity, from perverted education, and from the continuous and cumulative influence of immoral associates and vicious environment is almost powerless to distinguish between right and wrong? The chief question here should be, will condemnation assist the weakened soul to cast off the heavy load of evil desires and habits which enslave it, and thus enable it to rise from darkness to light? No! a thousand times no! The power which is mighty enough to overcome vice and hatred is not the condemnation of others, neither is it the lash or the gibbet. What then is the remedy needed? Lord Buddha, that great-souled Hindu, whose pure and noble teachings are now spreading over the Western World, said: "To him who knowingly does me wrong will I extend the protection of my ungrudging love; the more evil comes from him, the more good shall go from me." And, again: "Hatred does not cease by hatred at any time; hatred ceases only by love."

Another Master, of a later period, strong in the might of Love and Wisdom, said: "Love your enemies, bless those who curse you, do good to those who hate you, and pray for those who despitefully use you and persecute you." These two Master-Physicians who ministered to a sin-sick world, understood the Divine therapeutic efficacy of Love, and prescribed it with a full knowledge of its power to overcome evil: other great Teachers and Saviours have done the same.

When this Divinity in Humanity shall be fully realised, no longer will man stand aloof from his brother man, even though he be numbered with outcastes or criminals; but loving hearts and helping hands, whose ministrations shall be in accord with wisdom's behests, will be ready to unite in devising and effecting suitable means for the education and right development of these unfortunate classes, in each case where there is possibility of improvement, rather than dooming them to punishment—perhaps execution—without even an attempt at reformation. Restraint may be necessary, but vengeance never is.

The treatment which is meted out to most criminals by the

different Governments in the world is a disgrace to true civilization,—a shameful relic of past barbarism which will soon be outgrown. Yet we must not be too impatient, for all needed reforms will come, in time, if those who see the light have the courage of their convictions.

Superior beings, we may well suppose, would have "no sense of blame or reproach, or disappointment" on viewing the weaknesses of a human being. They see his past, his present and his future, as a continuous pathway of growth, and have perfect faith in his "divine possibilities."

When we poor mortals are trying to overcome the desires of our lower nature we often feel much annoyed at the manifestation of these same desires in others, and feel greatly inclined to blame them. This is because of our limited vision. Could we view at one glance the entire life-cycle of a man, then we too might spare our condemnation, for we should see that everything is right, in one sense, considering its place, and the stage of development of its manifestation. Could we view things from the standpoint of the eternal, we then should see that we are all learning the lessons of life and getting our discipline together, as if we were school-children; and should then respect all manifestations of the divine life, wherever found. Then would we be truly patient, contented, and cheerful.

It might be very helpful to us, if, when we see a drunkard or a criminal, we should try to bear in mind that we may have passed through the same or similar experiences in a previous incarnation, and, having learned the lesson which such bitter trials teach, we are no longer tempted in *this particular* direction, though we may have temptations of a more subtle form that require all our available strength to contend against; and, having ourselves come up from a state of savagery, it is not becoming in us to be unsympathetic or censorious toward those who are now travelling along the same road we have once passed over.

We are often inclined to be too anxious to have other people view things in the same light that we do, and to have them travel along the same path with us. For instance, if we are engaged in intellectual pursuits and exploring the fields of science, we are apt to attach undue importance to that special line of activity, and wish that our neighbour could be as interested in it as we are; while he who

may be deeply interested and actively engaged in humanitarian work thinks it is the one thing needful for the progress of the world; and another neighbour, who is devotionally inclined, spends nearly all his time in religious contemplation and prayer, and may perhaps pity the others for being engaged in what he considers the unrealities of life; yet each one of these is doubtless pursuing exactly the right path which is necessary for his individual development, and for the harmony of society. We need development along *all these lines* ere we can be perfect men and women, and we may perhaps take up one particular line of effort in one incarnation, and another in a succeeding one, and the world could not dispense with the services of either the scientist, the humanitarian of the man of devotion. Each is necessary unto the harmony of the whole, and we should learn to have active sympathy for each other, and to realise that each one's way is right and proper *for him*, at his stage of development.

In Mrs. Besant's lecture on the "Law of Duty,"—delivered before the Convention of the Theosophical Society, held at Benares in 1902,—she says: "Duties are obligations we owe to those around us, and every one within our circle is one to whom we owe a duty. What *is* the duty that we owe to each? It is . . . the duty of reverencing and obeying those who are superior to us, who are above us; the duty of being gentle and affectionate and helpful to those around us, on our own level; the duty of protection, kindness, helpfulness and compassion to those below us. These are universal duties, and no aspirant should fail in the *attempt* at least, to fulfil them; without the fulfilment of these there is no spiritual life."

Then she goes on to speak of a higher duty than that enjoined by the mere "letter of the law," and says:

"Whenever a person comes within our circle of life, let us look to it, that he leaves that circle a better man, the better for his contact with us. When an ignorant person comes and we have knowledge, let him leave us a better informed man. When a sorrowful person comes to us, let him leave us a little less sorrowful for our having shared the sorrow with him. When a helpless one comes and we are strong, let him leave us strengthened by our strength, and not humiliated by our pride. Everywhere let us be tender and patient, gentle and helpful with all.

"What are we here for, save to help each other, to love each

other, to uplift each other? . . . Watch how your influence affects others: be careful how your words affect their lives. Your tongue must be gentle, your words must be loving; no slander, gossip, or harshness of speech, or suspicion of unkind motive, must pollute the lips that are striving to be the vehicle of spiritual life. The difficulty is in us and not outside of us. It is here in our own lives and our own conduct that the spiritual evolution must be made. Help your brothers, and do not be harsh with them. Lift them up when they fall, and remember, if you stand to-day you too may fall to-morrow, and may need the helping hand of another, in order that you may rise.

Every scripture declares that the heart of the Divine Life is Infinite Compassion. Compassionate then must be the spiritual man. Let us, in our poor measure, in our tiny cups of love, give to our fellow man one drop of that ocean of compassion in which the universe is bathed. You never can be wrong in helping your brother, and in putting your own needs behind the supplying of his wants.

That and that alone is true spirituality, and it means coming back to the point from which we started. It means the recognition of one Self in all. The spiritual man must lead a higher life than the life of altruism. He must lead the life of self-identification with *all that lives and moves.* There is no '*other*' in this world; we *all are one.* Each is a separate form, but one Spirit moves and lives in all."

In considering the various aspects of morality it seems evident that the lower grades of it are not connected with the religious sentiment in man, but in its higher phases religion is its *foundation* and *motive power.* Religion may be defined as the recognition by the soul of man, of its relationship with the Supreme Spirit, and the rendering of allegiance to that Spirit as the source of its life and all its powers, physical, mental and spiritual. Furthermore, when this relationship is *fully* recognised, it also implies an intimate relationship with all other souls. As Mrs. Besant said in her lecture previously quoted: "It means the recognition of one Self in all." "There is no 'other.' There can be but one source of life: One Spirit which pervades the Universe. 'In Him we live and move and have our being.'"

When a certain Master of old gave that injunction to his

disciples—which, being of such a superior grade of teaching, must have seemed very strange to them in contrast with the old Jewish adage, "An eye for an eye and a tooth for a tooth"—He gave as a reason for practising this new ethical code, which included love for our enemies, blessings for those who curse us, and good deeds to those who hate us, the following: "That ye may be the children of your Father which is in Heaven; for He maketh His Sun to shine upon the evil and the good, and sendeth his rain upon the just and the unjust."

As the Divine love is continually outflowing to all creatures, irrespective of merit, we are instructed to let our love flow outward to all—*even to those who hate us.*

On the higher plane of morality it is not enough that our outer acts conform to the right standard; our very thoughts should be wholly pure, loving and helpful—yes, even to our innocent fellow creatures of the animal kingdom. When the Master, Jesus, was asked, "Which is the great commandment?" He replied: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind; this is the first and great commandment; and the second is like unto it: Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets." In another place we read: "*Love is the fulfilling of the law.*"

Does the mother whose heart is full of love for her children, for whom she is ever ready to sacrifice herself, need to refer to works on morality to guide her in her relations with them?

Though one may have at his tongue's end the fundamental precepts of all the religions of the world, and all its ethical codes, how little will it avail if the heart does not overflow with love to his fellow creatures.

That the Nazarene Master considered Love to be the essential spirit of religion, as well as the mainspring of morality, is shown by the crucial test of fellowship which he proclaimed to His followers: "By this shall all men know that ye are my disciples, that ye have love one to another,"—not that ye accept any particular form of belief.

W. A. ENGLISH.

SELF-CULTURE

OR

THE YOGA OF PATANJALI.

[*Continued from p.* 845.]

THE BHUVARLOKA.

THIS is the world of the starry heaven, whose partial knowledge forms the subject of ancient Astrology, and to a certain extent of modern Astronomy.

The relation of the world of stars to the sun is evident. The sun is a star himself; and one portion of solar knowledge must deal with his movements among the stars. These stars then, with the planets and asteroids, form part of our investigation as we advance in Yoga. Patanjali says in his 27th and 28th aphorisms that by *samyama* on the moon is obtained the knowledge of the constellations, and by *samyama* on the pole-star, the knowledge of the motions of the stars. In order therefore to have a knowledge of the astral region one must turn his attention to these two attainments. All that should be known about the astral region in this connection is that such a region exists independently of the lower region, the bhûrloka, and that this region has a vast influence upon the life of man. The commentary therefore takes but short notice of this region. But it is quite plain that to the questioning mind of the Yogî a vast field of research and knowledge lies open in the astral region. But to this I shall revert later, when tracing the process of the development of this attainment. Now I shall take up the *svarloka* which will take greater space.

THE SVARLOKA (HEAVEN).

This as seen consists of three planes—

1. The *Mahendraloka.*
2. The *Prâjapatyaloka.*
3. The *Brahmaloka.*

The *mahendraloka* is inhabited by six races of beings. The *tânmâtras* form the external covering of these beings, as the gross

bhûtas form our external covering. The names of the six races are given in the text. The general characteristics of this region are given. Nothing is given to distinguish one race from the other. All these races possess the power of creating whatever they desire for themselves by the mere operation of their wish. They possess the eight powers, *anima*, &c. They are very beautiful. They live a life of the enjoyment of desires. Their bodies are not given birth to by parents. They come into existence by the mere force of their good actions. They have the company of beautiful partners. These are classes of beneficent spirits and are connected with man through his *tânmâtric* body. Virtuous men and women who pass their lives in the ordinary fufilment of the duties of life pass on after death to this state of life. If they have had any desires which have not been fulfilled, they have then the power of satisfying them to their heart's content. All the injustice of environment and circumstance which might have kept them out of their just enjoyments disappears while they are in the heaven of *mahendra*. If they have passed their lives in the enjoyment of family affections, and the careful performance of the duties of the household, they would have in heaven a very much heightened sense of the enjoyment of these affections.

Wife, husband, child, brother, sister, father, mother, all make their appearance there *for him* by the mere operation of *his* wishes, although these relatives might actually remain on earth for the time being. He creates a separate world of his own.

It is only the higher and purer emotions of life that have their fructification here. The grosser desires find no sympathetic chord in the matter of this world. The bodies of this world are made only of pure *tattvas*. The grosser emotions find corresponding *tattvas* in the *bhûrloka* regions of *naraka* alone. And therefore while the grosser desires mean a going back to the *narakas* for the time being, a visit to the heaven of *mahendra* means a distinct advance.

This however is the lowest heaven. The next higher region is the *mahârloka* of the *prajâpatis*. Five classes of *devas* are said to live here. Their names are given in the text. They can control the *mahâbhûtas* according to their desires and they live on in contemplation. Men who are given to a life of contemplation, and pass their lives in the scientific or artistic manipulations of the gross king-

doms of nature (the *mahâbhûtas*) while on earth, pass on after death to this state of life. They live on in the constantly repeated enjoyments of the pursuits of their earth-life, very much heightened, quite unhampered, and thus building up the experience of one life into the power of the future.

The highest region of heaven is the *brahmaloka*, the region of *manas*. This region has three planes, the *janaloka*, the *tapoloka* and the *satyaloka*, each being higher than the preceding one.

The *janaloka* has four classes of divine beings as its denizens. Their names are given in the text. They hold entire power over the *indriyas* and the *elements (bhûtas)*. They can dispose of them in whatever way they like.

The *tapoloka* is inhabited by three classes of beings ; names are given in the translation. They have power over the *bhûtas*, the *indriyas*, the *prakṛtis* and the *tanmâtras*. They are given to contemplation. Their mental powers are directed to the regions above them. They have free, unchecked scope there.

The last and the highest region of the *svarloka* is the *satyaloka*, inhabited by four classes of beings. Their power extends to *mûla-prakṛti* itself. Each of these four classes is higher then the preceding one. Those men who have passed on earth a life of *samprajñâta Yoga* pass on to this region. The four stages of the cognitive trance —*vitarka*, *vichâra*, *ânanda*, and *asmitâ*—give characteristic life to these four classes. He who has only begun to feel an interest in the discovery of nature's secrets in any department of scientific investigation, becomes an *achyuta* and lives in a state of *savitarka samâdhi*. Those who have passed their lives in the state of *savicara samâdhi* live there to compare and judge, and try to solve the mysteries of the universe. In the higher stage of *sânanda samâdhi* the mysteries of nature are constantly dawning upon them, and they live in a constant light of intellectual elation. In the highest *sâsmita* state they feel their daily progress ; their mental power is daily increasing and they are tending towards higher and higher intellectual grasp.

