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THE THEOSOPHIST.

(FOUNDED IN 1879.)

VOL. XXVII., NO. 8, MAY 1906.

“THERE IS NO RELIGION HIGHER THAN TRUTH.”

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

OLD DIARY LEAVES.*

SIXTH SERIES, CHAPTER XVII.

(Year 1898.)

A NEW section of our historical panorama unrolls itself to view—the year 1898.

Miss Edger's lectures were so highly appreciated that the *Hindu* (1st January of 1898) contained a very strong leading article recognising us as a world-wide Society with such a growing influence that it may in time rally around it all the Indian nations. This forecast may very well be realised in the course of time if nothing unforeseen should happen to destroy the Society's vitality, but its well-wishers need to be often reminded of the fact, so forcibly stated by Herbert Spencer, that great sociological changes are never sudden, but are gradually worked out. The fact is that many of our colleagues allow

* 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.

themselves to be carried away by blind enthusiasm, and while they should be assiduously working to reform and develop their own characters, are grouped together to manufacture idols out of favourite personalities to set up in their private temples to be worshipped.

On the second of January we had a visit from a yogî who looked thirty but was said to be two hundred years old—a preposterous claim, I should say. On the same day Miss Edger lectured in Victoria Town Hall, Madras, to a large audience, on “The Secret of Death.”

Mrs. Besant being in America, and Miss Edger having been brought to India by me to, in some measure, replace her, had, as before stated, won great success both in her South Indian tour and at the Convention. A much longer tour which should carry her from Madras *via* Calcutta as far as Rawalpindi had also been arranged and was entered upon on the 9th January by sailing for Calcutta on the French steamer “Dupleix,” under the escort of the President-Founder. Some of the faithful ones, among them T. V. Charlu, V. C. Seshacharri and S. Ramaswami Iyengar, saw us off at the pier, leaving with us baskets of fruit and some money towards Miss Edger’s travelling expenses. We availed of the opportunity afforded by our sea travel to prepare printers’ copy—she, the manuscript of her lectures and I, Old Diary Leaves—whenever the sea was complacent enough.

We reached Calcutta at 4 P.M. on the 12th; Miss Edger went to Dr. and Mrs. Salzer as their guest, and I to an old German friend, Herr Boltze. The experiences of the next few days indicated very clearly that we were going to have a very busy time of it on this tour. Our rooms were crowded with visitors, we had conversation meetings at the Society’s room, which lasted sometimes four or five hours at a stretch, and both Miss Edger and I had lectures to give, almost invariably to large audiences. The accession of another educated lady as a Theosophical lecturer, especially one who had taken the highest university degrees in Arts and who was, presumably, able to meet any sceptical graduates of the Indian universities on equal terms, naturally created a great public interest. Moreover, the very favourable criticisms on her Adyar lectures, circulating through the Indian Press, bespoke her a wide fame and popularity. The notes in my diary show that her audiences were “deeply interested” and

“enthusiastic,” etc. Her first Calcutta lecture was given on the 14th January ; the second, the next day ; on the next she held a long conversation meeting and attended with me on the same evening a meeting of the Bengal T. S. : her third and last lecture was given at the Star Theatre to an overcrowded house.

The thing that most moved and held the attention of her audiences was not her oratory, for in that she was not to be compared with Mrs. Besant, but the tone of candor and unpretentious earnestness with which she elaborated her themes, and the common-sense way in which she showed how the ideas of Theosophy ought to enter into the lives and control the conduct of people. I think that, from all I heard during the several tours that I made with her in 1897 in Australia, New Zealand and Southern and Northern India, her addresses made as lasting an impression upon her hearers as those of any other speaker who has stood upon our platform. Take, for instance, the following extract from a lecture upon the application of Theosophy to the home and note how clear is her exposition and how original her use of the idea that the relationship of children to each other and to their parents is not a matter of this one incarnation, but that all individuals of the family group have had similar kinship with many other families in the past, and that this helps us to conceive of the impressive truth that, after all, mankind compose one great family. Her language is as follows :

“The thought arises that we have a certain very important responsibility towards those in our own homes ; we have some responsibility, it is true, towards every brother and sister, the whole world over, but during this life our responsibility is greatest to those of our own home. Could we look back through our past lives, we should see that there are very many with whom we have been associated by the closest ties ; we should see that we have had not one father nor one mother, but many ; sometimes one, sometimes another. This seems to me to be a beautiful illustration of the universal brotherhood which we are trying to attain, for the recognition of it is the first step towards a realisation that we must not allow our sympathies to be confined to those who belong to our family of this incarnation. We recognise that the true relationship is that of the soul, which includes all those with whom we have been associated, life after life. In this life we are brought into outward kinship with but

a limited number of those to whom we are bound by the wider kinship of the soul ; in another incarnation we may be brought into relationship with some of the same souls, or with others ; and thus in each life there is a widening, an expansion of our ties of family. It might at first sight be thought that this view would lead us to undervalue these ties and to neglect our duties to our present group ; but this can never be so if, at the same time, we remember that our relatives of to-day are those with whom we are just now most closely associated. We shall rather think that this is a soul to which I have been attracted because there is a spiritual tie between us. But there is just as strong a tie between this same soul and many others, and we have been drawn closely together on the lower plane for this life that we may be stronger and better able to work in harmony for the good of humanity. We must, therefore, let our love strengthen us to work for others, and strive to bring nearer the time when all may be united in one spiritual family, where there is 'neither marrying nor giving in marriage.'"

On the 19th January we embarked on a river steamboat for Midnapore. We changed boats at Ulubaria and proceeded on to Dinan, where we entered the river Rupnarayan. We got stuck at low tide, when on with the flood, and passed the night. No meals being supplied to passengers, we ate biscuits and fruit.

We reached Midnapore at 8 A.M. on the 20th, were met at the river bank by our local colleagues and taken to the Travellers' Bungalow. Throughout the day there was a great flux of visitors, and numberless questions to answer. In a large hall in a private house Miss Edger lectured that evening on "An Outline of Theosophy," a subject which she always treats with great clearness. There was a Branch meeting the next morning at 7-30, admissions to membership and many visitors of the general public. The lecture that day was on "A Practical View of Theosophy," a theme which I am never tired of recommending for treatment to our public speakers. The fact is that if we could have nine out of ten of their discourses devoted to this paramount question, we should get enough of theoretical Theosophy out of the tenth lecture to supply our wants, in our present incarnation. At 10-30 that evening we started on our return trip for Calcutta, slept on board and had our servants prepare meals for

us. We reached Calcutta at 3 P.M., dined with the kind Salzers and took the train for the north late that evening.

The next morning we got to Bankipore and were most kindly received at the station by the members of the local Branch. The case of Bankipore is a good illustration of the way in which our movement goes on under Indian conditions. As previously explained, the preponderating number of our Indian members are Government employees who are shifted from stations according to established rules at the pleasure of the chiefs of their respective Bureaux and Departments. So long as a good strong man is at the head of a local Branch, so long it prospers. Regular meetings are held, activities abound and the name of the Branch bulks largely in the Annual Report of the General Secretary of the Section. When this natural leader is transferred to another post and his successor is, possibly, a less masterful or less interested member, or perhaps a non-member, the local group is like a flock of sheep without a shepherd, it becomes "dormant" and remains obscure until either a better man is sent by Government to the place, or the interest of the new incumbent is aroused by the visit of one of our Branch Inspectors. Thus we see, in looking back through the series of our Annual Reports, how our Indian Branches rise, flourish for awhile, go into eclipse, and resume activity and re-awaken in that neighbourhood or district a popular interest in Theosophy. On page 6 of the Annual Report for the year 1905, it will be seen that thirteen of these dormant Branches were revived, twenty-nine new Branches were formed and two were dissolved, thus leaving 207 active Branches and 100 dormant. Between 1900 and 1905, both inclusive, 64 "dormant" Branches were restored to the active list. In the case of Bankipore, for many years we have had at the head of the Branch one of the most intelligent, best educated and devoted men of India, Babu Purunendu Narayana Sinha, the Government Pleader, whose contributions to literature are well known throughout India. Hence the Branch is always active, always prosperous and at no station do our travelling lecturers, like Mrs. Besant, Miss Edger, Mr. Leadbeater and myself, receive a warmer or more ungrudging aid. On the occasion of the present visit there were meetings of the Branch, an E. S. T. talk with Miss Edger, and lectures by us both; she speaking on her usual subjects and I addressing the public

in the interest of the religious education of Indian boys, a subject always dear to my heart. It may be remembered that to promote this cause, I started, in the year 1895, a little monthly periodical called the *Arya Bala Bodhini*, which was a success, and if I had had the time to give to it, could easily have been worked up to a very large circulation. I see, for instance, that I got for it during the tour under notice thirty, fifty and even many more subscribers at our different stations. When the Hindu College was established and there was need for such a publication, I turned the *Bodhini* over to Mrs. Besant and after a time she re-named it the *Central Hindu College Magazine*. Its present circulation is creeping up to 15,000, a great thing for India, where periodicals count their subscribers by the single thousand, but which I am sure could be increased to 100,000 if there were a competent man to occupy himself especially with this interest.

While at Bankipore I took Miss Edger to hear those weird echoes in the "Ghol Gurh," the empty, monster grain-bin built by Warren Hastings for the storing of food-stuffs in time of impending famine. I have described these echoes before but the acoustic phenomenon is so impressive that one never tires of speaking of it. Let the reader fancy what his sensations would be if, when pronouncing a word even in a moderate tone, he should hear it repeated to him from the air all about him and from the ground beneath his feet: he might well be pardoned for thinking for the moment that he was in the midst of an unseen host of mocking demons. And yet I doubt if one traveller out of every thousand visiting India has ever stopped at Bankipore to enjoy this sensation.