This is evidently the *devachan* of Theosophical writings, though differing somewhat as to the details of classification.

All these, says the commentary, form part of the phenomenal universe. The *videhas*, and the *prakṛtilayas* range higher. They have to do with the higher form of *samâdhi*.

Thus we see that in the *svarloka* are denizened twenty-two classes of *devas*—six in the *mahendra*, five in the *prâjapatya* and eleven in the *brahmalokas* respectively. Those that live in the *mahendraloka* have their consciousness centered in *tânmâtric* life. Those that live in the *prâjapatya* world have their consciousness centered in intellectual emotions, the world of art and beauty.

The denizens of the *brahmaloka* devote themselves to higher intellectual life. All these phases of life are seen in man. It is in fact these *devas* who rule the world of man from their higher seats. The *purusha* must pass through all these kingdoms before he reaches the state of *apavarga*. It is only through the human stage that consciousness can pass from the lower to the higher stage. The human state is for action, the state of *svarloka* for real enjoyment, characterization and upheaval.

According to the teachings of the Sankhya philosophy man is first a triple entity. First the *sthula śarira* or gross body, second the *linga śarira*, and third the *purusha*, the principle of consciousness.

The *linga śarira* is really made up of eighteen principles.

Thus Kapila says : *Saptadaśaikam lingam* 9. III.

The seven, the ten and the one are the *linga śarîra*.

The seven are the creative principles—the *buddhi*, the *ahankâra* and the five *tanmâtras*.

The ten are the *indriyas*, the five powers of sensation, and the five of action. The one is the *manas*.

Vijñâneshvara explains this aphorism somewhat differently. He says that the *linga śarîra* is always spoken of as consisting of seventeen parts only, not of eighteen, but he adds that in this seventeen-fold division the *ahankara* and the *buddhi* are considered as one only. Practically it therefore comes to the same thing. The *linga śarîra* consists of all the principles of the Sankhya philosophy except the *mahâbhûtas*.

It is sometimes said that the *linga śarîra* has another subtile vehicle besides the gross body and it is then said that the *purusha* has really three vehicles, the *linga śarîra*, the subtile body, (sûkshma śarira) and the *sthula śarira* ; at other times the *linga* and the subtile bodies are spoken of as one.

It is really the *linga śarîra* that goes to the various *lokas* for

purposes of evolution, taking up a *sukshma* or subtile body in every *loka*, such as is necessary for the life of the particular *loka*.

All these principles are both macrocosmic and microcosmic. *(Samashti rupa and vyashta rupa, sâdhârana and vishesha.)*

The macrocosmic appearances of all these principles are the *lokas*, the microcosmic appearances their individual denizens.

The *linga śarira* as we see is composed only of matter belonging to *lokas* above the *bhûvar* or *antarikshaloka*. The Astral world and the *bhûrloka* are both considered as *modifications* of the *mahâbhûtas*. The ethers also are classed as *mahâbhûtas*; and all the modifications of matter on the fourteen planes of the *bhûrloka* are also *mahâbhûtas*.

The *linga śarîra* when coming down to the *bhûrloka* first puts on the subtile garb of the *antarîkshaloka* and then incarnates into the regions of the *mahâbhûtic* world. We are familiar with the bodies which it takes on our earth. It takes similar bodies on all the planes of the *bhûrloka*, the *narakas* as well as the *pâtâlas*. Their general characteristics are given in the text.

To us all these *lokas* are of importance as they have to do with our *post-mortem* states of existence.

According to this conception of the constitution of man, we find then that the *purusha* functions ordinarily in seven *lokas* through the *linga śarîra*. In the *linga śarîa* the innermost and the one pervading and surrounding all others is the *buddhi*. In this shows itself the *ahankâra*, in that the *manas*, the ten *indriyas*, and the five *tanmâtras*, each being inside the other and pervading and surrounding it too. In this *linga śarîra* again condenses the ethereal body of the *antarikshaloka*, and thus comes down, or in this shows itself, the body of the *bhûrloka*. The *linga śarîra* of man as he leaves the body of the *jambudvipa* goes out with the ethereal body of the *antarikshaloka*. From here it may go to the other regions of the *bhûrloka*, ordinarily the *narakas*. It must however drop the ethereal vehicle which has been responsible for the maintenance of the body just left, simply because it cannot serve the purpose of maintaining another body in another part of the *bhûrloka*. It is sometimes said that the *linga śarîra* which has become saturated with excessively dirty *tattvas* takes a new *birth* in appropriate *narakas*. The fact may however be put in another way. It might be that the ethers of the *antarikshaloka* only eliminate such portions

out of this subtile body as have a special connection with the work of the physical body on the plane of *jambudvipa*. The other portion however re-arranges itself according to the *karma* of the *jiva* into a new body appropriate to the next state of life.

When the *narakic* body is thus dropped, then is the *linga śarîra* free to live in its proper worlds; and they are the *tânmâtric* and other *lokas* of the Heaven world, which have already been described. The tendencies which are akin to those of the denizens of the world of *mahendra* are worked out first, then those of *prajâpatiloka*, and then again those of the *brahmalokas*. It is by living in these worlds one after the other, that the *c'itta* develops and strengthens its *dharmas*. By the operation of the law of *vasana* the *karma* of the past has created in the *c'itta* a sort of appetite for such material as is the most appropriate for strengthing the higher emotions and the intellectual and spiritual powers of the *linga śarîra*. This material is supplied by the *pure* atmosphere of the subjective *lokas*, which the *linga śarîra* takes in, and upon which it thereafter thrives. In the next life the *linga śarîra* is stronger for the good work of the past.

I shall now proceed to show how by *samyama* upon the sun all this knowledge may be acquired. It is an important point of study. It involves in fact the pointing out of the line of inquiry which should be followed by any one who wishes to obtain all this knowledge.

It is only possible to mark the general stages of the inquiry. Detailed discussion would be out of place here.

We study then first of all, say the movements of the sun in relation to ourselves. These lead us to effects. By the merest observation, we begin to see that the sun is the immediate source of all the physical life of the planet. We travel all over the earth. We classify the different kinds of animals, vegetables and men found in different zones of the earth, and we take note of all the conditions of life which vary with latitudes and longitudes. We take note of the shape of our planet, its various natural divisions, its mountains and planes, its rivers, and lakes, its oceans and its lands—all the physical phenomena, in fact, which we can observe to begin with, with our ordinary senses.

Having done all this, we try to find out for what phenomena of our planet the sun is responsible. The different conditions of earth-life at various times of the year lead us naturally to find the source of all this life in the sun, who gives us the seasons and the alternate

conditions of the day and the night. Why should all nature go to sleep in the night and to work in the day? Why should there be seasonal and climatic differences? Why should there be differences in the physical life of the various species and genera and individuals of the various species on the face of our planet?

Studying all the physical phenomena of the earth, and trying to answer all these questions, we find in the words of the old Vedic seer that the sun is the life of all that moves or is stationary (on the earth).

"Sûrya âtmâ jagatas tasthushaś c'a."

Or, the Sun and the Moon are the maintainers and sustainers of life.

"Sûryâ c'andramasau dhâtâ."

The researches of modern science have established that whenever chemical action is set in by the action of light, some rays of light are always absorbed by the combining substances which thereupon appear as a new substance. Now light is ether vibrating at a certain rate. It is only another way of expressing the same thing to say that ether vibrating at a certain rate is absorbed when chemical action is induced by light. This ether must remain in the body as long as the body does not break up. The Yoga student of the sun by studying this action of the solar rays in a number of cases comes to the conclusion (which is afterwards verified by clairvoyance) that every physical body on the face of this globe has a quantity of ether, individualized out of the common reservoir of astral ethers, which lives in the body. It is this which the Hindu philosopher calls the *sûkshma śarîra* of every physical object which serves as the vehicle of the *lingaśarira*. It is the observation of such facts which leads the Yoga philosopher to the conclusion, that the sun is the maintainer and creator of all physical life—mineral, vegetable and animal, including man. The existence and work of all the systems of the human body is by and by traced to solar causes. Having gone so far the Yogî recognizes the existence of two bodies of all that moves or is stationary upon the earth as also the existence of two cosmic planes connected therewith,—the *Mahâbhûtic* and the astral (*antarîksha*).

Studying the *Mahâbhûtic* plane deeply he finds that there are five distinct appearances on this plane, those that are commonly

known as *prithivî*, *âpas*, *tejas*, *vâyu* and *âkâsha*, and from these he travels to the five connected ethers of the *antarikshaloka*. These ethers are found performing a triple function, and producing three different classes of phenomena on the earth.

1. They maintain the different objects of the earth in different forms. These apparently are the solar rays which being absorbed in different substances continue and maintain the physical life of the various forms.

2. They commence certain changes in different objects which change old forms into new ones. These are the *exciting* solar rays, as Becquerel has named them.

3. They excite and develop sensation and help in its working. The luminiferous vibrations of ether are now recognized as helping in the sensation of vision and we can understand very well the meaning of the sun being the God of that sensation. We can also feel the heat of the sun, which means that the sense of touch also is developed to the extent of responding more or less directly to the calorific vibrations of ether. But the other senses are not yet so much developed as to receive directly the vibrations of the soniferous, the gustiferous and the odoriferous ethers. It is not the time now to enter into a discussion of the phenomena which would go to establish the existence of these five distinct etheric vibrations. What we are concerned with here is simply this, that the rays of ether are found performing a triple function and this so far is plain enough.

The sun, we thus find, sends forth three distinct kinds of rays. We further find that it is only under different conditions that terrestrial matter responds to these different kinds of rays. These three-fold rays do not act at every place, every moment of time. We are thus forced to the conclusion that planetary matter has also what may be called the three different kinds of *receptivities* and that it is only where a particular state of *receptivity* exists that the connected solar power acts. In other words we find that the planet is an output of the same five ethers in the state of *rayi* (the *tamasic* state), while the sun is an output of the same five ethers in the state of *prâna* (the *rajasic* state).

When the fact becomes clear that the sun and the planet are two

different states of the same matter, we are at once on the portals of the higher state of matter.

RAMA PRASAD.

[*To be Continued*].

THE TWO DISCIPLINES IN THE GÎTÂ.

"IN this world, a two-fold discipline has been declared already by me, O sinless one; (that) by Jñânayoga for the Sâmkhyas (and that) by Karmayoga for the Yogis," says Krishṇa in Bhag. Gîtâ, III., 4. For the right understanding of this passage we shall have to discuss who are the Sâmkhyas and the Yogis referred to, why there should be these two disciplines in this world and what is the nature of each discipline. Throughout the Gîtâ, a distinction between two classes of men and two different disciplines is constantly referred to and this, among other things, gives a unity to the poem and proves that it was written by a single master mind and not a patchwork of various discordant elements as some critics think—II., 39 is the first passage which refers to this distinction. "This to thee has been declared, the knowledge of Sâmkhya; hear now this (knowledge) of Yoga." Chapter II. describes these two contrasted disciplines. Chapter III. and Chapter IV., 1—32 describe Kamayoga, and Chapter IV., 33—40 is a eulogy of Jñânayoga. Chapter V. starts again a discussion of the relations of the two disciplines and the unity of the goal they lead to, which is continued into Chapter VI. Chapters VII—IX., describe the special form of Karmayoga which it is the object of the Bhagavad Gîtâ to teach—devotion to Krishna, conceived as Îṣvara. Chapter XII. starts with the question asked by Arjuna, which of these two disciplines is the better. Krishṇa answers that the path of the (Karma) Yogî is the easier path, an answer already hinted at in V., 6. The succeeding chapters are a wide digression from the main subject of the poem; it is only in XVIII., 47 that the thread is taken up, the course of evolution of the Jñânayogî is described, and the book winds up with a passionate appeal to Arjuna to follow the "most secret" path now revealed to him, that of devotion to Krishṇa.

Let us now consider what class of men are called Sâmkhyas and what yogis. Clearly there is here no reference to the followers of the Sâmkhya and Yoga *Darşanas*. These were heterodox schools, *i.e.*, they rejected the fundamental teachings of the Vedânta, that the Supreme Being, Param-Brahma, is the cause of the world *(nimitta kâraṇa)*, its substance *(upâdâna karaṇa)*, the inspirer of all activities, and hence the Moral Governor of the Universe. It will be seen in the course of this article that the Sâmkhyas and the Yogis referred to in the Gîtâ both have a Supreme Being as their goal. Hence Sâmkhya here means, as Hindu commentators unanimously explain, knowledge of Âtma and Yoga, the following of Karma *(Karmânushṭâna)*.

The division of men into two classes, those fit from 'knowledge' and those fit for 'action' is based on a psychological fact. This fact is the difference between the two groups of the manifestations of psychic life—the affective states and the representative states. The affective states are those which are called "instincts, tendencies, impulses, desires, and feelings, all these and nothing else,"* what Spinoza calls "appetite" and Schopenhaner, "will." These states have a double aspect—motor manifestations, usually called 'expressions of the emotion,' and internal manifestations as pleasures or pains or compounds of them. Of these, the motor manifestations are 'essential'; the agreeable or painful states are the 'superficial.' Hence Ribot defines sensibility to be "the faculty of tending or desiring and *consequently* of experiencing pleasure and pain." † The affective states are what is fundamental in the character and constitute the relatively more personal part of the man. The representative states include, in an ascending scale, sensations, perceptions, images, concepts, etc., and tend more and more towards the impersonal. Of these the affective states form the lower stratum of man's complex nature, and "the intellectual dispositions form a second layer, superimposed on the first." . . . Excessive development of the intelligence frequently involves atrophy of the character, clearly establishing their independence. The great manipulators of abstractions, confined to pure speculation, tend to reduce their ordinary life to a monotonous routine, whence emotion, passion, the unforeseen in action, are as far

* Ribot's "Psychology of the Emotions," p. 390.

† Ib., p. 2.

as possible excluded (Kant, Newton, Gauss, and many others). Schopenhauer was right in saying that many men of genius are 'monsters by excess,' *i.e.*, by hypertrophy of the intellectual faculties. 'If normal man,' he says, 'is made up of two-thirds will and one-third intellect, the man of genius consists of two-thirds intellect and one-third will.' Is it not also a matter of common observation that these two factors, character and intellect, are often discordant?" * Men of character constitute the majority of humanity and men of intellect a small minority. The former are fit for Karmayoga, because action associated with feeling is their predominant characteristic; we shall call them for convenience 'emotional men;' the latter are fit for Jñânayoga, because abstract thought is their characteristic, and we shall call them 'intellectual men.' The Sâmkhyas of the Gîtâ are what we have called 'intellectual men' and the Yogis 'emotional men' for whose special benefit the Gîtâśâstra was promulgated.

Jñânayoga, the discipline of the 'intellectual men,' is briefly described in Bhag. Gîtâ, XII., 3-4, as the meditation on the Immutable, the Indefinable, the Unmanifest, the Omnipresent, the Inconceivable, the Set-on-High, the Unmoving, the Steadfast; such meditation should be accompanied by the control or inhibition of the totality of indriyas (the internal organs, the subtle organs of sense and action), absolute dispassionateness, and equal preference of the good of all beings. Two elements have to be recognized in this description of Jñânayoga or intellectual discipline, an element of meditation and an element of self-control or, as I prefer to call it, inhibition of the mind and the body. This element of meditation is pretty fully described in II., 11—30. In this passage, the question whether the immortal part of man is identical with or different from the immutable supreme Reality of the Universe is very carefully avoided; though the various commentators raise the question here, we have to notice that the Gitâchârya specially avoids it. This element of the intellectual discipline, that of the constant meditation on the immutability of the Noumenon behind man is called Sâmkhya-buddhi and its efficacy in burning all Karma-potentialities of compulsory rebirth, 'into ashes' and in helping a man to reach 'the supreme peace' is eulogized in IV., 35—42. It is further declared in IV., 34 that this jñâna has to

* Ib., pp. 390-391.

be learnt from 'seers of truth,' thus indicating that there is in it an esoteric part which the teacher of the Gîtâ does not proclaim. The next element of the intellectual discipline is the inhibition of mental and bodily functions. This element is called *Sannyâsa* and described in V., 17—28 as also in VI., 5—9. It consists of *Samadarṣana*, an absolutely impartial outlook on the world, devoid of preferences due to personal likes and dislikes (V., 17—20), *Antahsukha*, rejoicing only in the bliss that is born of the Âtma and the pleasures that start from objects (V., 21—26), and the consequent perfect inhibition of the spontaneous activities of Manas and Buddhi (V., 27—28). This 'intellectual discipline' is a 'painful' one, (V., 6) 'of excessive afflictions' for embodied beings (XII., 7).

The other discipline is that of Karmayoga, the discipline of action—that fit for emotional men. The word 'emotional' is perhaps likely to be misleading. It has already been pointed out that action is the primary constituent of emotion, and the internal affection but secondary. Hence emotional men are men of action and their discipline is Karmayoga. Knowledge of this (yoga buddhi) is first propounded in II., 39—53. The essential point of this discipline is the cultivation of indifference to the consequences of one's actions to one's self in the shape of pleasure and pain. "To action is your right, not to (its) consequences at any time. Be not one who depends on the fruits of action. Let not your attachment be to inaction" (II., 47). "Established in yoga do (all) actions, giving up attachment, Dhananjaya, in success and in failure being equanimous; equanimity is called Yoga" (II., 48). The characteristic contrast between the practice of equanimity (*samatva*) prescribed for the man of action and the impartial outlook (*samadarṣana*) recommended for the man of thought ought to be noticed. The first refers to the feelings of a man after an action; the second, before, or irrespective of, actions. The man of action cannot help acting; given a certain combination of circumstances, he *must* act in a certain way. Struggle will not avail. For "Actions are done solely by the qualities of *Prakṛti*," (III., 27); beings follow Nature (*Prakṛti*), what can restraint do?" (III., 33). The Lord of the world emits neither power of action, nor actions, nor the conjunction of action and (its) fruit. It is Nature (*svabhâva*) that moves" (V., 14). He cannot resist the impulse to action, but he can certainly keep under strict

control the feelings of exultation or dejection that are the secondary manifestations of the motor impulse. This is *Samatva*.

In the man of intellect the motor impulses are not powerful; and this makes possible the cultivation of *samadarşana* which burns up the roots that determine action in uncontrollable grooves. This second discipline of non-attachment to fruits of action is also called Buddhiyoga in II., 49—51. It is again discussed in IV., 20—22. "Having given up attachment to the fruits of action, always content, unattached, though engaged in actions he does nothing. Desiring nothing, his *c'itta* and *âtma* (mind and body) controlled, having given up all covetousness, performing merely bodily actions, he is not stained. Pleased with what is obtained without effort, free from the pairs, devoid of envy, equanimous in success and failure, though acting he is not bound." The subject is resumed in V., 7, but enough has been quoted to indicate the nature of this discipline.

In Chapters VII., VIII., IX., XII., and XVIII., Krishna teaches the special modification of Karmayoga, which is easier even than what is called Buddhiyoga in Chapter II; this central teaching of the Gîtâ is the dedication of fruits of action to Krishna, the Îşvara, and taking refuge in Him. Chapter VII. deals with the difficulty of reaching Him, surrounded as He is by his creative activity which distracts men. Chapter VIII. deals with the question how one who has reached Him necessarily reaches the Supreme state. Chapter IX. opens with the promise to reveal the most secret, the Royal Science. It is the service of Himself, the Îşvara, in obedience to man's better nature *(daivîprakṛti)*. "Thinking of none else, those men that serve me, to them, ever intent (on me), I bring full security" (IX., 22). "Whatsoever you do, whatsoever you eat, whatsoever you offer in sacrificial fire, whatsoever you give in charity, whatsoever of austerity you do, O Kaunteya, do that as a sacrifice to Me" (IX., 27). "Let your mind be full of me, be My Servant, Sacrifice to Me, prostrate yourself before Me" (IX., 34). This last half-stanza is repeated towards the end of the Gîtâ. "Those, verily, who, intent on Me, offer all their actions to Me, meditate on Me with undivided Yoga and worship Me, of them I speedily become the uplifter from the ocean of death and birth—wandering, their minds being fixed on Me" (XII., 6-7). This service of Him is then classified as of four kinds, called *jñâna, abhyâsa*,

ṭhyâna, and *karma-phalatyâga*, of which the last is praised as the best (XII., 8—12). Then after a very long digression, this subject is again taken up in the very end of the book, and Krishṇa's specific teaching to Arjuna, the typical man of action, is summed up in the most impressive slokaṣ of the whole book, XVIII., 66—69, which form a splendid climax to this splendid book. "Hear, again, what is most secret of all, My supreme word; You are exceedingly beloved of Me, therefore I will say what is for your benefit. Let thy mind be full of Me, be My servant, sacrifice to Me, prostrate yourself before Me. To Me alone you will come. I make you a truthful promise; You are dear to Me. Giving up all (other) Laws, take refuge in Me alone. I will deliver you from all sins; grieve not."

The following extracts from H. P. Blavatsky's translation of chosen fragments from the *Book of the Golden Precepts* may profitably be compared with the above. "The paths are two . . . Seek, O beginner, to blend thy mind and soul. Shun ignorance and likewise shun illusion. Avert thy face from world deceptions; mistrust thy senses; they are false. But within thy body, the shrine of thy sensations, seek in the impersonal for the eternal Man . . . Shun praise, O devotee: praise leads to self-delusion." This is for the Sâmkhyas. "If thou art taught that sin is born of action and bliss of absolute inaction, then tell them that they err . . . Shalt thou abstain from action? Not so shall gain thy soul her freedom. . . . Have patience, candidate, as one who fears no failure, courts no success. Fix thy soul's gaze upon the star whose ray thou art, the flaming star that shines within the lightless depths of ever-being, the boundless fields of the unknown." This is for the Yogis. "When to the permanent is sacrificed the mutable, the prize is thine; the drop returneth whence it came. The open path leads to the changeless change, Nirvâṇa, the glorious state of absoluteness, the bliss past human thought. Thus, the first path is liberation. But path the second is renunciation."

P. T. SRINIVAS IYENGAR.

H. P. B. AND THE LOTUS.

THE Lotus-flower seems to have a symbological relation with all the Messengers, Teachers, and World Saviours who appear on the surface of the earth from time to time, for the guidance of Humanity. Madame H. P. Blavatsky is one of such Messengers and the day of her departure is most appropriately styled The "White Lotus Day."

"In the Christian religion, in every picture of the Annunciation, Gabriel the Archangel appears to the Virgin Mary holding in his hand a spray of water-lilies. This spray typifying Fire and Water or the idea of creation and generation, symbolizes precisely the same idea as the Lotus in the hand of the Bodhisattva, who announces to Mahâ Mâyâ, Gautama's mother, the birth of Buddha, the World Saviour. Thus also were Osiris and Horus constantly represented by the Egyptians in association with the Lotus-flower, both being Sun-Gods or Gods of Fire; just as the Holy Ghost is still typified by 'tongues of fire' in the Acts.

"* * * The Lotus-flower represented as growing out of Vishnu's navel, the God who rests in the Waters of Space on the Serpent of Infinity, is the most graphic symbol ever yet made" ("Sec. Doc." I., pp. 406-407).

"All Avatârs have their source in Vishnu . . ." ("Avatâras," p. 28). ". . . You have read perhaps of the seven-leaved, Lotus, the Saptaparnapadma; looked at with the higher sight, gazed at with the open vision of the seer, that mighty group of creative and directing Beings looks like the lotus with its seven leaves, and the great Ones are at the heart of the Lotus. It is as though you could see a vast lotus-flower spread out in space, the tips of the seven leaves being the mighty Intelligences presiding over the evolution of the chains of worlds. This lotus symbol is no mere symbol but a high reality, as seen in that wondrous world, wherefrom the symbol has been taken by the sages. And because the great Rishis of old saw with the open eye of knowledge, saw the lotus-flower spread in space, they took it as the symbol of Kosmos, the Lotus with its seven leaves,

each one a mighty Deva presiding over a separate line of evolution." ("Avatâras," pp. 41-42, Annie Besant).

"In a chapter of the 'Book of the Dead' called 'Transformation into the Lotus,' the God figured as a head emerging from this flower exclaims:

"'I am the pure Lotus emerging from the Luminous Ones, . . . I carry the messages of Horus, I am the pure Lotus which comes from the Solar Fields" (Sec. Doc. I., p. 408).

From what is mentioned above the wise reader will have been satisfied that the Lotus does bear a relation with one who has to carry some "message," and who has been sent from the "Luminous Ones" or the Great Brotherhood of the White Lodge. Our ever beloved and revered H.P.B. was a messenger from the Great Ones, for she says: "The mission of the Planetary Spirit is but to strike the key-note of Truth. When once He has directed the vibration of the latter to run its course uninterruptedly along the concatenation of the race to the end of the cycle, He disappears from our earth until the following Planetary Manvantara. The mission of any teacher of Esoteric truths, whether he stands at the top or the foot of the ladder of knowledge, is precisely the same; as above so below. I have only orders to strike the key-note of the various esoteric truths among the learners as a body. Those units among you who will have raised themselves on the 'Path' over their fellow students in their esoteric sphere will, as the 'elect' spoken of did and do in the Parent Brotherhoods, receive the last explanatory details and the ultimate key to what they learn" (Sec. Doc. III., pp. 487-488).

Mrs. Annie Besant says: "Out of the whole band of Their disciples, ready and eager to serve, the Blessed Ones who guide the spiritual evolution of the race chose this one disciple [H.P.B.] to be Their Messenger and to bring the light to the world" (*Theosophy in India*, Vol. XIII).

True it is that H.P.B. may not be recognized by many now as a Messenger, as she was almost daily ridiculed, slandered, abused, misinterpreted and misunderstood while she was in her physical body. But yet her study and devoted work for her Mission of Theosophy amidst such storms and strains, shows that she was a great soul and proves her to have been one of the Messengers or

Saviours of the world who all were more or less similarly ill-treated by the ignorant masses. There appears a similarity on this point in the fate of all great occultists. We are aware how S'rî Krishna was not without his enemies, how He was "disregarded by the foolish when clad in human semblance." Lord Zoroaster was taken as a black magician and put into prison by King Vistast, yet subsequently the King found out his mistake and became a devoted disciple of the Prophet. Prince Siddhartha was hated and despised by his father-king, when the latter heard that his son had become a Buddha, and was coming to him in the dress of a holy mendicant. Lord Jesus Christ was either stoned to death or crucified. Prophet Mahommed had to fly away to save His own life. Pythagoras was not free from similar disturbances. Jacob Boehme was compelled to leave his own native place. Bruno was burnt to death. Paracelsus was given a throw from a hill and killed. Prophet Guru Nanak was "the most unsatisfactory son" to his father. He was "like an eagle in the nest of a sparrow, and the sparrows did not understand the eagle, and they could not make out what manner of creature this was." And yet all of them are now recognized by people as the great World Saviours, or Teachers of Humanity.