We left Bankipore for Muzaffarpûr on the afternoon of the 25th January and arrived there after a twenty-four hours' ride in the train. As usual we were met at the station by our members who put us up at the "India Club," its members having agreed to close the club during the three days of our stay. This was a brand new experience for me as, notwithstanding my eighteen years of Indian travel, I never received such an act of courtesy before. Miss Edger lectured on the following two days, the subject of the second lecture being "The Theosophic life;" my notes say that she treated it "eloquently and admirably." I followed her, with a talk to the elders, of their duty to their children, and the dear little chaps came and clustered

around me to get my advice about the making and management of a Boys' Association. By the train of 5-23 P.M. we left for Benares. We were put up at the headquarters and I availed of the chance to go about and see some of my old friends,—Pramada Dasa Mitra, Mokshada Dasa Mitra, Pandit Adityaram Bhattacharya, and others. Upendra Babu took us for a morning sail along the river face to see the bathing multitudes and I tried to find Majji, but she was not at home at the time, to my regret, because I wanted Miss Edger to see this famous woman who called on H.P.B. when we first visited the Sacred City, and who told Damodar and myself a secret about the Guru of H.P.B. which I had reason to suppose was known only to her and myself.

On the afternoon of the 30th January Miss Edger lectured at the Town Hall to a large audience, very acceptably, on the subject of "Man, his Nature and Evolution." That night she got a great fright. She was suddenly roused from a deep sleep by a wild human cry close to her window. She told me that she thought it either a madman or a drunken person frenzied with excitement. Bathed in a cold perspiration she lay quivering on the bed until the shriek was repeated at a distance and she knew that the supposed marauder was going away and that her life was probably out of immediate danger. The next morning she anxiously asked me to explain the mystery and was not a little mortified on finding that it was nothing but the cry of a *Chowkidar*, or night-watchman, although the horrible noise he made to inform his employers that he was wide awake and making his rounds was enough to warrant a new-comer to rush out and hit him over the head with a club.

There were other lectures and conversation meetings, and on the night of the 2nd February, the eve of our departure, Upendra Babu, Bhavani Shankar, Miss Edger and I, sailed along the river to see the city by moonlight. It was certainly one of the weirdest experiences of my life. Benares seemed transformed into a spectral city behind a vale of smoky haze. Its ghâts with numberless boats tethered at their feet; the columnar bastions, the Hindu and Mahomedan temples and mosques with their pyramidal towers, their domes and minarets, the immense flights of steps to give the bathers access to the river, the lights twinkling out of the gloomy fronts of the buildings, the sound of Indian music, the shrill voices of belated gossips, here and there a

devotee making his ablutions in preparation for the evening worship, big boats propelled by oars, with Indian singing parties on board gliding over the smooth Ganges, and over, in, and through the panorama the thin curtain of a hazy moonlight that gave a character of unreality to the grandiose picture.

The next morning we bade good-bye to all and left Benares for Allahabâd.

H. S. OLCOTT.

THE REALITY OF THE ASTRAL PLANE.

TO speak about the astral plane in India is a somewhat different thing from speaking about it in other lands. In England or in America the great difficulty which the ordinary auditor finds with regard to the matter is to believe that there is any other condition beyond the physical. Although the religion of those countries teaches quite as decidedly (although not as accurately) as yours that there is another state of existence, a state after death, yet unfortunately the statements made about it by their churches and in their sacred books are put in such an unscientific manner that the trend of modern thought (which is, as you know, along more or less precise and scientific lines) leads people practically to reject all that is said about the unseen world. Again and again I have lectured on such subjects in many places; again and again newspaper editors, in commenting upon what I have said, have remarked that it was most reasonable, that in every way it seemed exactly what it ought to be—and yet they invariably concluded by saying, “But of course it is absolutely impossible that anybody really can *know* anything about these matters.” In fact, they seem to think that although Theosophical teaching may be what they call in Italy “*ben trovato*,” well invented, it cannot really mean anything or be anything more than a brilliant hypothesis.

Now I take it that that is not in the least the difficulty which will beset an Indian audience with regard to this matter. You all know from ancient teaching that there is an unseen world—that there is very much existing about us and acting about us all the time, of which our physical senses bring us no report whatever. You are all

aware of that, and you do not need any further proof of it ; or if there should be any of you who do, they must be the products of half-assimilated western education. There are, however, some difficulties in the minds of many Hindus with regard to the astral plane and the Theosophical teaching concerning it. I have met at different times with two classes of objections in this country, and I should like to say a word about them.

Should the Astral Plane be Studied ?

First, it is considered by some Indians that although the astral plane exists, it is yet a thing about which we should think as little as possible. There is such a place, of course, and we must pass through its conditions, but our duty is to fix our thoughts upon the very highest ideal that we can reach, to strain upwards towards that, and not to contemplate any of these lower and intermediate conditions. With part of that I perfectly agree. It is true that every man should set before himself constantly the highest ideal which he is capable of forming. It is unquestionably well that his thoughts should be aimed at that ideal, and that it should influence him in all his actions and through the whole course of his life. But we have this to remember. We are here in the physical world and our duty at the present moment is largely connected with that world. We are in this physical body precisely in order that we may learn lessons through it. If we had no lessons to learn on this material level, we should already have transcended it and we should not need any further incarnation here. So it cannot be argued that in keeping before ourselves the highest ideal we ought to ignore life on the physical plane.

You may say that to some extent the hermit does ignore this lower world, but that is not the usual course. If a man's karma be such that he can legitimately tear himself away from everything physical and go away and live in a cave or in a jungle and devote himself utterly to the contemplation of the highest, that man is already in the fortunate position of being able largely to leave the physical plane out of his calculations. But you all know well that for the enormous majority of you such a way as that is not possible. You may be just as highly developed or as good as the hermit, but you have plain and obvious duties which nothing would justify your discarding. That being so, it is clear that some knowledge of the

physical world is of value to you. A teacher who told you to keep your mind fixed only on Nirvânic conditions and to learn nothing about the surroundings of daily life and the temptations which you may meet, would manifestly not be a practical guide.

I should submit, in answer to the objection which I mentioned to you at the beginning, that for the great majority of us a certain amount of life upon the astral plane is a necessity for our evolution. If we have not yet transcended the physical, still less have we transcended this higher realm of Nature, and it is inevitable that many of us should have considerable experiences in connection with the astral plane. Remember that we pass at least one-fourth of our lives, and in many cases one-third, in the sleep of the physical body, and that during that time the consciousness of the man is *not* asleep, but is active in another vehicle and on another plane of matter. A condition in which we spend at least one quarter of our life is hardly one that is well for us entirely to ignore; and we must also remember that after casting aside our physical bodies we shall most of us pass some considerable time in this astral world, so that it cannot be entirely unimportant to know what we may with regard to it.

There is yet another consideration. Many of us are trying to utilize some powers a little higher than the physical, such as the power of thought, and the power of strong, loving, helpful emotion. If these are to be used efficiently, some knowledge of the material through which they work is required—some knowledge of the conditions under which they are to be employed. I do not say that without such knowledge it would be impossible to produce any result, but I do say that it would be achieved somewhat blindly and that much of the effort would be wasted; whereas with some comprehension of the laws of this higher side of our world it is less likely that strength will be squandered uselessly and valuable time lost. In order that we may help forward the evolution of the world while our physical bodies are in a state of rest, or after they have been cast aside, we must have some knowledge of the subject. It is true that there are certain fascinations connected with the astral world—possibilities of selfishness and sensuality of various kinds; and those who enter upon astral life may quite conceivably be entangled in such snares, and thus delayed in their progress. But each man will necessarily have some contact with astral life whether he knows

anything about it or not ; and the more he knows about it, the better he understands it, the more likely will he be to avoid mistakes.

Never for one moment have any of our writers suggested to any person that he should set before him astral life as a goal at which to aim. We have consistently said, " Always set the very highest before you as the goal ; but since you have to live on the physical plane, recognize the fact and try to understand that, after all, the physical world also is a manifestation of the Supreme, that the astral world is simply nothing but the continuation of the physical world in finer matter, and that you may study the astral conditions of matter precisely as you study etheric conditions of matter, by applying to them scientific methods of research." That is the way in which we have been approaching this matter, both in writing and in lecturing ; and I do not think that any Indian who really understands our attitude will take exception to it.

Is Our Description Accurate ?

Another objection which I have heard in India is of a different character. There are many Indian teachers who know of the existence of the astral plane, but they say that the accounts of it which they find in Theosophical books do not agree with their own experiences of it. That is a legitimate objection, and it is quite easy for us from our standpoint to understand the position of the man who makes it ; but I think that from his standpoint he cannot find it easy to understand our position unless he supposes us the victims of some kind of gigantic hallucination. Now undoubtedly a man may become a victim of illusion, and he may carry on for a long time the same line of illusions, and may live among the thought-forms thus created ; and a scheme resting upon the vision of a single person might quite conceivably be accounted for in this way. But while I at least have never asked any human being to believe anything because I have seen it or because I know it, I do think that what has been written in Theosophical literature with regard to the astral plane and to the life and work upon that plane is very fairly well established, by reason of the fact that that is the nearest plane in consciousness to the physical, and that, therefore, we have a considerable number of persons who have had at least occasional experiences in connection with it, and a smaller number for whom it is

a prominent part of regular daily life, to whom it is just as familiar as are the streets of your city to you.