And so if H.P.B. is recognized to-day as a Messenger only by a few, she will be fully recognized as such by many, in the course of time, as her teachings will be verified and corroborated by further researches, investigations, and the progress of science towards the nature of man and the Universe of which she wrote and taught.

NASARVANJI M. DESAI.

What I must do is all that concerns me, not what the people think. This rule, equally arduous in actual and in intellectual life, may serve for the whole distinction between greatness and meanness. It is the harder, because you will always find those who think they know what is your duty better than you know it. It is easy in the world to live after the world's opinion; it is easy in solitude to live after our own; but the great man is he who, in the midst of the crowd, keeps with perfect sweetness the independence of solitude.—*Emerson.*

I admonish thee, whoever thou art that desireth to drive into the inmost parts of nature, if that thou seekest thou findest not within thee thou wilt never find it without thee . . . O, Man, know thyself! In thee is bred the treasure of treasures.—*Arabian Maxim.*

BÂLABODHINÎ.

CHAPTER II: ON THE ORIGIN OF JÎVAS.

[*Continued from p.* 859.]

[NOTE.—The reader is requested to wait for the appendix in which the untranslated Samskṛta words found in this book will be fully explained—as appropriate English words to express their import are not yet chosen. Dr. F. Otto Schrâder, PH. D., who has in view the publication in due course of a dictionary of Samskṛta philosophical terms has kindly promised to help in the matter and to thoroughly revise the MS. of the said appendix before sending it to the press.]

Viśva, Taijasa, Prâjna, Turîya, Pratyagâtman, Paramâtman, Kevalâtman, and *Arûpa-Brahman* are the eight individual *C'its.*

Jâgrat, Svapna, Suṣupti, Turîya or *Dvaita-vṛtti, Sâkṣi-vṛtti, Akhandâkâra-vṛtti, Akhandaikarasa-vṛtti,* and the gross body are the eight individual *Jadâs.*

Virât, Sûtrâtma, Antaryâmin, Puruṣa, Prakṛti, C'idrûpa-Brahman, C'ic'c'hakti, and *Arûpa-Brahman* are the eight universal *C'its.*

Sthûla-Vikṣepa, Sûkṣma-Vikṣepa, Âvaraṇa, Mâyâ, Ahankâra, Mahat, Avyakta, and the gross body of the four-faced *Brahmâ* are the eight universal *Jadâs.*

Those that have directly cognised the SELF—after learning the nature of the aforesaid sixteen *C'its* (individual and universal) and sixteen *Jadâs* (individual and universal) and after discriminating one from the other by the practice of *Samâdhis,*—are alone entitled to be called *Sadyovideha-muktas* or persons that have attained immediate bodiless liberation.

Question.—You are not right in saying that there are many *C'its* when all the *S'âstrâs* hold that the *Arûpa-Brahman* alone is *C'it* and all the rest are *Jadâs.* Besides this, it is also wrong to say that the individual and universal gross bodies are the vehicles (*Jadâs*) of the individual and universal *Arûpa-Brahmans* respectively, because, it is well-known that the said *Jadâs* (or vehicles) respectively belong to the *Jîva* called *Viśva* and the *Îśa,* called *Virât.* If the *Arûpa-Brahman* too be said to have the relation of *Jadâ* (*i.e.,* be said to be limited), then the *S'rutis,* that declare that *Brahman* is untainted like the ETHER, become meaningless. It should therefore be decided

that *Brahman* the ultimate Principle is unlimited by *Jada* (or matter of any grade).

Answer.—The fourteen *Jadâs* undergo laya when the aspirant for liberation, aided by the strength of *Sânkhya-Yoga*, neutralises each of the seven individual *C'its* (beginning with *Viśva*) in their ascending order by merging them respectively into the seven universal *C'its* (beginning with *Virât*) in their ascending order. Thereafter the gross body to which *Viśva* was attached and the gross body to which *Virât* was attached must be said to belong respectively to the individual and universal *Arûpa-Brahmans*. Subsequently, in the state which transcends bodiless liberation, the remaining three parts too (*i.e.*, the last of the eight individual and universal *Jadâs* and the last of the eight individual *C'its*) will become neutralised and the *Arûpa-Brahman*, devoid of form, will alone thereafter endure. Therefore the *S'rutis* that maintain non-attachment are not irreconcilable. Even then it is highly incorrect to say that the *Vyaṣtis*, *Viśva*, etc., and the *Samaṣtis*, *Virât*, etc., are *Jadâs;* because the former are undoubtedly the worshippers or the meditators and the latter are the worshipped or the meditated.

Question.—It is not right to decide that the *Upâsanâs* or meditations called *Samâdhi* (of six grades) and *Yoga* (of fifteen limbs) should necessarily be practised. Why so? because, do not all, excepting the one *Arûpa-Brahman*, become *Saguṇâs?* It is admitted by all the *S'âstras* that even though the meditations on the *Saguṇa* aspect which are of various grades can quicken the effects of selfish *Karmâs*, they can never be of any use for the purpose of final liberation. There are numerous *Upaniṣad* passages and their meanings which recommend that one should, for the purpose of liberation, inquire into and know the *Arûpa-Brahman*. Nowhere is it said that the *Saguṇa*-meditations, which give room to the doctrine of difference, are indispensable. Besides, in a certain *S'ruti*, we also find the meditator stigmatised as an animal. It is not therefore right to insist upon the aspirant for immediate liberation, who is said to be the best qualified student, to discern first and then to reject the minute sub-divisions of *C'it* and *Jada* pertaining to the *Saguṇa-Brahman*.

Answer.—The meditations on and the worship of the *mûrtis* (or bodies) of *Brahmâ*, *Viṣṇu* and *Rudra* will alone become *Saguṇopâsana*. Even though *Virât*, *Sûtrâtma* and *Antaryâmin* are also

termed *Saguṇa-Brahmans*, their *Upâsanâs* will not become *saguṇopâsana*. Why ? because, do they not deserve to be called *Nirguṇasvarûpins* inasmuch as they are meditated upon by the unselfish aspirant and as they are parts of *C'its* devoid of bodies (or *mûrtîs*) ? When *Virât*, etc., are virtually considered *Nirguṇas*, is it just and reasonable to put down as *Saguṇa-Brahman* the four *C'aitanyâs*—*(Parama) Puruṣa* and the rest—that transcend them (*i.e.*, the *Virât*, etc.) ? The *Kârya* and the *Kâraṇa* aspects of the three *guṇâs* will give six sub-divisions. It can be said that *Virât*, etc., are the three *Îśâs* possessing the three *Kârya-guṇâs* (out of the aforesaid six sub-divisions) ; and that the *(Parama) Puruṣa*, etc., are the three (*Îśâs*) possessing the three *Kâraṇa-guṇâs*. It may even be said that the three latter *C'aitanyâs* (*Parama-Puruṣa*, etc.) are the *gauṇa* or secondary *Nirguṇâs*, that the seventh one, *i.e.*, *C'iC'chakti-Brahman* is the *mukhya* or chief *Nirguṇa* and that the eighth, *viz.*, *Arûpa-Brahman* is the *Nirguṇâtîta ;* but it is not at all proper to reject the aforesaid, three (*Puruṣa, etc.*), as *Saguṇa* and as such insignificant. As the stigma attached to the *Saguṇa* worship—by the *S'ruti* which says that the *Saguṇa*-worshipper is an animal—refers to the worship of the *mûrtis*, there is no harm whatever.

The pure monists, on account of their love of ease and wayward tendencies, spoil the world by asserting that they have accomplished their liberation through the mere theoretical knowledge of the fact that *Arûpa-Brahman* alone is true, and also decry the *Saguṇa* aspects by prattling what they like, without practically realising, one by one in their ascending order, the three *Îśâs* (*Virât*, etc.) who are the *laya* centres of the three *Vâc'yârtha-Jîvas* (*Viśva*, etc.), and the three *Brahmans* (*Parama Puruṣa*, etc.), who are the *laya* centres of the three *lakṣyârtha-Jîvas* (*Âtma*, etc.) ; by means of the meditations called *Samâdhi* (of six gradcs) and yoga (of fifteen limbs). If such monists were to peruse this, they are sure to be saved. Do not think that they will not give up their wrong notions even though they read this. Being in perfect accord with revelation, reason and experience, this will surely prove beneficial to the world.

Question.—Now it appears that the practice of the aforesaid *Samâdhi* and *Yoga*—which are the chief means of discriminating and practically realising each set of the aforementioned grades of *C'its* and *Jadâs*—is indispensably necessary. But in the *Sarasvatî-rahasyo-*

panişad, six *Samâdhis* alone are mentioned, *viz.*, *Dṛśyânuviddha*, *S'abdânuviddha*, *Nirvikalpa*, *Nissankalpa*, *Nirvṛttika* and *Nirvâsana*. There ought to be an equal number of *Samâdhis* for the purpose of discriminating the eight sets of *C'its* and *Jadâs*. The number of *Samâdhis* is therefore insufficient.

Answer:—When the eight factors (or grades of *C'it*), *viz.*, *Âtma*, *Puruşa*, *Prakṛti*, *Pratyagâtman*, *Paramâtman*, *Parabrahman*, *Kevalâtman* and *C'ic'c'hakti* are respectively and gradually realised, one after the other, by the eight means (or grades of practices), *viz.*, *Darśana*, *S'ravaṇa*, *Manana*, *Nididhyâsana*, *Nirvikalpa*, *Nissankalpa Nirvṛttika* and *Nirvâsana*, then, the fifteen grades of *C'its* and the sixteen grades of *Jadâs* will become neutralised and the *Jîva* thereafter remain as *Nirguṇâtita-Arûpa-Brahman*. In other words the six *samâdhis*, *Dṛśyânuviddha*, etc., are practices pertaining to the realisation of the six *C'its*, *Prakṛti*, etc. These points are but briefly indicated in this small work because they are taught and discussed at great length in the *Râma-Gîtâ* commentary written only in the *Drâviḍa* language, and in the *Yoga-sâra* with its commentary written in the Samskrita language (by the same author).

Question.—This *(Anubhavâdvaita) S'âstra* is without doubt consistent with the *Sânkhya-Yoga-Samuc'c'aya* doctrine (which teaches that *Sânkhya* and *Yoga* are equally important and should be practised together, as the said two supplement each other). Whereas the world-known *S'uddhâdvaitins* (*i.e.*, the followers of pure monism) who adhere to the doctrine of *Kevala-Sânkhya*, assert that final liberation can be gained by mere knowledge alone and that that knowledge need not be supplemented by *Karma*, *Bhakti* or *Yoga*. The said *Asamuc'c'aya-Vâdins* (who hold that knowledge needs no supplement whatever) are as much attached to worldly matters as other ordinary men, because they have no control over the *Vṛttis* of *Indriyas*, *Manas* and *Prâṇas*. If one were to reject it *(i.e.*, pure monism or the *Asamuc'c'aya* doctrine termed *Kevala-Sânkhya)* and accept this *(i.e.*, *Anubhavâdvaita* or *Samuc'c'aya* doctrine termed *Sânkhya-Yoga)* there crops up one difficulty, *viz.*, that it is so full of details as to frighten one out of his wits by its laborious methods of realisation and to induce him to doubt their very results. Hence it appears that the best of all doctrines is that of *Kevala-Yoga* which enables one to become unconscious of worldly affairs and by which

the body is made to lie motionless like that of the mountain-snake. Please therefore dilate upon it (the *Kevala-Yoga* doctrine) and quote authorities in support of your statements.

Answer.—*Kevala-Yoga* too aims at experiential knowledge pertaining to the union of *Âtman* and *Brahman*. It is neither *Hatha-Yoga* nor *Râja-Yoga*. It is taught in the *Varâha* and other *Upaniṣads* and it can only secure *Jîvanmukti*. It is incapable of securing immediate *Videha-mukti* or bodiless liberation. As only the *Vṛttis* or modifications of *Indriyas*, *Manas* and *Prâṇas*—and not those *Tattvas* themselves—are neutralised by the practice of *Kevala-Yoga*, it will bring about the cessation of worldly activities on the part of the practitioner who will consequently be admired and worshipped by the ignorant public. But those who are accomplished in DIVINE WISDOM will have no admiration for him, as in his case the *Tattvas* themselves have not been neutralised. These points are also discussed at full length in the *Yogasâra*. The aspirants for immediate liberation should therefore reject the *Asamuc'c'aya* doctrine and in all cases follow the *Sânkhya-Yoga-Samuc'c'aya* doctrine which is the best of all.

Question.—How can the *Vṛttis* remain after the neutralisation of their *Tattvas* (Indriyas, Manas and Prâṇâs) ?

Answer.—They will remain for some time more, like the scent of asafœtida or musk that sticks to the box in which either had been preserved for a time.

Question.—Then as the *Sânkhya-Yogin* would allow the *Vṛttis* of *Indriyas*, *etc.*, to remain without being destroyed, he will be subjected to re-birth. If it be contended that, in his case, re-birth is impossible because he has brought about their *sarûpanâśa* and has reduced them to the condition of fried seeds, it will again be objected that he has then attained only *Jîvan-mukti* and not *Videha-mukti*. Do not the *S'rutis* and other authorities hold that *Sarûpamano-nâśa* is *Jivan-mukti* and that *Arûpamano-Nâśa* is *Videha-mukti* ? It is therefore incorrect to say that the *Sankhya-Yoga* is superior to others.