If you speak of statements concerning some very high plane which only a few have as yet been able to touch in consciousness, then naturally you have for them so much the less of testimony, for that plane is necessarily much further removed from the physical, and therefore fewer experiments have been made in connection with it. In that case an objector would have more justification in holding that perhaps there might be errors in matters so far beyond ordinary consciousness. But when we are dealing with a band of investigators, people of different races, of varying temperaments and types, and when, in spite of all these differences, they broadly agree as to what they see and how they see it, when they constantly meet in that condition of consciousness, the memory of which is often transferred to the physical plane on opposite sides of the world, it will be readily understood that for those people themselves there grows to be a strong conviction that they are not hallucinated when they believe themselves to be using a consciousness somewhat more extended than that of the average man, and they are consequently quite undisturbed by the criticism of men who have not studied the subject. Those of us who have enquired into the matter have a huge mass of evidence that the astral plane is a reality and that clairvoyance is a fact, and that by means of this faculty we have gained much information which we have put before our brothers in order that they may also have the benefit which such knowledge has brought to us.

I have heard it said here in India that no one ought to give a lecture or write a book on these subjects until he has attained, Adeptship, because short of that there must be imperfection. That is quite true ; but I would suggest that if our revered founder, Madame Blavatsky, had followed that advice and had waited for the attainment of perfect Adeptship before writing anything, we should not have had "The Secret Doctrine." If Mrs. Besant, Mr. Sinnett and others had adopted that plan we should have had no Theosophical books for perhaps six or seven thousand years yet, and while the books would undoubtedly have been far more valuable when they came, still the present generation would not have gained the advantage of Theosophical teaching.

We have chosen deliberately to put the imperfect knowledge be-

fore our brothers, because we have always felt that such powers come to us not for ourselves only but for them—that we are, so to speak, eyes for our fellows, and we have tried to be faithful eyes. We have tried to report exactly what we have seen, even though we know far better than others what are the difficulties that lie in the way of an accurate report. We know well that you will have very much more to learn as the years roll on, but what we have tried to do, though we may not have wholly succeeded, is to put these things before you in such a manner that as your perceptions widen you will have nothing to unlearn—you will have only to add to your stock of knowledge, and not to alter it. What I think we may hope is that we leave no fundamental principles wrongly stated.

If we consider carefully the astral experiences of many of our Indian friends, and also of some Christian mystics, we shall see that they may readily be harmonized with our own, even though at first sight they seem to differ. It should be remembered that the astral world is as extensive and as varied as the physical world. If visitors from some other planet were to come to this earth and carry back to their own their reports of what they had seen here, it is obvious that twenty of them, or indeed fifty or a hundred of them, might visit different parts of this world, and carry back with them widely differing stories, even though all of them reported accurately the experiences through which they had passed. Exactly in the same way the person who visits the astral plane comes into contact only with a very small part of it, and unless he constantly repeats his visits, and makes systematic efforts to investigate all its varied possibilities, he will naturally return with an exceedingly partial report.

It often happens that by intensity of devotion a man is able to raise his consciousness to the astral level. He forms a strong mental image of the object of his devotional feeling and surrounds himself by a shell that keeps away all other thoughts or vibrations. Thus, even when his consciousness acts through his astral vehicle, it still acts within that shell, and so he sees nothing but the object of his devotion, and is as entirely unaware of the varied life and activity which surrounds him as the ascetic who sits rapt in meditation is unmindful of movements taking place in the physical world around him. We who work on the astral plane constantly see men thus in

ecstasy within their own private holy places, created by the intensity of their devotion ; and undoubtedly they derive the greatest benefit from such experiences. But they err when they assume that the whole astral world is included in their shell, and that there is nothing to be found there but that which they have seen. Thus it will be obvious that while their theory of this world of subtle matter leaves them no alternative but to suppose us hallucinated, our theory has the advantage of fully including and explaining their experiences without suggesting any such unpleasant insinuation.

Its Agreement with the Scriptures.

You will observe that in speaking of this subtler world I am using the term "astral plane," and not "*Kamaloka*," which is often employed as a Sanskrit equivalent. I avoid that because I am not sure that it is an equivalent, for I think that when you define it as the place of desire you mean almost exclusively lower desire, and that would make it much more limited than is the astral plane. I believe that your term "*bluvarloka*" is much nearer to a correspondence, but without an exhaustive study of references I dare not pledge myself even to that. The way in which the Indians approach the subject, and the way in which their books are written, are somewhat the reverse of ours. They always descend upon it from above, as it were, and their great Rishis, scheming out the whole plan of the universe, say with the calm certainty of knowledge "Thus it must be."

We, on the other hand, approach the subject from below, and patiently catalogue fact after fact over and over again, venturing to draw our deductions only after comparing the results of varied and oft-repeated experiments and observations. But the point which I think should be of interest to you in India is that although these investigations are made from so different a direction, the results agree precisely with the statements of your ancient books, thus offering a corroboration of the religious teaching which ought specially to appeal to the younger generation because it comes along the very line in which their thought has been trained—the line of scientific enquiry. Another point of interest about the observations of the Theosophical students is that they give, I think, somewhat greater detail than the scriptures, and they arrange their facts in tabular form so that the relation between them can be clearly seen.

Is the Astral World Real?

If I were asked to teach any one what I know about the astral plane, I think the first thing that I should tell him is that he should get into his mind the utter reality of it. That should be less difficult for an Indian than for a Western audience. Try to realize that this other condition of existence is just as real (or just as unreal) as this. There are philosophers who would say that all existence is illusion—that we ourselves are unreal—that I am deluded when I think I am speaking, and that you are hallucinated when you think you are listening; but however that may be, while we live on this physical plane we have to act as though we were real, and the same thing exactly applies to the astral plane. If this physical world be nothing but an utter delusion, then the same may be true of the astral; but if there be any measure of reality connected with this world in which we are now living, just the same measure of reality belongs to the astral plane also. Remember, I do not mean that either of them is permanent. If you ask whether the physical plane is permanent, I should say "No; the matter of which it is composed is permanent, but not necessarily in this form." All physical matter may become astral matter, all astral matter may become mental matter, and perhaps that is the way in which the Supreme withdraws into Himself. When the scientist is able to examine the atom of the physical plane as it has been examined clairvoyantly, he will find that it is nothing but a vortex centre, held in its spiral shape simply by the force flowing through it, just as you may see at the street corner a little whirling column of dust and leaves held in position by the wind circulating through it. The very atom which is at the back of all physical matter is nothing but an ordered aggregation of astral atoms; and if it should please the Logos of our system to withdraw His power, the whole physical world would fall at once into what would be, for us, non-manifestation. That shows you the relation of the astral plane to the physical; it is just as much a material plane—simply another condition of the same matter.

Furthermore, I have constantly to explain in Europe and America that this astral plane is not a place; it is not a heaven far away among the stars, but a condition of matter existing here and now, though unperceived. Astral matter surrounds us at this moment, just as physical matter surrounds us. You are all acquainted with the

scientific theory that ether interpenetrates every substance, even the hardest diamond. Just in the same way as ether interpenetrates ordinary physical matter, so does astral matter in its turn interpenetrate ether. Scientists used to think of the ether as a homogeneous substance ; now they appear to admit that it is not so, since they say that everything is constructed of electrons. The truth is that ether is itself atomic, and its atoms do not touch one another, but are floating in a sea of still finer matter which we call astral. But astral matter in its turn may be reduced until we come to the astral atom ; that in its turn is found to be floating in a sea of finer matter still. Now these are not different *kinds* of matter, but different conditions of the same matter. Some of your magicians have been able to make a physical object disappear from its place and re-appear somewhere else. That is in reality a very simple feat of dematerialization. We may make a block of ice invisible by melting it and then boiling the resulting water ; in the form of steam it may be forced through a grating or any porous substance, and, on the other side, if subjected to a sufficiently low temperature, it may again be condensed into an exactly similar block of ice. If this could be done rapidly enough the transfer of the block of ice from one chamber to another would seem miraculous ; and this is a precise analogy to what takes place in the case of dematerialization. The magician by an effort of his trained will simply reduces the object to a state of matter in which it is invisible to our senses, but it is none the less material for that—just as the steam is matter as surely as the ice. If it is to be called real in one condition it must be called real in the other ; if it is to be called unreal in one of these conditions it must also be called unreal in the other.

C. W. LEADBEATER.

[*To be concluded.*]

"PHYSICS AND METAPHYSICS."

[Continued from p. 526.]

SO leave we the objects of the object world, and the sphinx riddles of the origin of Force and Matter, and pass on more to the consideration of the subject world, to a higher stage of investigation, to the realms of consciousness and of thought, and of reason ; the faculty of *abstract representations*. And from that point of view let us again look at the synopsis of all the general sciences and we shall see that in it there is a cycle of descent from the abstract matters of Time and Space, dealt with by mathematics, &c., through the "natural sciences" dealing with those branches enumerated, down to mineralogy and geology, and rising again through the biological aspects to the psychological, the matters of "inner experience." And from that there is a continuation, going still higher, rising from the things that are dependent on the intellect to those that are "independent of the intellect." We thus follow the natural process described in the Theosophical teachings, of the descent of spirit into matter and its return again on the upward are of a cycle of evolution ; and it brings us in this connection to the consideration of philosophy, the second of the main ways by which men have attempted to solve the problems of the universe, which is partly dependent on and partly independent of the intellect ; and the means which it uses are in formulating "theories of understanding" and of the uses of understanding. Observe that we are still in the midst of theories and hypotheses and, so far as I can make out, philosophy remains in that position, though on a much higher plane than that of science. I should say the means which it has come to use, for in early days, that is to say, in the early days of European philosophy, it was not merely "theories of understanding" that philosophy was busy with.

"The object of the empirical sciences," continues Dr. Deussen, "is threefold : (1) The determining and describing of phenomena. (2) The ascertaining of their particular causes. (3) The determining of the forces manifested in them ;" but the fundamental question of all philosophy is "What is the world ?" "The immediate an-

swer to that would be : ' Well, the world is nothing but the world. It lies extended before your eyes, and, moreover, all empirical sciences are engaged in investigating more and more minutely every part of the universe.' Those who do not acquiesce in this answer are called philosophers. Even after all the instruction of empirical science they cannot get rid of the tormenting question : ' But this so much investigated and well-known world—what is it in its real essence ?' Their continued asking shows that they distinguish the *what* of the world from the world itself, that they regard the world as the appearance of an essence which in itself does not appear, and which no progress in empirical science can ever reach." *

Another writer † says : " Not until man *deliberately* formulated to himself *for their own sake*, . . . the problems, ' What am I ? What is my relation to the world ? What is the principle of the world ?' can he be said to have begun to philosophise."

Now the definitions of the meaning of philosophy are about as numerous as are the written histories of it ; and they seem to vary equally in their various ideas. According to Plutarch ‡ the Stoics defined wisdom (*Sophia*) as the science of divine and human things, but philosophy (*Philosophia*) as the endeavour after perfection ; while Epicurus calls philosophy *the rational endeavour* after happiness. The word itself tradition states to have been first used by Pythagoras ; and a philosopher according to him was one who, despising riches, glory, and all these things, found his occupation in the contemplation and knowledge of nature and man. Pythagoras, be it observed, did not write anything ; but for the most part the various systems of philosophy are to be found in books ; and as no less than 35 histories of philosophy are mentioned in the one from which I get my information, one can see more than ever, in considering the vast number of volumes poured forth by the various philosophers from the earliest times till now, the force of the mythical King (himself a philosopher) Solomon's expression " To the making of books there is no end ;" and after going through one of these histories and endeavouring to understand and compare the various theories and speculations of the writers, one is almost tempted to exclaim with that same philos-

* Deussen : " El. of Metaphysics," p. 91.

† Bax. Hist. Ph., p. 20.

‡ See above, p. 3, footnote, " De plac. philosoph." 1.

opher, "Vanity of vanities, all is vanity and vexation of spirit ;" and one can understand the conclusion to which the writer whose history I use has come, in summing up, when he says : "But can we discover any adequate formula, which will enable us to understand the problem of the end, purpose, or *telos* of this world, that whither it, and, *a fortiori*, man, the highest product up to date of natural evolution, is tending ? The thinker who has faced the problem must unhesitatingly answer no."

And many of us had agreed with this !

Yet, in this particular instance (and it is an instance of the great inadequacy of the intellectual instrument) he himself supplies us with a clue, when he says : "By the inner necessity of its iron nature the mind is bound to pass through certain successive stages, such as dogmatism, empiricism, scepticism, in one form or another, before it is in a position to grasp the properly philosophic point of view. It is what we may term a part of the natural free-masonry of things that the mind cannot reach the superior without having previously passed over the inferior steps. In the mysteries of the ancient religious cults during the earlier stages of his initiation, the ultimate doctrine to the reception of which these stages were preparatory was carefully hidden from the neophyte. In philosophy, on the other hand, there is no need of artificial concealment ; the whole of Hegel may be an open book to the student, so far as paper and print is concerned, and yet it will be absolutely sealed lore to him, as regards discovering any meaning in it, if he have not passed through the preliminary stages of his speculative initiation."

The argument is quite on Theosophic lines, and we must agree that not until he has passed through the preliminary stages of his initiation will man, whether as scientist, philosopher or religionist, begin to discover any meaning in existence. It is a strange thing that the intellectual speculators and investigators are practically unanimous in their unhesitating "no" regarding the question of finding a solution of the problem of the world ; because, so far as the latest information on the subject goes, it is not a question that can be settled solely by intellectual investigation ; and that just as reason may be blinded by passion, as it often is, so, on a higher plane, intellect may blind the god-like intuition, and the true inward

meaning of the whole thing be lost. The intellect is a fine servant, but it is a very bad master.

At the same time, one cannot assume that because one man, or many men (brilliant scholars and thinkers though they be) have come to the conclusion that no solution through scientific investigation or philosophical speculation has so far been found for this great problem, nothing is to be found by a study of philosophy. One must acknowledge that it has been splendid training for the intellectual instrument; and looking at the matter from the Theosophical standpoint, one can see more clearly that "one increasing purpose runs," and that philosophy reached one very important conclusion. We say philosophy reached, but one has always to come back to individuals, and (according to Dr. Deussen) this important conclusion has been reached by such very different individuals, as, in India S'ankara and the philosophical system of the Vedānta, in Greece by Plato and the Neo-Platonists, and in Germany by Kant, but more especially by Schopenhauer. One may add, in England by Herbert Spencer; but unless as an introduction to the serious study of philosophy, English philosophy has not, according to my authorities, made for itself any great place in the world of thought. But taking Spencer first, we find in his 'First Principles' the question as to the final goal of the evolutionary process. "Does this process go on for ever, or is there a point beyond which it can proceed no farther? Spencer replies that there is such a point:—in short that all evolution tends toward equilibration; that it finally comes to anchor in absolute quiescence or equilibrium. Evolution can only end in the establishment of the greatest perfection and the most complete happiness."* Yet he follows this statement concerning such absolute phrases as "greatest perfection" and "most complete happiness," by saying that, once attained, the point having been reached when "evolution ceases," the tendency must always be to a reversal of the process. "All change henceforth must be in the direction of disintegration, of dissolution. This, which is illustrated in detail by the life and death of planetary systems, of individual animals, of societies, &c., is no less true of the whole; this also, on the foregoing principles—its evolutionary process having reached its term—must tend to dissolution.

* Bax., pp. 387-8, quoting "First Principles," p. 517.

This portion of the "First Principles" recalls to our mind the theories of the early Greek speculators, of Herakleitos, Empedokles, Anaxagoras, &c., with their eternally alternating processes of world formation and destruction. For though Spencer finds Universal Evolution to point to Universal Dissolution, yet this latter itself, none the less, foreshadows a re-commencement of the process on the same reasoning.* Now the logical conclusion of this is that somewhere there is a fixed quantity, a something permanent; and so we find the summary and conclusion of the "First Principles" consists of a re-statement of the doctrine of the unknowable in antithesis to the knowable, which had been postulated in the beginning of the book. "Over and over again it has been shown, in various ways, that the deepest truths that we can reach, are simply statements of the widest uniformities in our experience of the relations of Matter, Motion, and Force, and that Matter, Motion and Force are but symbols of the unknown reality.

Compare this with the philosophy of S'ankara however. "He teaches that the world in great periods is created and re-absorbed by Brahman"; but that this teaching is only given to meet the demands of human reason and natural science; that it is but a mythical representative of a truth which is in itself maintainable to our intellect; it is the eternal truth itself, but (since we cannot conceive it otherwise) the truth in an allegorical form adapted to our human understanding.

His simple doctrine is this; that in reality there is no manifold world, but only Brahman, and that what we consider as the world is a mere illusion. The best of the many similes in the Vedānta† is when S'ankara compares our life to a long dream—a man whilst dreaming does not doubt the reality of the dream, but this reality disappears in the moment of awakening, to give place to a truer reality which we were not aware of whilst dreaming. "The life a dream" says Dr. Deussen. "This has been the thought of many wise men from Pindar and Sophocles to Shakespeare and Calderon de la Barca, but nobody has better explained this idea than S'ankara. And, indeed, the moment when we die may be to nothing so similar as to the awakening from a long and heavy dream; it may be that then heaven and earth are blown away like the nightly phantoms of the dream, and what then may stand before us, or rather in us? Brahman, the eternal

* Bax., pp. 388.

† "Philosophy of the Vedānta."

reality which was hidden to us till then by this dream of life ! This world is *Mâyâ*, is illusion, is not the very reality, that is the deepest thought of the esoteric Vedânta, attained by returning from this variegated world to the deep recesses of our own self. Do so, if you can, and you will get aware of a reality very different from empirical reality, a timeless, spaceless, changeless reality, and you will feel that whatever is outside of this only true reality is mere appearance, is *Mâyâ*, is a dream ! This was the way the Indian thinkers went, and by a similar way, shown by Parmenides, Plato came to the same truth, when knowing and teaching that this is a world of shadows, and that the reality is not in these shadows, but behind them. The accord here of Platonism and Vedântism is wonderful, but both have grasped this great metaphysical truth by intuition ; their tenet is true, but they are not able to prove it, and in so far they are defective. And here a great light and assistance to the Indian and Greek thinker comes from the philosophy of Kant, who went quite another way, not the Vedântic and Platonic way of intuition, but the way of abstract reasoning and scientific proof. The great work of Kant is an analysis of the human mind, not in the superficial way of Locke, but going to the very bottom of it. And in doing so, Kant found, to the surprise of the world and of himself, that three essential elements of this outside world, *viz.*, space, time, and causality, are not, as we naturally believe, eternal fundamentals of an objective reality, but merely subjective innate perceptual forms of our own intellect. This has been proved by Kant and by his great disciple, Schopenhauer . . . Kant has demonstrated that space, time, and causality are not objective realities, but only subjective forms of our intellect, and the unavoidable conclusion is this, that the world, as far as it is extended in space, running on in time, ruled throughout by causality, in so far is merely a representation of my mind and nothing beyond it. You see the concordance of Indian, Greek, and German metaphysics ; the world is *Mâyâ*, is illusion, says S'ankara ;—it is the world of shadows, not of realities, says Plato ;—it is appearance only, not the thing-in-itself, says Kant. Here we have the same doctrine in three different parts of the world, but the scientific proofs of it are not in S'ankara, not in Plato, but only in Kant."