Answer.—The *Sânkhya-Yogin* who has accomplished the *Sarûpanâśa* of his *Mano-Vṛttis* is, without doubt, *Videha-Mukta* because the *Arûpa-nâśa* of his *Manas-Tattva* has already been accomplished. The *Kevala-Yogin* who has accomplished the *Arûpa-nâśa* of his

Mano-Vṛttis is nevertheless a *Jivanmukta* alone because he has not similarly accomplished the *Arûpâ-nâśa* of his *Manas-Tattva*. Verily the *Tattva-nâśa* is superior to *Vṛtti-nâśa*, and hence, the *Sânkhya-Yogin* is superior to the *Kevala-Yogin*. Although the *S'uddhâdvaitin* and the *Viśishatâdvaitin* do not enter into the details of *C'it* and *Jada* as exhaustively and systematically as is done in this work, yet it must be admitted that both of them agree with this *S'âstra* to some extent, inasmuch as the former accepts the *Arûpa-Brahman* in the *Paramârtha* state and the latter accepts the difference between *Jîva* and *Paramâtman* in the *Vyavahâra* state.

Thus ends the second chapter of *Bâlabodhinî*, entitled "The origin of *Jîvas*."

G. KRISHNASÂSTRI,

(*Translator*).

(*To be continued.*)

LECTURE V.*

THE BASIS OF BROTHERHOOD.

The metaphysical basis of brotherhood rests on the fact that all men are one in essence; this is equally true whether we adopt the dualistic or the monistic explanation of existence, whether we regard men as the children of one Divine Father, or rays from a Central Sun, parts of one divine whole. The failure to realise this brotherhood is due to the fact that the evolution of the divine potentialities in man is brought about by two opposite processes, first an intensifying of separateness, then a return to unity, rather to *harmony*, and that at our present stage the climax of separateness has been reached. For the brotherhood is one of harmony, not of unison, each individual having his own part to play in the great symphony of life, differing from that of each other, though equally worthy and equally essential for the perfection of the whole. Another fact which makes it difficult to realise the brotherhood is that individuals vary greatly in age, and therefore in the stage of develop-

* Following are very brief summaries of two of Miss Edger's lectures delivered at—Hyderabad, Sind, some time since,—as copied from the *Deepika* of that place. —Ed. note.

ment which they have reached. Turning from the life-side to the form-side, we find that the material basis of brotherhood rests partly on the ultimate unity of substance, and partly on the interchange of the particles of the physical body, also of the subtler bodies, whereby we are constantly either helping or hindering those with whom we associate. We can, therefore, help to hasten the realisation of the ideal of brotherhood by purifying ourselves both in body and in thought, and by striving to play our own part well. We must also keep our own part subordinate to the common purpose which runs through the whole symphony, the thought or will of the Divine. This we cannot yet understand in full, but we know that duty and love are two of the notes that are being sounded forth. We must further recognise that the parts of others are equally good with our own, and must recognise our responsibility towards those who are younger in their development than ourselves. All efforts at social reform are good in so far as they emphasise our responsibility; but the majority of reformers, perhaps all, now recognise that equality, whether of circumstances or of opportunities, is impossible so long as there is such variation in the characters of men, and that all lasting reform depends on the growth and improvement of the character of the individuals composing society.

Lecture VI.

THE USE OF AN IDEAL.

There are various kinds of ideals, but they all have the common characteristic of forming the definite aim of the life, to which all the energies are directed and to which everything is made subservient. Some take as their ideal the gaining of worldly success and prosperity, of wealth, of fame; but they are usually disappointed, for even though they may be successful they do not find true happiness in this way. Others take as their ideal, knowledge, intellectual pre-eminence and renown; in this there is far greater happiness. But the highest ideals are nobility and purity of character, or the doing of some work that is of use to others. Whatever is our ideal, we must recognise that we have to work within limitations imposed on us by our karma, connected with our outer circumstances, such as wealth or poverty, sickness or health; with our relations to others, especially to our parents, to

whom we owe a great debt of love and consideration ; with our mental abilities, and with our present development of character. So it is not always possible for us to attain our ideal in our present life, but if we direct our efforts towards it as far as our opportunities allow this will bring us increased opportunities in a future life. And with regard to the last two of the ideals mentioned above, we have less limitation than with regard to the first two ; especially with regard to the building of character, for that lies in our own hands without reference to others. We can begin to work for this ideal even while we are still at school or in college, by recognising that the value of our school or college life depends more on the faculties we build up and on the habits of industry, method, and concentration that we form, than on the mere passing of examinations. All through life one ideal that we shall all do well to aim at is truthfulness, for it is the foundation of all morality. With it we should also combine manliness, which includes cheerfulness, courage, gentleness and uprightness. If all Hindu boys would take these qualities as their ideal, it would do much towards restoring the ancient greatness of India.

MAHÂBODHI.

(*Continued from p.* 700).

BUT in Buddhism there comes to the *anitya* and *dukkha* a *third* knowledge which was evidently wanting in the Brâhmanism of those days, owing to the exclusively pantheistic or theistic interpretation of the Upanishads. For it was rather late and mainly through the influence of Buddhism * that the Upanishads were subsequently looked at from the Advaita point of view—a process of which also the S'ânkara Advaita was not yet the end, but a phase only. The third principal characteristic of the world is, according to the Buddha, its *substancelessness.* That there is nothing but the Âtman, and

* For centuries Buddhism was giving the *ton* in India, and it will become evident by and by that the influence exercised on Brâhmanism as well as on most other philosophical and religious systems by its flourishing universities, its assiduous cultivation of logic and theory of knowledge, its sagacious apologies and polemics, consists in infinitely more than the elevation of the Buddha to an incarnation of Vishnu. I believe, *e.g.*, that the sharp antithesis of *kûtastha-nitya* and *parinâmi-nitya* in the Sâmkhya is owing to the *anattâ-vâda* of the Buddha, and not inversely, as is generally supposed.

therefore every thing is a part (or ray, *etc.*) of the Âtman, was the prevailing doctrine of the Brahmins; that the world and every thing in it is *not* the Âtman, that 'every thing is substanceless' *(sabbam anattâ, sarvam anâtmâ)*, was the then unheard-of thesis of the Buddha, unheard-of even in the Sâmkhya-Yoga then existing, as is evident from the Buddha's criticism of his teacher's doctrine.* I do not mean that the thesis itself was new; but the iron *consequence*, with which it was realized, was, indeed, perfectly new. There were wise men, so the Buddha himself tells us, who declared that neither material things, nor feelings, nor perceptions, nor dispositions, nor thoughts (the five Skandhas of Buddhism) could ever be the Self (Samy. Nik., XXII, 94), but they all were not consequent: they did not attain to separate with perfect sharpness the idea of the Absolute from that of the *Samsâra*, but either ascribed some idealized qualities of the latter, particularly "pure" consciousness, to the Absolute, or a more or less substantial being to the individual souls. *E.g.*, if we read in the Katha Upanishad (IV., 2): "Fools follow outward desires; they run into the trap of all-spread Death. But the wise, having discovered immortality, do not expect to find the steady (steadiness) in unsteady things *(dhruvam adhruveshu)*," that sounds thoroughly Buddhistic, reminding us, *e.g.*, of the Buddha's comparison of material things with a lump of foam, feelings with a bubble, dispositions with the stem of the plantain tree (consisting of nothing but leaves rolled one over the other), etc., in which only the foolish man can expect to find a solid kernel *(sâra)*. But towards the end of the same Upanishad we meet again the favorite idea of the "thumb-big" Self (mentioned also in IV., 13), seated in the heart, which ought to be drawn out of the body "as stalk from grass," *i.e.*, quite the same teaching which, according to Aśvaghosha, Âḷâra Kâlâma offered in vain to the Buddha.† And similarly it stands with *kadalî garbha ivâsâram* (IV., 2) and *niḥsâre*

* His words, though few (p. 695), show that he disapproved of that doctrine because of its teaching a substantial *jîvâtman*. This is also clear from Buddhac'arita, XII, 69, *et seq.*, especially, if we, not following Cowell, translate *satya âtmani* by: 'if the [individual] soul is a real (imperishable) entity.'

† Budhac'arita XII, 64: *munjâd ishîkêva*, Katha Up., VI., 17: *muñjâd iveshîkâm*. The sources of Buddhac'arita might be older than Katha Up. The most striking accord to Buddhism in the latter is *dharma* used in the sense of 'object of sense' (IV., 14).

'sminn śarîre (I., 3) of the (doubtlessly post-Buddhistic) Maitrâyaṇa Upanishad, with the beautiful saying of the Nâradaparivrâjaka Upanishad (III., 14) : *Samsâram eva nihsâram dṛshtvâ sâra-didṛkshayâ* " Having found, through the search for the essence, that the world is essenceless," and with so many other texts which all aim at the same idea as the *sabbam anattâ* of the Buddha, but hit upon it only imperfectly. To entirely give up one's dear ego is, indeed, not an easy thing. Therefore the mentioned promise (p. 697) of the Taittirîya Brâhmaṇa : ' With this same personality he goes to the celestial world,' and therefore up to these days the tenacious view that in Brahma-Nirvâṇa the limited human consciousness is replaced by an infinite and " pure " consciousness, notwithstanding Mâṇdûkya Up. 7, and in spite of the old knowledge that " where there is a *twoness* so to say, there the one sees the other," etc., (Bṛh. Up. IV., 5, 15). How extremely difficult, indeed, it is to attain to a consequent *anatta-vâda*, is pretty well shown by the fact that, and the child-like arguments with which, even a S'ankara defended, in his S'ârîraka-Mîmâmsâ (I., 1, 5, 11), the theory of the spiritual nature of the Âtman.*

So, whereas the *Anitya-vâda* of the Buddha denies that any state or quality (*avasthâ, guṇa* in Brâhmanic, *dharma*, in Buddhist language) can be everlasting, his *anâtma-vâda* negatives the existence of any substantial bearers of those states and qualities, the existence of *guṇinaḥ* or " quality-owners." It is difficult, without doubt, to fancy a thing consisting of its qualities only, without a substantial base; but it is altogether impossible to the consequent thinker to imagine it *with* that base. For if the base or substance has anything to do with its qualities, it must somehow partake in their change; but partaking in it ever so little, it ceases to be a substance, becoming subject to time. So it is necessary to say that where there is becoming and time (the latter being merely a subjective abstraction from the former), there cannot by any means be a substance, or : *there are no substances in the world, every thing being given to us as a becoming only, as a coming to pass, an event, a* " dharma." This is exactly what the Buddha meant by his *sabbam anattâ*. And he laid

* This, as is almost every mistake of S'ankara's, is a mere result of his unfortunate orthodoxy which lay on him like a heavy chain, checking everywhere his free development.

so much stress just on this statement, because hereby alone our *whole* individuality is recognized as a bundle of causes and effects (*paṭic'c'a-samuppanna*), *i.e.*, as annulable, *i.e.*, as capable of redemption. Here as little as in pure Advaita a substantial being is delivered, but redemption means simply the ceasing of unsubstantial being, the complete and definitive extinction of individuality on the one side, and on the other—"for this antithesis there is no figure, no conception, no word, just because all these are taken from the objectivation of will (*taṇhâ*), therefore belong to it (*samsâra*),* therefore are utterly unable to express its absolute counterpart which consequently keeps its place with us as a *mere negation*" (Schopenhauer, "On the doctrine of the negation of the will for life"). Here in an admirably clear statement of the greatest German philosopher (at present considered 'obsolete' by University lecturers) we have what the Buddha expresses in quite a similar way in Sutta-nipâta, V., 7, Majjhima-nikâya, 72, and other passages. To the Buddha there were two realms, absolutely different in every respect as a completely dark and a lightning-clear room. He *spoke* on the former alone and its deficiencies, thinking it useless, nay dangerous, to speak on colour to the blind, but he *led* to the latter.

The knowledge of the three characteristics, although the *conditio sine quâ non* and the very base of the Buddha's doctrine, was not, however, looked at by him as his *principal* discovery. He would not have become a *tîrthakara*, the founder of a religious community, had he not been able to answer with certainty two questions: *Is emancipation possible?* and, *How is it possible?*

Before learning the Buddha's answer to these questions, it is necessary to know, how the problem looked to him; which transformation the common Indian view of the Samsâra had undergone in the present case by the idea of the *trilakshaṇa*. Evidently the doctrine of metempsychosis could not continue in the current form. For if, as the Buddha teaches, there are no substances, nothing steady in the world, but only a momentary flux of events,† it is a matter of course that there also cannot be any wandering souls, but that one life joins

* The words in brackets have been added by me.

† Even the very smallest particle of time is but time, and nothing in the world is for a moment out of time, *i.e.*, out of becoming or change. This idea was perfectly present in the Buddha's mind, and only its elaboration to a theory (Kshanabhanga-vâda) belongs to a later time.

the other in exactly the same way as in the present life one moment of existence follows the other. As little, therefore, as the body, or the mind, or any of their ingredients, is in the next moment the same as in the preceding one, but represents a new apparition every time, as little the new-born individual is the transmigrated old one, but the *new-sprung continuation* of the latter.