If this is so then in Kant European philosophy reaches its high-water mark. But—and there is nearly always a but, for most of us—

Kant looked at the matter from a purely intellectual point of view ; and if the philosophical way also deals with things that are independent of the intellect, then there remains something further before we are finished with the philosophical point of view ; and while we see the fundamental agreement of the philosophers regarding a reality behind the symbols or appearances, we have to take up the subject from a purely metaphysical aspect.

"The scientist or student of nature can only indicate *how*, that is, in what form of space, in what sequence of time, and under what causal conditions, force is manifested ; but he does not know *what* force in itself may be, because it exists neither in space nor time, nor is it to be found by means of causality. From this it becomes clear that the same entity which philosophers seek as the principle of the world, is that which is pre-supposed by Kant as the thing-in-itself, and by science as force, and by both given up as unknowable."* "Philosophy meanwhile is engaged in explaining the world from this principle, this force, this thing-in-itself. Now all explanation is the deriving of the unknown from the known and not the reverse. If therefore, the problem of philosophy is not absolutely insoluble, there must be some point from which the thing-in-itself is not only accessible, but even more immediately and more intimately known than the whole phenomenal world which is to be explained from it."

"There is such a point, and there is but one."

"All knowledge is a process in our intellect. The latter is forever bound to the forms which constitute its nature. Now it is in these forms that the thing-in-itself appears expanded as the world. Consequently, so long as we perceive things through our intellect, that is, so long as we are human beings, a knowledge of the 'thing-in-itself' is impossible to us.—So argued Kant. He believed to have thereby overthrown metaphysics for ever." "Kant's conclusions would hold good for all time, if our intellect and its three forms were the only way to reach things. But this is not so. More intimately known to me, indeed, than this whole world, is the intellect in and through which all its manifestations are presented to me ; but there is one thing still more intimately known to me than my intellect, and that is I myself. In our own inmost self, therefore, if anywhere, must lie the key which opens to us the inner understanding of nature."

* Deussen, "El. of Metaphysics,"

Here we take up the psychological point of view, that point of view which the science of to-day is more and more coming to, "The world is *Mâyâ*, illusion. All is illusive, with one exception ; with the exception of my own self, the *Âtman*. My *Âtman* cannot be illusive, as S'ankara shows, anticipating the *cogito, ergo sum* (I think, therefore, I am) of *Descartes*—for he who would deny it, even in denying it, witnesses its reality. But what is the relation between my individual soul, the *Jîva-Âtman*, and the highest soul, the *Paramâtman*, or *Brahman*? S'ankara shows that the *Jîva* cannot be a part of *Brahman*, because *Brahman* is without parts (for it is timeless and spaceless, and all parts are either successions in time or co-ordinations in space) neither a different thing from *Brahman*, for *Brahman* is everything, nor a metamorphosis of *Brahman*, for *Brahman* is unchangeable (for, as we know by *Kant*, it is not subject to causality). The conclusion is, that the *Jîva*, being neither a part nor a different thing, nor a variation of *Brahman*, must be the *Paramâtman* fully and totally himself, a conclusion made equally by the Vedântin S'ankara, by the Platonic Plotinos, and by the Kantian Schopenhauer. But S'ankara in his conclusions goes perhaps further than any of them. If really our soul, says he, is not a part of *Brahman* but *Brahman* himself, then all the attributes of *Brahman*—all-pervadingness, eternity, almightiness (scientifically spoken : exemption of space, time, and causality) are ours ; '*ahambrahma asmi*' 'I am *Brahman*,' and consequently I am all-pervading (spaceless), eternal (timeless), almighty (not limited in my doing by causality).*

The magnificent generalisation of science that the physical forces known to us are but variations of one unknown force, is equalled by this magnificent generalisation of philosophy that the Ego in man is practically God, and both are true. But, this magnificent generalisation of human perception leaves us for the most part exactly where we were. We may apprehend intellectually and even intuitively, that in our soul, in the essence of our being, we are God ; but we do not comprehend it. And in this appears to be the defect of the philosophical aspect ; it appears to rest content with having reached its magnificent generalisation ; though it could hardly do otherwise, for the realisation of one's self as God must be eternally a matter for the individual, and the individual must reach

* " Ph. of Vedânta."

it in his own way. And at this point the philosophic aspect gives place to the religious ; for what does religion mean ? Not piety, by any means ; the construction of the word shows its real meaning, a meaning practically lost in the religious world of to-day, for few realise the nature of that re-binding or re-union which is practically the same as the yoga or union of the Hindu. This re-ligion, re-union or yoga, is essentially the realisation by the individual of himself as the divine ; and this realisation is the purpose of evolution. And that it is a process of evolution, and a necessity is recognised by the philosophers ; for S'ankara says : " But these godly qualities are hidden in me, as the fire is hidden in the wood, and will appear only after the final deliverance." And the German philosopher Hegel says : " In all things there is a capacity unrealised, and a capacity realised. The acorn is the unrealised capacity of the oak ; it is realised as oak ; and he talks of " the course the natural consciousness takes in its progress towards true knowledge, as the pathway of the soul, passing through the series of forms which its nature prescribes as so many stages of self-purification, until it attains through a complete experience of itself, to a knowledge of that which it is in itself."

Now the religious idea is that the individual shall consciously assist this self-purification. What these individual philosophers did in this matter in their own lives is not perhaps a part of their philosophy but in the cases of those who attempted to incorporate into their system of philosophy some idea of the means to attain to this re-union, this yoga, this realisation, what do we find ? The philosopher Schelling, in his "System of Identity" says : " knowledge consisting of an agreement of an objective with a subjective, the problem of philosophy or ' Theory of knowledge,' is to determine how the object, the sum total of which we call nature, can enter into consciousness, and also how the subjective, or rather the sum total of its determinations, mind, or intelligence, can become object as part of nature." The sum of all that is purely objective in our knowledge we may call *nature*, while the sum of all that is subjective may be designated the *Ego*, or Intelligence. These two concepts are mutually opposed. Intelligence is originally conceived as that which solely represents nature, as that which is merely capable of representation ; the former as the conscious ; the latter as the unconscious. There is, moreover, " necessary to all knowledge, a

mutual agreement of the two. The problem is to explain this agreement."

To understand it requires a special faculty; that of "internal intuition;" and as my historian says, the later developments of Schelling show an ever-increasing tendency to go off into mysticism and Theosophy. (He influenced the mystical writers, Schlegel, Tieck, and Novalis, and also the theologian Schleiermacher.) With this tendency towards "intuition," which is simply a process of the development of the individual on his path of Yoga, or realisation, our historian says, "philosophy ceases to be philosophy, and becomes mere theosophy and mysticism." And he does not dwell at any length on the Theosophies of the East.

Into the religious aspect of the question I cannot go further in this paper; but you may take it for granted that our historian is right, and your experience will be that whenever you set to work to realise the nature of the ego, its connection with God, its path of evolution in yoga, union or religion, you will find that you will experience an ever-increasing tendency to "go off" into Theosophy and mysticism, for the Theosophist as a scientist is an occultist, as a philosopher (but not in any technical sense) a transcendentalist, and as a religious man, a mystic; and he with the first, turns to psychology; with the second he utilises reason and knowledge, and with the last he cultivates intuition, believing all three are essential if one would understand the connection between not only physics and metaphysics, but between Man and God.

F. DAVIDSON.

FRUITLESS ENDEAVOUR.

Do not relax one effort. If it fail
 To-day perchance to-morrow 'twill succeed;
 God doth not count *attempt* of no avail,
 He will accept it and the motive read.
 Whilst men may measure in results thy task,
 God sees the other side and only knows—
 Then work thou on, no questions stay to ask,
 Content to feel He will of all dispose.

R. DIMSDALE STOCKER.

SELF-CULTURE

OR

THE YOGA OF PATANJALI.

[Continued from p. 496.]

THE *yajnas* are described in the Bhagavad Gîtâ as follows :—

“Brahman the oblation is thrown into Brahman the fire by Brahman for Brahman ; Brahman is certainly reached by him, by meditation upon the action as Brahman ” (IV., 24).

“Other yogîs offer the service of the divine sacrifice (*daiva yajna*) ; others again pour the sacrifice, by the sacrifice, into the fire of Brahman ” (IV., 25).

“Some pour as sacrifice hearing and the other senses into the fires of concentration (*Samyama*) ; some pour sound and the other objects of sense into the fires of the senses ” (IV., 26).

“Others again throw all the actions of the senses and of life (*prâna*) into the fire of the *Yoga* of concentration upon the self, which is kindled by Wisdom ” (IV., 27).

“Other yogîs of effectual vows, (have taken up) the sacrifice of wealth (*Dravyayajnas*), the sacrifice of austerity (*tapoyajna*), the sacrifice of *Yoga*, the sacrifice of reading (*svâdhyâya*) and of wisdom (*jñâna*) ” (IV., 28).

“Others given to *prâṇâyâma*, control the motions of the incoming and outgoing breaths, and throw the incoming breath (into the fire) of the outgoing and the outgoing into the incoming ” (IV., 29).