So in Buddhism there becomes of transmigration a metamorphosis or transformation, a *complete renewal of soul and body*, differing from the momentary renovation of the individual within the single life only inasmuch as the single constituents come to appear but by and by (as, *e.g.*, the remembrances in a gradual awakening) and in the modified form conditioned by the Karman (*kammam*)* now becoming effective of the total previous existence. By Karman, meanwhile, are meant here those dispositions, inclinations, volitions (*samskârâḥ, sankhârâ*) which, though having originated in this life (or in some earlier existence), yet have not been able to change to deeds, because the present body and the external circumstances of the present life hindered their development.† Natural death, consequently, means that the present combination of the Skandhas (*khandhâ*)‡ is no longer of use to the further development of the present dispositions, that in future the Skandhas have to combine in some other proportion than hitherto, and that in exactly that proportion which the whole of the existing dispositions is tending to.

Here, we cannot forbear saying a few words on the numerous Indian and European attacks upon this idea of a "metempsychosis without a psyche," and particularly on S'ankara's refutation of the theory of momentary flux (*kshaṇabhanga-vâda*), because it has detained and is still detaining many a man from accepting the Buddha's logic. All these objections have in common this, that they demand a substantial bearer of the qualities, states, and actions of the individual, pretending that without such there could not possibly be

* I follow the custum to quote the stem of the Sanskrit, but the nominative of the Pâli Singular.

† Comp. the saying of old Victor Hugo: "I feel that I have not given expression to the thousandth part of that which is in me," and that one of Goethe: "The conviction of our continuance results with me from the notion of activity; for if I work restlessly up to my end, it is the duty of nature to assign me another form of existence, when the present one is not able any longer to endure my mind."

‡ The five elements of existence, see above, p. 939.

an individual identity and the consciousness of it. But this demand is beaten, as we saw, by the simple question whether the 'bearers' partake or not in their qualities. If so, they are not substances, but *dharmas;* if not, they are unconnected with the latter, and, consequently, unable to explain the identity in question. And the case becomes not better, but worse, if not a plurality of substances is asserted, but One Âtman "without a second," as with S'ankara. Says S'ankara (Sûtra-bhâshya II., 2, 25): "And further, the philosopher of destruction (*vainâśika*) who maintains the momentary existence of every thing, would have likewise to maintain the momentary existence of the perceiving subject (*upalabdhṛi*); but there it is not possible, on account of the remembrance following the perception (*anusmṛiti*). . . . . That [remembrance] is only possible with that same subject ("doer") who had [before] the [corresponding] perception. . . . . And if he further, up to his last breath, recognizes as his own and as belonging to the same subject all his cognitions without an exception, and likewise attributes his past cognitions, from his birth, to himself as one and the same subject—how is it possible that the philosopher of destruction does not become ashamed of teaching the annihilation of the moment!" It is evident that S'ankara has not understood the whole problem,* likely because it was not offered to him in the right way, the Buddhism of his time being no longer that of the old days. Else he, who likewise taught the substancelessness of the Samsâra, *viz.*, in the form of the Mâyâ doctrine, would necessarily have accepted the *anâtma-vâda* of the Buddha. Thus, however, getting confounded with the idea of a substanceless becoming, and being likewise unable to explain remembrance, etc., by means of substantial bearers of the individualities (because, in his conception, the whole *jîvâtman*, as every *upâdhi*, is transient, not substantial), he took refuge in the *Parabrahman*, incurring the same mistake which later on was perpetrated by Schopenhauer and Eduard von Hartmann explaining, or rather trying to explain, by the Absolute ("Wille" and "Unbewusstes" resp.) such mysterious facts as telepathy, instinct, etc. What a strange mistake, indeed, to believe that the idea of an entirely *transcendent* being, beyond space and time and plurality, "beyond the realm of

* His other proofs too are as so many blows in the air, imputing to the Buddhist what he just declines as a *contradicto in adjecto:* substantial causality.

speech and thought," could ever be used to explain an *empirical* fact like remembrance and individual (not metaphysical) continuity. How can the *âtman* explain that I have only my own remembrances (and not those of the others too)? Empirical facts are explained by empirical facts only, and never by a principle which is a mere negation to us, or on which at best we can say "It is" (*astîti*, Katha Up. VI. 12), not knowing even then what we are saying. No doubt that everybody at all times has the unmistakable feeling of a something in himself which is not subject to time; but to refer to the *individual* this mysterious voice, is proved a *mistake* by earnest inquiry. Individual existence, in the Buddhist sense, may be tolerably fancied, if we compare our single lives with the reverberations of one and the same tone.

DR. OTTO SCHRÂDER.

[*To be continued.*]

TRUE KNOWLEDGE: WHAT IS IT?*

HAD this question simply been "What is knowledge?" it might have been more easily answered. I say "might" and "more easily" advisedly—because when one comes to a definition of what knowledge is, one finds oneself involved in much the same metaphysical labyrinth as is encountered in the endeavour to answer the original question. The clearest definition I have come across is this: "Knowledge signifies the simple apprehension of facts and relations." But it is so obvious that one may be at fault in the observations on which he bases his apprehension, that it is deprived of all its simplicity and is an insecure foundation on which to build. Other definitions are therefore to be sought for. And Webster's dictionary provides us with the following:—

1. The act or state of knowing: clear perception of fact, truth, or duty: certain apprehension: familiar cognizance: cognition.

2. That which is or may be known: the object of an act of knowing: a cognition.

* Asked at a Branch Training Class Meeting.

3. That which is gained and preserved by knowing : instruction : acquaintance : enlightenment : learning : scholarship : erudition.

4. That familiarity which is gained by actual experience : practical skill.

5. Scope of information : cognizance : notice. And Locke in his Essay on the Human Understanding says : " Knowledge, which is the highest degree of the speculative faculties, consists in the perception of the truth of affirmative or negative propositions." His synonym is " Wisdom ; " but I think most of us have a feeling that knowledge is not by any means synonymous with wisdom, though it is used as such, as witness the case of the King who was called the " wisest fool in Christendom."

The poet Cowper has expressed the difference in a comparatively satisfactory manner, and says :

> *Knowledge* and *wisdom*, far from being one,
> Have ofttimes no connection. *Knowledge* dwells
> In heads replete with thoughts of other men ;
> *Wisdom* in minds attentive to their own.
> *Knowledge*, a rude, unprofitable mass,
> The mere materials with which *wisdom* builds,
> Till smoothed, and squared, and fitted to its place,
> Does but encumber whom it seems to enrich.
> *Knowledge* is proud that he has learned so much ;
> *Wisdom* is humble that he knows no more.

It will be evident by now that knowledge, like everything else has a dual aspect ; it may be concrete and it may be abstract ; it may be a percept and it may be a concept. If we take the advice of the late Professor Green who said, " Take care of the Percept and the Concept will take care of itself, " we shall say that " knowledge signifies the simple apprehension of facts and relations," and in so doing the great mass of mankind, I imagine, think that they are standing on firm ground.

But are they ? A simple apprehension of facts and relations showed our not very remote predecessors that the earth was the centre of the universe and that the sun revolved around it. But closer examination showed that that was not a fact, and so to-day a simple apprehension of facts and relations shows the astronomer that the earth

revolves around the sun. It further shows him that not only the earth but various other bodies revolve around the sun. These are percepts to him and he considers that they embody true knowledge. To those of us who are not astronomers, they may embody knowledge, but not as a percept, only as a concept. And if in this case we let the concept take care of itself, we should be falling behind the times; because regarding this knowledge, which is but a concept to us in itself, we have a clear perception of its truth.

Thus the alchemy of the mind may transmute a physical or concrete concept into a mental or abstract percept; and by this means we come closer to an idea of what true knowledge may be.

Returning for a moment to our astronomer; let us examine another point in his observations which to him appears also to be a "simple apprehension of facts and relations," and that is that the various planets of the system, apart from their common revolution round the sun and apart from their relative size and position have no particular relation to or influence upon each other. Now that, for the most part, will be looked upon by them as a percept, but as a matter of fact that is as great a fallacy as the simple apprehension of their predecessors that the sun revolved around the earth; it is, equally with that, no true percept, but only a false concept. In this case, and it is the recurrence of such cases that doubtless led to the advice being given, it would be as well to "look after the percept and let the concept look after itself." We thus see how a limited perception of facts and relations may lead to a false conception of further facts and relations; yet it does not hinder us from perceiving that true knowledge may yet come from a simple apprehension of facts and relations; in fact from the simplest possible apprehension of them there may come the clearest possible comprehension of them.

True knowledge then, we may say, can be arrived at by a unification of the two aspects of knowledge, only by that; we must correlate our 'outer' experience, or perception, with our 'inner' or mental experience; but as we have seen that it is possible to form false concepts on account of a limitation of the perceptive faculty, it follows that before we can arrive at the unification of the two aspects of knowledge, we must have much more extended faculties and organs of perception and comprehen-

sion. And thus the matter resolves itself into a matter of evolution; and the end of that is the perfection of the organism in which the Ego, the perceiver and comprehender, functions; such a state of perfection that it will not be necessary to perceive *and* to comprehend, for the functions will be simultaneous. Having thus obtained a mental or 'inner' concept of the metaphysical condition necessary for the Ego to be able to assimilate 'knowledge', it may very well follow, as an argument, that only that which may be perceived by means of such a perfected organism can be described as *true* knowledge. But it apparently comes to something like this: The condition (if it can be called "condition") of the intelligence that functions through the perfect organ is such that there is no longer any 'outer' experience; for in consequence of the unification of the two aspects of experience it has become evident that there is nothing outside to cognise; the two have become the one, the one has become the all, and that which is—is True knowledge.

It is a wonderful tribute to the power of the human intellect that it can appreciate such a condition of existence, or rather such an unconditioned state of existence, even as a mental concept. To us, in the meantime, that conception is—as a modern metaphysician says that possibly conception *per se* may be and as our teachers say is—wholly derivative. It is not a concept that has originated in our own minds, or 'inner' experience, but has been given to us by wiser minds; and if we would made that concept a percept we have the way pointed out to us; follow in their footsteps. "Would ye be as These are? Live as They," and gradually the field of experience will widen and we shall perceive more and more clearly that that which now lies around us is temporary, impermanent, illusive, though not necessarily false; that that which we now can understand within us is imperfect, undeveloped, but that both are evolving and that eventually the time will come when the imperfect shall become perfect and the illusive become real, and we shall become possessors of True knowledge, because we shall be That Which Is.

N. S.

LETTER FROM BELGIUM.*

17TH JULY 1906.

THE President-Founder has just left us, on his way to Amsterdam, and there only remains now in our hearts and minds the image of his dear and revered person and the echo of his beautiful teaching.

Our last glimpse of him was at the station, at the trying moment of farewells, when even our dear grandfather, as he likes us to call him here, was moved: as the train started we saw our venerable President bend his head and join his hands, as if in prayer and calling a benediction on his children. May we be worthy of his teaching and example, of his work and devotion, of his large-mindedness, his benevolence and open, hearty love to all, great and small.

We would like to give a full account of the excellent lecture he gave on the Spirit of Unity and Truth, which inspires the work of the T.S. and which every earnest member ought to carry out in the world at large; but, as our space is limited, we can only mention it and add how the President taught us the possibility of making use in this task, of the most varied elements, each of us working according to his or her nature and temperament, with the greatest liberty and the largest tolerance, as real free-thinkers. "I would not remain five minutes in the Society I have founded," said the Colonel, "if this principle were not respected."

This lecture was delivered in French to the great delight of the audience; our orator using the language fluently, now with a gravity well fitted to the subject, now with a humour that awoke more than once a good, sound, hearty laugh.

The next Sunday—the President arrived on Friday evening and went away on Monday at noon—a large meeting was held for questions and answers; as it took place in the afternoon, our younger members of the Lotus Lodge and some of the little ones of the Golden Chain came too. It was a pleasant sight to see the Colonel welcoming all, his large, open and loving manner winning the little children, who went up trustingly to him with a confiding kiss and would not leave the room in spite of the tempting garden where they could run and play, before they had heard the President speak.

Many questions had been sent in, but the Colonel began by two of them which had been asked by some of the youngest members of the Lotus Lodge, and answered them, so as to be understood by

* As the President-Founder is now on the other side of the globe, we take the liberty of publishing this somewhat personal letter.—Ed.

all, with a paternal love which went straight home to the hearts of the parents, as of the children.

There were of course questions about "Fakirs and Yogis"—"Matter and Force," "Miracles and Natural Laws," etc., etc., and answers given to satisfy all. Shall we ever forget the attitude of the President when he replied to a question sent in: "What were your impressions when for the first time you saw a Master?" and with what veneration he spoke. How familiarly he sat among a circle of friends—tea having been served—chatting with one, then with another—welcoming all who were introduced—giving an advice here, receiving a confidence there, taking an interest in every subject,—entering into every plan, be it general or individual.

And again, the next day, when the Colonel went to Antwerp, to visit the Branch established there, he found time to stop, on the way to the local, at the house of a member who could not come to the meeting, her six months' old baby being ill; the President left comfort and hope there as everywhere.

He had been majestic at the drawing-room meetings in Brussels; here in the little room hired by a band of workers, settled on wooden benches and folding-stools, the President was as simple and homely as could be.

Here again questions, and answers, wise and sound and beautiful, telling the inquirers that there is no special Theosophical teaching, be it ethical or anything else, but only a human and a divine knowledge the same everywhere; that purity is our best shield and preserver; that Compassion is due to all, including the brother who has failed; for who among us has not sinned?

To one of the questions asked, the Colonel replied: "I am not afraid to say I do not know;" teaching us the lesson of real knowledge which only the "wisest and bravest of men" can learn.