“Others regular in food pour these life-breaths into life-breaths, all these are knowers of sacrifice, and their sins are destroyed by sacrifice ” (IV., 30).

The eaters of the *amrita* that remains out of *yagnas*, go to the eternal Brahman. This world is not for him who does not perform sacrifices ; much less the other, O best of the kurus (IV., 31).

The first verse of this quotation (IV., 24) is in general praise of the *yajnas*. There are five elements in a sacrifice. The fire, the oblation, the sacrificer, the deity, the action of throwing the oblation into the fire. All these are, says S'ri Krishṇa, manifestations of Brahman

in all the sacrifices counted further on. The result of all these sacrifices is that in the end the sacrificer reaches the divine presence—an end which in some form or other has always been the dream of man. And in order that this dream may become a reality the sacrifices must be performed. The non-sacrificer does not care even for this world, much less the other. This emphasizes the same truth, which is the arch-stone of the *Sankhya-yoga* philosophy, that there can be no *apavarga* unless there has been *bhoga* before ; and those who wish to hasten the evolution of their race or of themselves, must work so as to pass soon through all the experiences which nature in all its departments, intellectual, moral, physical, individual and social, has to unfold to the seer of the *purushas*. The evolution is hastened by the performance of sacrifices, for the sacrifices develop powers and capacities ; new possibilities of life are opened up ; the lower rungs of the ladder of progress are passed on and higher ones are constantly becoming familiar, knowledge and strength are constantly increasing by experience until man's present line of progress reaches the state of *Kaivalya*.

What then are these sacrifices ? The first sacrifice that is mentioned is the *daiva* sacrifice, the sacrifice that is performed for strengthening the DEVAS, the Vedic deities. These are those powers of nature which are seen constantly manifesting themselves in the production of the necessaries of life—the food grains, and other products of the earth, which supply the manifold needs of man ; the gods or the powers of nature which help the senses of man in their work, and which, in fact, are responsible for their existence ; all the powers in short which are responsible for the physical life of man. Then there are the higher deities which manifest themselves on the higher planes of mind, &c. The same powers which are to be found in the man are to be found in the universe. Man in fact takes and weaves all these energies into his life from the universe.

The gods are the *tattvic* appearances of the different planes of the universe, or in other words they are the centres of nature-force on the subjective planes, representing all the varied energies which work and show themselves in our lives. The Sun and the Moon are two deities of the Vedic pantheon, because from them comes the life of the earth ; the sun representing the *Prâna*, the positive forces of

life, and the moon being the chief source of the *rayi* or negative forces of earth-life.

The *Sankhya-yoga* philosophy teaches that the universe and man consist of 25 tattvas, the lowest being the gross *Mahābhūtas*, and all the higher ones representing the power side of life, in relation to the gross appearances. Now all these planes—the five *tanmātras*, the five *Indriyas* of action and the five of knowledge, the *manas* the *ahankara*, the *buddhi*, the *prakṛti*, and the *puruṣa*, represent different planes of the universe, and all the powers of nature represent gods in the planes of life.

It is from these manifestations of our *Īśvara* that we immediately draw all our powers on all the planes of the universe.

Now the *daiva* sacrifice counts in the worship of all these *devas*. It is the business of man to strengthen these *devas*, and they in their turn shed their beneficent influences more and more upon their worshippers. The worship of these *devas* consists in man's attempt to strengthen them more and more. It is no idle fancy that man by his performance of *yajnas* strengthens the gods. A *yogī* by thinking definitely upon the *tattvic* appearance which constitutes any particular deity, upon the function which that deity performs in the economy of the universe, upon the way in which the energies of the deity are woven into the human life, throws out definite *tattvic* appearances on the mental plane. These have now been called thought forms; and these thought forms add themselves in fact to the so-called hosts of heaven, or the armies of the deities which are the objects of worship. These armies of the gods thus increased by the effort of human devotion, help to strengthen the sacrificer, and along with him more or less the whole of humanity. It is quite possible for high class *yogīs* to see these *devas* and their hosts weaving their energies into human life—but even a clear intellectual proof of the life, nature and laws of these divine nature-manifestations will go a long way to help in their effectual worship. Even blind unconscious worship on the above lines will help in securing fair results, besides laying the foundation of spiritual education and intellectual advancement. It is for this reason that ceremonial worship was designed and enjoined. It is for this reason that clarified butter and other things were thrown into the fire, so that by associating the physical act with the service of a particular

beneficent power, the lay sacrificer may develop his powers of thought and devotion, and may at the same time add to the hosts of heaven in the shape of his own devotional thought forms, so that they may react upon himself as well as upon his nation, and in fact upon humanity at large. Now in the old social system of the Hindus it was the duty of the *Brahmans* to study and know the nature of all the deities, to discover the laws of developing these powers in man, to assemble in large or small sacrificial assemblies, and by the power of their knowledge and thought throw out definite *tattvic mûrtis* or elemental forms; conduct a ceremonial worship with the object of taking the uninitiated also into the fold, and explain to those who could understand the *rationale* of the sacrifice, so that knowledge might add to the strength of their devotional thought.

This was to be done with reference to every branch of human life, as there are powers of nature which vivify every branch of that life. Can the reader conceive of any study of human interest which it was not the *duty* of the Brahmana to foster? *Lakshmî* or *S'rî*, the goddess of wealth, individual or national; *Sarasvatî* the goddess of national or individual learning, *S'achî*, goddess of happy marriages, *Indra*, the god of rain and plenty, and of a virtuous heavenly life, *Ganeśa*, the god of a quick, successful and adventurous intellectual conception, and many another god—all represent the *tattvic* manifestations of the Logos, working out his divine love on the various planes of the universe, with the steady object of raising humanity higher and higher. The physical, moral, intellectual and spiritual progress of man—individual or social—means the steady flow of these divine energies from the archetypes of the divine mind, to the connected planes of earth-life. It was the duty of the Brahman to study the physical, moral, intellectual and spiritual sides of human life, and to instruct others in the same, by word and by example.

Take for example some of the other *yajnas* enumerated. The second sacrifice in the Bhagavad Gîtâ is the *Brahmayajna*. In this they pour the sacrifice by the sacrifice into the fire of Brahman. The object of this sacrifice is, briefly, the killing of desire by the effort of thought. The Yoga philosophy teaches that the ultimate object of human life is attainment of knowledge. This object the *purusha* attains by the agency of the principle of *manas* acting in conjunction with the *indriyas* of the *Sâṅkhya*. The five senses and the five

powers of action are both utilized for this purpose. By association with these powers the *manas* begins to acquire facilities in their use, and is chained to them by the consequent feeling of ease. When the activity of the *rajas* is followed by the periodical manifestation of *tamas* for the purpose of giving sufficient time for converting the work of the past into the powers of the future, the sense of satisfaction at the attainment of the powers takes root in the mind and desire is created, as S'ri Krishna says in the Gîtâ, "*Sangât Sanjâyate Kâmah.*" Desire is generated by association. As Patanjali also says, "*Sukhânu-sayî râgah,*" desire follows pleasure.

This desire tends to check further progress. It chains the soul to the lower life. The *indriyas* whose real object is the attainment of knowledge, thus manifest as *Kâma* or desire, and begin thereafter to perform a double function. They act both as means of knowledge, and as fetters to higher life. If their functions are performed without desire, knowledge and progress and final beatitude are the result. If however their functions are performed with desire, retrogression must naturally follow. The mind (*manas*) in order to be able to utilize the *indriyas* for the purposes of progress, must learn to kill desire, and must merge itself solely into the act of attainment of knowledge. The attainment of higher powers is the necessary consequence of the attainment of higher knowledge, but the desire for the enjoyment of these powers must again be checked, before further progress becomes possible. Thus we see that the possession of higher powers—a higher moral, intellectual or physical life—is an indication that the individual or nation possessing these powers is on a higher plane of life and therefore nearer to God. But the desire for that higher plane of life while of that plane shows that the possessor is nearer to the devil.

The *Brahma* sacrifice, as already remarked, consists in the effort to purify the *manas* of the dirt of desire, by trying to change the *motive* of action from desire to knowledge. The performance of action is the *yajna* (sacrifice). By the performance of the action in a spirit of sacrifice, with the object of killing desire and changing the motive of action, the mind is gradually purified. As the knowledge is acquired the necessity of action disappears so far as the planes of life left behind are concerned. Sacrifice is therefore thrown by the sacrifice into the fire of *Brahma*, which is the fire of knowledge.

The performance of this sacrifice seems to be the highest need of modern India. We love our own little body better than the body-politic, we love our own little rupee better than the national wealth, we would like to enjoy the sense of the possession of a few rupees rather than spend them for the alleviation of human misery by the increase of national wealth and happiness ; we have liked and even now like the confinement of knowledge to ourselves, rather than to throw the seeds of knowledge broadcast, as was our paramount duty, for the purpose of strengthening the gods and drawing their beneficent influences upon humanity. And all this has been the result because our desire for lower life is paramount, because our minds are unclean, because the light of knowledge has been withheld from us and is even now being withheld from large masses of our Society. Where are those Yogis, who would by word and by example teach us the performance of the *Brahma* sacrifice, who would teach us that the real object of human life is the acquirement of knowledge by the performance of action, and that the possession of power is to be prized only as a landmark of progress, not as a help in the enjoyment of life, thus serving as an impediment to future progress ?

The *Brahman Yogis* whose social duty it was to know and to teach these things have disappeared and with them our national greatness and hopes of future progress.

The next sacrifice conduces to the same end from a different point of view, though the method is the same. The senses are in this sacrifice thrown into the fire of *samyama* (concentration). Now this *samyama* is a technical word of the Yoga philosophy, and stands for the three mental processes of *Dhâraṇa*, *Dhyâna* and *Samâdhi*. Without attempting here a full description of these three stages of progress in the evolution of the mind, it may be said in brief that, *Dhâraṇa* means the fixing of the mind upon any given object or subject of study, with a view to find out and know the laws of its existence and the truth of it.

Dhyâna means contemplation or the keeping of the object in mind, and trying to observe and learn the laws of its life.

Samâdhi means the full attainment of the knowledge thus sought after, when the subject of study becomes as it were part and parcel of the mind and the consciousness of the separate existence of the

knower, the known and the act of knowledge disappears as having become so far useless.

Now then what is the meaning of the senses being thrown into the fire of *Samyama*. It is obviously the burning down of the over-growth of desire, and the utilization of the senses simply for the object of attaining knowledge. Take, for example, the sense of hearing. If the sense of hearing is cultivated, large fields of knowledge are opened up. There are powers in music of which very few even dream. Sound is a creator of form, and with a good and developed sense of hearing, we may utilize sound for the purpose of helping on the evolution of humanity along any line of progress. We may rouse the devotional nature of man, we may eradicate disease, we may create a desire for virtue, we may, in short, bring out any power of man that it is desirable to cultivate. But in order to do this we must study music as a science, we must know what sound will mould the life of man into what forms. But if we allow the pleasure of music to chain us to a particular stage of development, our further progress is at once checked, and we become the slaves of sound, rather than its masters. The appreciation of music is a stage in our development, but a desire for enjoyment becomes a drag upon future progress. If, therefore, we would go on ascending steadily upon the ladder of progress, we must sacrifice the sense of hearing by throwing it into the fire of *Samyama*. We must burn up the desire side of the senses and then our progress will be steady. We will rise to higher levels of knowledge and power. In the social system of the Hindus it was again the duty of the *Brahman Yogî* to study the laws of the senses, and to utilize the powers of knowledge for the education of the human race. The Hindu science of music reached in the past to a very high pitch of perfection, and the chanting of the *mantras* of the *Sāmaveda* was a very powerful means of rousing and strengthening the *devas* on the astral plane for the benefit of mankind. But the sacrifice is now forgotten. Music is now only used as a means of providing a very low form of pleasure; and this because the senses are no longer burnt up in the fire of *Samyama*, but are allowed to become our masters.

The next sacrifice is akin to this. In this the objects of sense are burnt up in the fire of senses. The majority of men have absolutely no power of observation. They cannot enter deeply into an investi-

gation of the nature of these objects, but allow the attractions of the outward form to fly away with the senses. The common story of "Eyes and no eyes" is a very good illustration of the way in which the objects of senses are burnt up in the fire of the senses. Of the two children, who go out to see the forest scenery, one is able to give a full description of all he sees, but the other who has simply allowed the beauty of form to run away with his sense of sight is quite unable to describe what he has seen. This is a very simple process of yoga, but how difficult to acquire in the absence of teachers who understand the law and the utility of the sacrifice of sense-objects in the fire of the senses.

It is by sacrifice alone that powers and greatness come, and since this sacrifice has to a large extent disappeared from amongst us we have to this extent become incapable of learning anything directly from nature, but have made ourselves the slaves of tradition and become blind to living light. It may perhaps be necessary to state here, that every act of man, however ordinary it may seem, is a practice of yoga, if it evokes the latent powers of man; and is a sacrifice if it tends to raise man out of a lower form of life into a higher one. One misfortune of the present Hindu is that on account of his traditional familiarity with the higher forms of yoga, and the greater *Siddhis*, he has entirely forgotten that the simplest process of education is a process of yoga and that these lower forms of the practice of yoga, must precede the higher practices. It is only out of a nation of intellectual giants, that *Mahâtmas* can come, and not from a nation of pigmies. We have lost our teachers, and our books have now become to us mere myths infinitely removed from our every-day life. Most of us cannot even conceive that the simplest process of education is a process of yoga and an act of divine worship. We would fain grasp the highest rung of the ladder of evolutionary progress, rather than make sure first of the lower ones.

Some of the other sacrifices are the sacrifices of wealth, austerity, reading and wisdom, &c. These include the *yamas* (restraints) and observances (*niyamas*) of Patanjali, and their detailed discussion requires several papers. What has already been said is enough to illustrate how high and divine were the duties imposed by the *Varna* system upon the *Brahmanas*. The Brahmins as a class have long ceased to perform these duties. The high powers to which they attained as a

consequence of the studies and sacrifices shadowed forth above, created in the natural course a desire for the enjoyment of the fruits of those powers. In the absence of the divine teachers who taught them these truths, and who later on left them to see if they could stand on their own legs, there remained no one to check the growth of this baneful desire. As the desire of enjoying the privileges of power grew, further progress became impossible. The very laws of progress were forgotten and the shadow of the *tamoguna* became too thick for them to penetrate. Instead of the students of living light and life, we now find hosts of incompetent votaries of the privileges of caste.

Manu knew full well what souls incarnated in his time were fitted to be the students of the universe, and therefore the teachers of humanity. These in his time he classed as *Brahmans*. But he never meant that the lower souls of his time were never to rise higher in the scale of society. It has been said that the rise was to be only through the gates of death. This may be to a certain extent true when individuals are to be considered. But the law of evolution applies equally to classes, and it cannot but be that out of the lower classes individuals must arise fitted to do higher social work; nay, as evolution proceeds, whole classes must rise higher. The very functions assigned to the various classes demand this. The *Sudras*, the lowest class, is that of manual labourers. Agriculture is assigned to the *Vaiśyas*, the next higher class. Now evidently, those people who do manual labour on the fields are to be classed as *Sudras*. But if the fruits of their labour are secured to them in a fair proportion, they would in time accumulate capital, and then would be in a position to carry on agricultural operations by the help of other labourers, whom they would have to pay. They must thus pass into the second class.

The other large industry of ancient India was the rearing of cattle. In this also the same law would hold. The *Vaiśyas* would spend their capital in the industry, and the *Sudras* would do all the manual labour in connection with the industry. But it is quite plain that this class of labourers also must pass into the higher class, as soon as they have accumulated a little capital. The third great duty assigned to the *Vaiśya* class is the carrying of the products of labour into appropriate markets (*Vāṇijya*). The labouring classes would

naturally take up this duty also as soon as they are allowed to accumulate sufficient capital.

Then again the *Vaiśya* class must naturally pass into the higher *Kshatriya* class. As these people accumulate more and more capital, they must naturally invest it in larger concerns of trade, landholding and rearing of cattle. They must, therefore, by and by develop the qualities of holding antagonistic interests in balance, of protecting the fruits of labour, &c., from the inroads of crime, and, in fact, the qualities of a king and administrator. This is the third class of the Hindu body politic, the *Kshatriyas*.

When the habit of larger service which the *Kshatriya* is thus expected to render to the body politic becomes ingrained, when larger experience of human nature thus becomes common, when sacrifice of life itself for the sake of justice becomes a pleasant duty, when the faculty of judgment as applied to the problems of political society becomes keen and well-balanced, when many another quality too numerous to be mentioned here shows itself as a natural result of *Kshatriya* discipline, the *Kshatriyas* turn to the study of nature and the laws of human life. This deeper study is necessary to hasten the evolution of the race and with the beginning of this study the *Kshatriya* becomes a *Brahman*. All political societies in the world are progressing along these lines. To say that the labourer in order to become a capitalist must perforce pass through the portals of death is to shut our eyes to facts of the most ordinary observation, and also to the general principles of evolution as applied to society. Even the law of individual evolution would not warrant such an assumption. That an individual belonging to a lower class does pass into the higher class through the gates of death, is true. But it is not necessary that the turning point of evolution (the *prakṛtyāpāra*) must be reached only after death. We see every day the point is being reached in this very life.

Patanjali says: *Jātyantara pariṇāmah prakṛtyāpārāt*, IV., 2. "Change into another life-state by *prakṛtyāpāra*."

On this aphorism the commentary of Vyasa runs as follows :—

"On the former change going out comes the close appearance of their next change, by the sequential showing forth (radically, entrance) of organs (really parts) which did not exist before (*apūrva*) and the *prakṛtis* of the body (*Kāya*) and the *indriyas* favour each

their own changes (*vikāras*) by filling up (*āpāra*), which again has the necessity of virtue, &c., as the means of producing it." The commentator, Bhoja, explains this aphorism as follows :

" This change of the life-state (*ṡati*), &c., of *Nandiśvara* and others that takes place *even here*, is (brought about) by *prakṛtyāpāra*. The *prakṛtis* of the past *in this life* bring about the changes ; that is, assume the shape suited to another life-state."

The next aphorism and the commentary thereon is as follows :

" The *prakṛtis* are not set into action by any incidental cause ; that pierces the covering like the husbandman " (IV., 3).

" The cause (*nimitta*) in the shape of virtue, &c., does not set the *prakṛtis* into action, inasmuch as the cause here begins to act by means of the effect. How then ? ' That pierces the covering like the husbandman.' "

" As the husbandman desirous of carrying water from the already well-filled bed to another, does not draw the water with his hands, to places which are on the same or a lower level, but simply removes the obstacles, and thereupon the water flows down of itself to the other bed, so does it pierce through vice (*adharma*) which is the covering of virtue ; and that being pierced through, the *prakṛtis* pass through their respective changes."