The President had taken with him the photographs of the Head-quarters, of the Adyar library, of the gateways, of the school-children, etc., and also the address presented to him, engraved on silver. They were admired, as may well be thought.

Before leaving, a photograph was taken of the President, sitting with the members of the Antwerp branch on one side of him, and the members who had come from Brussels with him, on the other. The President was also photographed alone and we hope very soon to send some of these photos to Adyar.

We regret not to be able to send also the last beautiful picture referring to our visit in Antwerp, that of the President, in the travelling-car surrounded by friends, his sons and daughters, as he calls them, with their own little children, while on the platform stood those who had come to say good-bye—the whole being typical of that larger family, the Theosophical Society which our revered President has created, and to which his large throbbing heart is sending constantly mighty pulsations of life and love.

May they be answered by the love and gratitude of all, great and small, so that the strength and life our President-Founder is giving out so generously may be constantly renewed, until at last the great work for which H.P.B. and he founded the Society will be accomplished.

L. E. CARTER.

MAGAZINES.

The Theosophical Review, August, opens with the first part of a contribution on "The Rosy Cross in Russia," by a Russian. It is a historical article, dealing with 'Russian Masonry and Novikoff,' and has evidently been prepared with much care. "The Gnosis of the Mind," is a thoughtful paper by the Editor, Mr. Mead. "The Spiritual Life," by P. J. Srinivasa Iyengar, is a useful article. In his closing paragraph he says :

"The spiritual life, then, is not a new routine to be added to our daily life ; it offers no dogma to be piously believed, no round of ceremonial, new or old, esoteric or exoteric, to be gone through ; but it is a deliberate taking in hand of one's own self and a steady training of it, through success and failure, by utilising every experience, great or small, good or evil, till the individuality becomes a perfect organ in the hands of its Master."

Two important articles,—"Concerning the Pleroma," by J. Redwood Anderson, and "The True Inwardness of Reincarnation," by Charlotte E. Woods, are concluded in this number. In a letter to the Editor (Mr. Mead), Minnie B. Theobald criticises, at some length, and with the force of conviction, the statement made by Mrs. Besant in July *Theosophical Review*, that "actions are the least important part of a man's life from the occult standpoint," and says : "what little I have gained from Theosophical study has certainly left upon my mind the impression that good deeds rank foremost among the qualifications for discipleship with all our spiritual teachers." Our critic also quotes the following :

The Buddhic envelope or vehicle of high inspiration and direct perception which surrounds man like a womb is only set in activity and made to conceive true ideas when united to the fire of action, for within right action lies concealed the true Âtmâ by means of which THE MASTER alone works through the disciple.

Journal du Magnétisme (2nd quarter 1906). This number is mainly engaged with the "Preparatory Second Congress for the free practice of Medicine" which took place at Paris the 29th of May.

The Congress itself has been deferred to November. There are besides two other papers of some extent from the rich contents of which we will quote two passages at least. In "How to combat Constipation," we read: "But of all the proceedings of auto-magnetism and auto-massage which may be employed without difficulty, the most effective and one of the easiest is as follows: Being upright or, better still, lying on the back, in the position *genu pectorum*, contract and release alternatively the muscles of the abdomen. It results from this gymnastic procedure, constituting an elemental *dance of the belly*, that the walls of the abdomen, the intestinal surfaces, and the mesenteric plexus—which exercises such a powerful action on the intestines—are in a natural way massaged by each other, stimulated, and excited; that the peristaltic movements of the intestines are augmented, that the secretions must be more active, and that the slackness must disappear. Indeed, this beneficent gymnastic movement, within reach of everybody, repeated three or four times a day, modifies rapidly any constipation whatever, and makes disappear entirely, in a few days, those which, owing to the slackness of the intestines, are not yet chronic." "On transport at a distance, by means of a magnet, of neuropathic states from one subject to another" (p. 67): "Suppose there be a subject, A, suffering from right hemiplegia and in the state of waking,—we apply, as described, the magnet to his head, the north pole to the right side, and we hold it in a horizontal position for about five minutes. At the end of this time, without saying a word, we put it on the head of a subject, B, put, beforehand, into the state of hypnotic lethargy and set in a neighbouring room. Almost instantaneously, the subject, B, perceives a concussion like a small electric discharge; the whole right side becomes hemiplegic, and when you direct him towards the awakening, or when, according to the usual proceedings, you make him pass to catalepsy, further, in lucid somnambulism, in this moment, when he speaks, he has taken the personality of the hemiplegic subject, he has the embarrassed speech of the latter, his hanging arm, his heavy walk. In one word: the morbid personality of the real hemiplegic transferrer has incarnated itself with all its characteristics, in the transferred subject with a veritable precision. In awakening, this transitory state disappears instantaneously under the form of imperative suggestion."

Cambridge University Library. Report of the Library Syndicate for the year ending December 31, 1905.

Particularly interesting are the statistics of donations and exchanges and of new purchases. The figures of the former are as follows: United Kingdom 1175 vols., British possessions 501, United States 409, France 141, Germany 1216, other countries 386; and those of purchases: United Kingdom 42 vols., British possessions 9, United States 11, France 383, Germany 718, other countries 258.

La Verdâd (July), the translations of "Isis Unveiled" and of "The Mass and its Mysteries" are continued. There is further a translation of "My Past Lives," from the *World* (New York), and a small paper of Mr. Arimi, on "The Spiritual Territory," and, finally, a translation of "Methodic Studies of the Secret Doctrine" from the *Theosophical Quarterly*.

Theosofisch Maandblad voor Nederlandsch Indie (July). This is the first number of the sixth volume. Dr. Steiner's "How to attain to Consciousness on higher planes" is continued, and further there are translations from Sinnett and Leadbeater, and the text of a public lecture held at Soerabaia on "Theosophy and Christendom." The interesting notice on the "Indian Press and Theosophy" shows that most newspapers of Dutch India draw, more or less often, by articles or notes, the attention of their readers to Theosophy.

Der Vâhan, of Mr. Bresch (Leipzig), has ceased to exist, shortly after the editor's separation from the Theosophical Society; or rather, it has been suspended "for an indefinite time, at least till the next January." Thus we read in the "Schwanengesang" (song of the swan) introducing the twelfth No. (June) of the seventh volume. As the reason of his decision Mr. Bresch mentions his urgent want of rest from "incessant criticising and combating," which, "even where it is necessary and then meritorious by itself, yet is hostile and a hindrance to all spiritual progress."

Sophia (July) contains the highly suggestive study of M. Roso de Luna on "Vermes, Aster, Arbor," (animal and vegetable metamorphoses) and the interesting paper of Rafael Urbano on "Apollonius in Spain," besides Dr. Pascal's "Brotherhood" and a "Hymn to the Palm."

Received with thanks: *Revue Théosophique* (July), *Theosophie* (Antwerp, July), *Bulletin Théosophique* (July), *De Theosophische Beweging* (July-August), *De Gulden Keten* (July).

Theosophia, July, comes to us in an improved dress and has the following table of contents: "Old Diary Leaves" (which will be continued), by H. S. Olcott; "Rembrandt," by "J. L. M. Lauweriks;" "The Theosophical Conception of God," by Dr. M. Schoenmaeckers;

"Notes on the Study of the Kabala," by L.V.T.; "Theosophy and Science," by W. T. Mettler; "Foreign Correspondence," by Sofie Pieters; "Yet another View regarding Wealth," by M. C. Terwiel; also Reviews, and "Notes from Far and Near."

The Theosophical Gleaner, August. After the 'Editorial Notes' we find the following articles: "The Growth of the Animal Kingdom," (to be continued) by a 'Tentative Theorist;' "Mr. G. E. Sutcliffe on an Error in La Place's Equations," by A. E. Thierens; "The Eras of the Shu King, and its Four Books" (continued), by Fio Hara; "Universal Brotherhood," by an 'Esperantist' (concluded); "The Tortures of the Personal Man," by J. D. Mâhluxmivâlâ; "Occult Masonry" and other matter.

Theosophy in Australasia, July. After the interesting 'Outlook' items we find the following articles: "Man and the External World" (first portion), by W. A. Hart; "The Eye and the Heart Doctrines" (brief but valuable); "The Lost Track," by M.E.T.; "The Reason Why," by Ina Wren; "Thought, Consciousness, Life," by H. W. Hunt; and the first portion of a paper on "Ideals," by Ethel B. Wood.

The N. Z. Theosophical Magazine. The July number concludes the article on "The Highest Problem of Theosophy," by R. H. Following this is an excellent "Talk to Branch Members," by Marian Judson; a paper on "Bishop Neligan and Theosophy," also considerable interesting miscellaneous matter.

Central Hindu College Magazine, August. We are glad to learn that "the foundation of the new Kashmîri College was laid on July 17th, and that, owing to the kindly sympathy and support of His Highness the Mahârâja, and the Resident, Sir Francis Younghusband, the success of the Institution is assured. This number contains the following articles: "India's Daughters" (Chând Bîbî), by J. M. Davies; "The Need for Vernacular Education," by K. S. Muthuswami Iyer; a few words on the "Caves of Elephanta," with an illustration of the entrance; "The Widow-Marriage Question," by Babu Satis Chunder Ray (adapted from a discourse delivered in Calcutta); "In Defence of Hinduism" (continued), by Mrs. Besant; "Ahalya Bai," by Vishwant Vinayak Pradhan; "The ways of the Rajaputras;" "The Three Gunas" (concluded), by P. T. Srinivas Iyengar; also "Science Notes," and other matter.

Broad Views, for August, opens with one of the most important articles of the year—"How the Army might be made Self-Supporting," by J. W. Petavel (late Capt. R.E). The writer thinks we may well

"wonder that the tax-payer patiently gives up his money to support the army when it might so obviously be organised, with its reservists, so as to be self-supporting." After the interesting serial story, "An Immortal Soul," by W. H. Mallock, we find a paper on "Count Cagliostro," by the Editor, and another, a powerfully written "Tribute to Henrick Ibsen," by Elizabeth Saville. "California in its Youth," by a 'Globe trotter,' and "Concerning Mental Healing," by Alice C. Ames, are both very readable articles. "What the Camera Saw," is an amusing satire by Leila Boustead.

East and West, for August, maintains its usual high standard of excellence by furnishing a great variety of interesting reading matter from numerous contributors.

The Light of Reason, August, is full of brief articles, all hope-inspiring and elevating.

The Message of Theosophy, published by the Rangoon T. S., is to be commended for the good work it is doing.

The Buddhist. The June number contains two very interesting lectures; the first was delivered by Revd. R. W. Hyde, M.A., before the Young Men's Buddhist Association, in Colombo in May last, his subject being "Faith." The second (an able reply to the first) was delivered two weeks later, at the same place and before the same Association, by D. B. Jayatilaka, B.A., Principal of Ananda College, his subject being "Faith or Reason."

The Brahma Gnana Patrika, is a Tamil periodical which is published at Tiruvalûr with the aim of spreading the teachings of Theosophy among Tamil-knowing people. We trust the Editor will receive the encouragement and support which his worthy undertaking merits.

The Srikristnasukthi is a Canarese magazine with similar aims, edited by Karody Subba Rao, B.A., of Udipi.

Theosophy in India comes rather late for review but is a good number.

Received with thanks : *The Theosophic Messenger*, *The Vâhan*, *Light*, *Teosofisk Tidskrift*, *Omatunto*, *Modern Astrology*, *Banner of Light*, *Harbinger of Light*, *Indian Journal of Education*, *Christian College Magazine*, *The Dawn*, *Visishtadvaitin*, *The Mysore Review*, *The Indian Economist* (Calcutta), *The Indian Review* (Madras), *The Arya*, *The Phrenological Journal*, *The Arena*, *Mind*, *The Grail*, *The Lotus Journal*, *The Metaphysical Magazine*, Notes and Queries, *The Theist*, *Sri Vani Valasini*, The *Muslim Patriot*, and numerous vernacular magazines.

The Tattvasarayana.* The first part of this hitherto unpublished Vedântic Itihasa is before us. The entire work consists of three books known as the Jñâna Kanda, the Upâsana Kanda and the Karma Kanda. Each of these three books contains 8,000 verses distributed over 100 *adhyayas* and grouped under four *padas*. A noteworthy feature of the external structure of this work is that the twenty-four syllables of the Gayatri Mahâmantra are found to figure at the head of each set of 1,000 verses. It is proposed to continue the publication of this great work by issuing it in about 65 monthly parts of not less than 48 pages, demi octavo, neatly printed in bold Devanagari type. The work is to be edited by an able staff of Pandits—this department being under the general superintendence of Dr. F. Otto Schrâder, Ph. D., Director of the Adyar Library. Part first (the sample issue) will be sent free on application.

PAMPHLETS AND BOOKLETS: "The World-law," by Professor Paulus; published by Oswald Kaestner, Tacoma, Wash, U.S.A.; "The Doctrine of Fate Disproved," by Dr. C. Thamo Tharam Pillay, Jaffna, Ceylon. Price 2 annas. "The Brahmans and Kayasthas of Bengal," a historical work by Babu Gerîndranâth Dutt, B.A., M.R.A.S. (G. A. Natesan & Co., Madras, Re. 1.)

"Thoughts on Ultimate Problems," a 'Synoptic statement of two Theodicies,' by F. W. Frankland; third and revised edition. This work will be highly appreciated by metaphysicians. London, Philip Wellby, price one shilling, net.

CUTTINGS AND COMMENTS.

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

"Thoughts Often Pertinent."

We copy, hereunder, the main portion of Mr. Alexander Fullerton's timely contribution to the June number of the *Theosophic Messenger*:

"From time to time the business or social or religious world is staggered at the moral collapse of some leader in finance, society or the church. The revelation of long-existing evil seems incredible, and amazement almost surpasses horror. This is especially so in the sphere of religion, where the incongruity of doctrine with life, of precept with practice, startles as well-nigh impossible. Most of all is this so when a clergyman, a teacher, is discerned in opposition to the whole purport of his exhortations, really exemplifying the evils he is professionally combating. And then many a grieved and heartsick soul queries whether there can be any reality in

* The Oriental Publishing Co. Ltd., Mylapore, Madras. Annual subscription, in advance, Rs. 3 (shareholders, half price). Postage extra.

religion itself, or at least whether the fallen one can at any time have been sincere. If he has been a writer on spiritual things, is not the whole of his writing vitiated by his exposure? Could he ever have been in genuine touch with the Real, ever have spoken truly of the Truth?

This is perhaps a natural revolt, inasmuch as it is so common, but it is not logical nor yet just. Certainly it is not easy to see how incompatible things can co-exist in the same character, and one does not understand that contradictions can mean anything else than wilful pretence. But in point of fact this is not necessarily so. So strange and mixed and complex is human nature that the most antagonistic traits, the most irreconcilable practices, are constituents of the same being. Historic characters amply verify this, but every private circle contains illustrations. It is simply because consistency is not, in fact, the rule in Nature's make-up, and if we judge as if it were we simply slip. A character may contain godliness and ungodliness, worldliness and otherworldliness, selfishness and unselfishness, generosity and greed, purity and impurity. And such must ever be the case until the one wholly dislodges the other. This is not to say that there is no moral standard, or that a person is not to be held to account for wrong; but it does mean that imperfection or inconsistency does not mean consistent badness.

More than this: it does not mean an invalidating of all good work. . . . The man and his work are often distinct. It would seem as if they must be alike. Yet they are not. Why? Ah, who can say?

Yet this much is certain. If we accept only the writings of truly perfect men, we shall have nothing but the authenticated fragments from Masters. If we throw away an instructive article, a disclosure of untraversed realms, a priceless exposition of Occult science because the writer's life has been short of his own standard, we are not only demanding what Nature does not affirm we are insisting on a state of things which does not in fact, exist. Some knowledge, some validity, some perception must have been his, or the outcome would not be so palpably valuable. Why reject the outcome because the outfit was in one way weak? We can use the Psalm even though a David wrote it.

Even more. The possibility of uttering spiritual truth means the possession of a spiritual instinct. The possession of such instinct means its evolution in ages past, and it means also the certainty of its triumph in ages to come. There need not even be ages: there may be only years. For the greatest of all force is spiritual force, and the strong will of a great soul may well break its hampers with a quickness and a thoroughness which will liberate the full glory, never again to be dimmed.

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A strangely gifted pianist.

The Sydney *Daily Telegraph* (April 14th) has an article relating to a wonderfully gifted pianist of that city. We quote a few paragraphs.

The relation of the conscious to the sub-conscious personality has been compared by Myers to the visible portion of an iceberg of whose total mass eight-ninths floats beneath the surface, and he regards it as holding together phenomena so various as sleep, dream, memory, hypnotism, hysteria, genius, insanity, automatisms, hallucinations, ghosts, telepathy, clairvoyance, and the like.

The case of Miss Harrison having created so much general interest, the opinions of several persons who are likely to be in a position to throw some light upon the phenomena have been obtained.

The Awakening of the Power.

The story of the awakening in Miss Harrison of this hidden power is succinctly told by Mr. Frank Brewer, her brother-in-law.

Miss Harrison and her sister, he relates, came to Australia from England when they were mere children, the first-named being almost a baby. At an early age Mrs. Brewer imparted to her the rudiments of music, and at the age of 10 or 11 years she began to study consistently. Miss Harrison never had any other teacher, nor had she at any time taken any lessons in harmony and theory. As a matter of fact, it is said she was particularly weak in her knowledge of the latter branch of musical training. She studied sheet music as a child might the alphabet, and so rapidly acquired a facility for sight reading, beyond which she made no remarkable headway.

"About eight months ago," runs the story told to a *Daily Telegraph* representative, "she began to discard sheet music and to play in the style she now adopts. Her playing was formerly of the most ordinary character, and while she might have been classed as a good amateur, there was no abnormal feature.

"There was, moreover, a marked difference in style compared with what it is to-day. The hands rarely left the keyboard, and the lady had, if anything, a cramped and unattractive style.

"It was about 5 o'clock on a Sunday afternoon," proceeded the speaker, "when this remarkable change first came over the young lady. Mrs. Brewer and Miss Harrison had gone into the drawing-room, and sat down at a semi-grand piano. Miss Harrison then played five or six mellow chords of beautiful richness and exquisite coloring, and for the next few hours she went on apparently in a semi-conscious condition, playing some of the finest melody my wife says she ever heard in her life. Sweet, dreamy music, it was, fragmentary in composition, but bearing the theme of the master mind. That probably was the awakening, for these performances became more regular and increased correspondingly in magnitude and symmetry, until the player reached a stage of perfection that passes our understanding, and which satisfies us that some occult power is at work."

Questioned with regard to this initial performance, Mr. Brewer said: "Of course there was an exciting cause which led to this manifestation. There has, however, been no change in Miss Harrison's disposition, and she has the same modest and retiring bearing which characterised her years ago. Nor will she look upon a sheet of music now, unless particularly pressed to do so. It is worthy of remark, however, that if sheet music is placed before her, Miss Harrison at once lapses into her old-fashioned style, and quiet hand and finger action. In her 'inspired' playing, on the other hand, there is a remarkable change of style, and her hands rise in the most peculiar fashion, only to be guided back at the dynamical moment by some unknown force. Miss Harrison was perfectly conscious whilst performing on Saturday. She explains that during her recitals she imagines herself to be some little distance from the instrument, listening to the performance of another player. 'That's lovely!' interjects an individual. 'Yes,' she replies, 'isn't it?' impressed with the idea that another person is doing the work.

The opinions of various musicians who have witnessed Miss Harrison's playing are given at some length and then follows a letter to the Editor relating to the 'Sub-conscious Theory' which has been advanced. We quote the closing words:

The sub-conscious phase has been much discussed in recent years, and many weighty arguments have been advanced in its favor. But experience teaches the practical psychic that the sub-conscious mind cannot compose or create anything. The mind is but an instrument capable of being inspired with innumerable ideas, which come unsought and unconsciously from unknown sources. This being so, two propositions only remain; either the inspiration comes to the player through the conscious, or unconscious telepathic transmissions from the minds in the audience, or it is the conscious inspiration of disembodied spirits acting upon the subjective qualities within the player's mind. As none of those who witnessed Miss Harrison's performance last Saturday night had in their minds the

music rendered, she could not have been inspired by any mind in the audience, therefore I can only conclude that Miss Harrison's hearers were listening to music inspired by inhabitants of the spirit-world.

There is, of course, the possibility that the lady is inspired by invisible entities ; but it is also possible that she has suddenly reached a stage where the results of musical culture acquired in some previous life are made manifest.

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The merits of Esperanto.

An Esperantist, contributes to the *Theosophic Gleaner* his views concerning the claims of Esperanto as an international language. We quote therefrom the following paragraphs:

"Shall that common language be English ? We think it is not possible that the language of one nation should be accepted by all as international ; moreover all the living languages are difficult and long to learn, and an utterly unphonetical spelling makes English impracticable for the majority of foreigners.

Should the common language be a dead language: Sanskrit, Greek, Latin ?—Such languages might do for learned pandits or professors ; but the mass of the people to whom Theosophy appeals would not and could not learn them.

The claims of Esperanto at present are that : 1*st*, it is extremely easy to learn ; 2*nd*, it is already a 'widely diffused medium' and it begins to be officially recognized ; 3*rd*, it presents unequalled advantages.

Tolstoy wrote in a public letter : 'I found Esperanto very simple. It is so easy to learn that, having received a grammar, a dictionary and some articles in that language, I could after *less than two hours*, if not write, at least read the language *fluently*. The sacrifices that every man will make by devoting some time to its study are so small, and the results which may arise therefrom are so immense, that one cannot refuse to give it a trial.'

Without going into details, we may say that the Esperanto grammar consists of only 16 rules, without any exceptions ; it can be learned in half an hour. The spelling is absolutely phonetic—hence uniformity in pronunciation. The vocabulary is composed in such a way that it is almost completely known beforehand by any person of average education ; there are about 2,000 root words only, and by means of prefixes and suffixes an infinite number of words can be formed to express every shade of meaning. Although so simple, Esperanto is therefore a very rich language.

It can be learned easily without a teacher : a little practice will be needed to acquire fluency in speaking.

There are some 25 periodicals, some entirely in Esperanto, others half in Esperanto, half in national tongue. The *British Esperantist* is the official monthly magazine published by the British Esperanto Association, *Internacia Sciencia* is a scientific Review published in Esperanto at Paris ; there is also a medical journal, amongst others."

Those desiring further information may address G. T. W. Olver, United Service Club, Calcutta.

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Mrs. Besant's views on Indian Questions.

The Madras Standard publishes a very brief summary of Mrs. Besant's recent impressive lecture at Muzaffarpûr on "The Awakening of India," from which we glean the following paragraphs :—

Physical culture of the boys should be given prominent attention. In England games play an important part in school life and are taught as part of the school curriculum. Physical exercise forms part of education. Your boys are being crushed between two millstones. One is their own custom and another is western fashion. There is a great pressure upon Indian youths and the cramming system also entails heavy strain upon them and the result is that educated men are very weak physically. How many of them are healthy at the age of 60 or 65 ? Rules of *Brahmacharya* are not observed by the boys. *Manu* has laid down that the boy should not marry until he has finished his education, because marriage means the close of the student's life and commencement of a household life. To marry a boy at an early age is quite *unshastric*. You have no right to do so. To marry a boy at an early age is to ruin his health and all his prospects. In our school department we do not admit married boys up to a certain class. In the College also we will gradually introduce this rule until it will come to this that students must remain unmarried. Fathers and guardians are responsible for the health and weak brain of the boys. Early marriage is sapping the very vitality of the youth. You have not inherited a weak physique. Look to your past and you will see that your ancestors were heroes and giants in strength. Early marriage is the cause of your present physical degradation. Revive the spirit of your religion, educate your youths properly and then unselfish workers will come out. Well-trained engineers, chemists and others should rise up to revive India's industry, to find out her mineral wealth which lies buried in the soil. If you want to turn your river into an electrical force, you will have to get experts from Europe. This is not good. You should learn to do all this yourself. Establish Technical and Agricultural Colleges and Schools all over the country. How many of your Zemindars are practical agriculturists and how many of them are training their sons to have a scientific and practical knowledge of the soil, such as its chemical constituents ? Send boys abroad for scientific training and let them when trained revive your industry.

The Swadeshi movement is the sign of India's awakening. Indian traders should learn business habits and punctuality and to produce excellent things as was done in the past. Government was favourable to the Swadeshi Movement before, but when it got mixed with politics, then it became hostile to it. You cannot remain only an agricultural people, you must be trades-people as well. I believe that India has a glorious future as it has a past. Unless you be proud of your past you cannot rise. I cannot do for India, what you can do for it. A nation's greatness lies in her own children. There could be no brotherhood without sons who should consider themselves as brothers. You must learn public duty. If your town is dirty and over-crowded then shame to your public men. If a peasant dies of famine then shame to the public men who do not take up irrigation and such other means to avert famine. If public men will do their duties properly, then shortly and surely there shall

arise one nation in India from East to West that will be a proud and splendid part of the world's Empire, when Indian thinkers would be listened to with attention and respect everywhere in the West and when Englishmen and Indians closely united and respecting each other should rule. [The education of girls as mellas boys was also advocated.]

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Make armies Self-supporting.

In the August number of *Broad Views* we find a most interesting and certainly a very important paper entitled "How the Army might be made Self-supporting." It is contributed by J. W. Petavel (late Capt. R.E.), who thinks it strange that tax-payers so readily contribute to the upkeep of vast armies that if wisely organized and trained might be made, with the aid of all the reserves, self-supporting. He then proceeds to unfold his plan, which is to divide Military service into three periods, the first to be devoted *chiefly* to military service. "In the second they would be reservists, employed in producing everything required in the army, military exercises being a secondary consideration; while in the third period they would be pensioners, but some of them employed instructing young soldiers, and men newly placed on the reserve list, in different trades and branches of manufacture." The plan, as set forth by the writer, seems eminently practicable. He says: "Reservists would be sent off to military factories, farms, warehouses, and every conceivable establishment, for producing and distributing things used in the army during peace time. Reservists would first be employed in manufacturing articles which, during a big war, when the reserves were called up, might be purchased of ordinary manufacturers. The men employed on farms would be, not only in England but in Canada, growing all the wheat for use in the army in ordinary times and in other climates producing different kinds of produce."

The moral effect which would result from keeping a large portion of the army employed in useful industries, instead of, as at present, being for the greater part of the time kept in idleness (that prolific parent of vice), will be apparent to all. If armies must be maintained let us by all means make them self-supporting, as far as may be possible, so that when a soldier's time of service expires he may be fitted to enter at once upon some useful occupation which his industrial training while in the army has prepared him for.

We sincerely hope the plan may be put in operation.