" Or, similarly, the same husbandman, does not possess the power of transferring the earthy and watery tastes to the roots of rice in the same bed. What then ? He draws the *ring*, the *gavendhaka* and the *shyamaka*, &c., out of the common bed ; and when they have been drawn out the juices themselves enter the roots of rice."

" Similarly, virtue (*dharma*) only becomes the cause of the removal of vice (*adharma*), because purity and impurity are diametrically opposite to each other. It is not that virtue in action becomes the cause (of the existence of the *prakṛtis*). On this point *Nandiśvara*, &c., are illustrations. In the other side too, vice (*adharma*) contracts virtue (*dharma*), and thence comes the change to impurity. Here too *Nahusha* and *Ajagara*, &c., should be taken as illustrations."

A full discussion of the meaning conveyed by the above text would be out of place here. But it may be remarked that these two aphorisms of Patanjali lay down the general rule of evolutions on all the planes of life, physical, intellectual, moral, social or individual, as well as vegetable, animal and human. The *jāti*, which I have

rendered as life-state, means genus, species, class, caste, and the law defined in the aphorism of the Lord of the Nagas—the masters of Wisdom—includes the change of life from the vegetable to the animal, from the lower animal to man, from man to God, and among men from the savage to the civilized man, from the ordinary man to a genius, from the labourer to the capitalist, from the capitalist to the administrator, from the administrator to the statesman and the teacher and so on in every branch of human life. Briefly, this is effected by the building up of the material suited to the future body and the *indriyas*—the *manas*, the *buddhi*, the powers of sensation, emotion and action—the material being taken from the various *prakrtis* of the universe. As Bhoja has remarked clearly, these changes show themselves in this very life too.

The onward march is helped by virtue (*dharmā*). The rest of the *tamas* is accentuated by vice (*adharma*). It is in this state that the danger always exists—and it is very often especially in the beginning a very real danger—of going back and declining for a time, until suffering helps to bring back the delinquent into line.

RAMA PRASAD.

[To be continued.]

FUEL TO THE SACRED FIRE.

“**Z**ARATHUSTRA gives as a gift the soul from his body, the precedence of a good mind, O Mazda. (He) sacrifices for Truth, purity in deed and word, obedience and rule. . . .

“Prosperity be to the man who continually offers to thee (Fire, son of Ahura Mazda) holding firewood in the hand, . . . Mayest thou ever obtain right firewood, right perfume, right nourishment, right augmentation; mayest thou be in complete nourishment, in good nourishment O fire, son of Ahura Mazda; mayest thou burn in this dwelling; mayest thou be in brightness in this dwelling, mayest thou be in increase in this dwelling throughout the long time until the complete resurrection, the perfect good resurrection included.

“Give to me, O Fire, son of Ahura Mazda, that which teaches me now and for all times, concerning the best place of the pure, the

shining, very brilliant. . . . To all who come the fire looks at their hands (saying): What does the friend bring to the friend, the entering into, the sitting alone ?

“. . . If one brings for the same (fire) wood brought in purity, Bareçma bound together in holiness, or the tree Hadhâ-naepata, then blesses the fire (the son) of Ahura Mazda, contented. . . : may it happen according to the wish of thy mind, according to the wish of thy soul. Be cheerful ; live thy life the whole time which thou wilt live. This is the blessing of the fire for him who brings it dry wood, sought for burning, purified with the wish for purity.” (Âtas-Behram Nyayis, 2-4-5-6).

“Thee, the fire, lay I hold on with the offering of good thought. Thee, the fire, lay I hold on with the offering of good words. Thee, the fire, lay I hold on with the offering of good works, for the enlightenment of thoughts, words and works ” (Yaçna LXVII. 6-9).

“For Thy fire the offerings of a good mind, as far as I can and think ” (Yaçna XLII. 9).

To carry fuel before fire is one of the most cherished and devoted religious functions of the Parsîs. If one were to make his stand near a Fire Temple on some day of festival in connection with Âtas, Lord of Fire, and watch, he would observe in numbers devoted men, women and children of the Parsîs going into the Fire Temple, each holding in hand pieces of sandalwood as offering for that Deity ; sandalwood being the best as a fuel for its fragrance and richness.

But it is not all of the Parsî community who are devoted to this kind of sacrifice. There are some among them of materialistic view, and they look down upon this function as a superstition, and waste of money. I remember an instance of this kind that came to my personal notice in an office where I was employed more than twenty years ago. A Parsî clerk who was of the priest class called another Parsî clerk a materialist and infidel, because the latter was not attending a Fire Temple for worship. The materialist layman replied that fire worship was idolatry, and that better use could be made of sandalwood if used for arts rather than wasting it by burning on fire. As the priest could not give any reasonable solution of the view of the layman the argument ended there.

But it is the blessed task of Theosophy to come in the way and offer reasonable solution for the underlying meaning of religious

practices—if they have any truth in them—so that both the heart of the devotee and the head of the thinker are satisfied.

“When we see on this plane in which our consciousness is working, the physical plane, any one of these fundamental forms of manifestation, we should try to realise the presence of the god [Vazad] behind the material phenomenon. Not a fire that burns upon the earth, whether the fire of the volcanic mountain, whether the fire ranging through the vast forest, whether the fire burning on the household hearth, or on the sacrificial altar, that is not Agni [Deity of Fire] in manifestation, with the possibility of his powers coming into visibility” (“Evolution of Life and Form,” p. 58, Annie Besant). “. . . men are related especially to one or other of the great gods [*i.e.*, Devas, Vazatas, or Elementals], by the constitution of their bodies visible and invisible. That gives them a special affinity for one Deva rather than for another. For instance, the lower hosts of Devas who, we will say, belong to Agni, build into a man’s invisible and visible bodies, the kind of matter in which that god normally works. That gives the man a relationship to that particular god [Vazad]. Every man is connected with a special manifestation of God, to whom by his constitution and evolution he should turn.” (*Ibid*, p. 71).

“The third sub-race, under its Instructors headed by the first Zarathustra—whose name descended to Teacher after Teacher, to the number of fourteen—was forbidden the worship of the Star-Angels, in consequence of the abuses which had arisen in connexion with it, and was given Fire as the sole permissible symbol of Deity” (“The Pedigree of Man,” p. 159, Annie Besant).

From the above-mentioned teaching we can safely state that every devoted person who offers sandalwood or other fragrant fuel to fire, does thereby show his homage and give sacrifice to the invisible Deity behind the manifested physical fire. And truly that offering reaches in subtler shape of matter that Deity who dwells on the subtler plane. This sacrifice of external object has its place in evolution. “Sacrifice permeates all religion as it permeates the universe.” “This world is not for the non-sacrificer: how then the other?” (Bhagavad Gîtâ, IV., 31.)

“Whoever works (sacrifices) pouring libations into the shining of these (the seven flames) at the proper time, him these sun-rays lead

where dwells the One Lord of the Devas" (Mundakopanishad, I. ii. 5-6).

"The essential idea of sacrifice, then, is the pouring out of life for the benefit of others: such pouring out is the law by which life evolves: it is imposed on the lower creation by strife and continual combats: its voluntary acceptance by self-sacrifice is the crowning glory of man. Hence all man's higher evolution is marked out by self-sacrifice, by sacrificing himself and all his actions to the Supreme, man obtains liberation. . . . Man rises by definite stages from Vaidika sacrifices to self-sacrifice. Sacrifice of virtue and wisdom are more effective than the sacrifices of external objects" ("The advanced Text Book of Hindoo Religion," &c.).

Keeping the above teaching of the grades of sacrifice in view the reader will observe a similar idea and view of the grades of sacrifices in the text of Avesta quoted above.

Going then from the physical sense of "Fuel" and "Fire" into the inner or spiritual one, we notice that according to the teaching in "The Secret Doctrine" (Vol. II., p. 675), "Fire" is "the Self," and "Fuel" "the five senses or human passions." A similar interpretation is also found from the Mândûkyopanishad. Having surveyed the worlds that deeds [done for reward] build up, he who loves God, unto renunciation should betake himself. The uncreate is not by the create [to be obtained]. To find out That, he verily should to a Teacher go—versed in the law, who takes his final stand on God—fuel in hand. To him who draweth nigh, with mind at perfect peace, his senses in control, the sage doth tell, in all its truth, that sacred science, by means of which a man doth know the true, the Man beyond decay" (See II., Pt. I, 12. 13).

One significant point that we can draw from the above appears. That a devotee should go to the fire with an utterly dried and purified fuel, means that an aspirant for Divine knowledge can only achieve that from a Spiritual Guide, when the moisture of the earthly desires of that seeker is dried up, and when he is quite ready and prepared like holy Zarathustra to give, in sacrifice, the purified "Fuel" of his entire soul and body to the Fire of his Higher Self symbolized as the Guru Deva or Divine Preceptor.

NASARVANJI M. DESAI.

STAND ALONE.

THE trials and difficulties of the novitiate of the Chela are greater than pen can describe or words can express. The path of the invisible plane of Life where Truth becomes brighter and more illuminative, where greater certainty dawns upon him with the conviction inaccessible to doubt or scepticism, where the vision embraces broader amplitudes than are possible here, where matter is shrouded in its densest coverings, requires feet other than those of flesh, where travelling is done in the subtle vehicle of thought and where conditions are to be induced that can stand its rarefied atmosphere. In a region where forms are phantasms—but mere candle-sticks to the light—where man becomes the shining one who can uphold the universe and its immutable laws, he must try to enter that which is void of form but which is the artificer and producer of all the forms that exist by its life-giving energy and creative faculty. The very first beginning of manifestation is THOUGHT, and to rest from the millions of changes amidst which we breathe almost every minute of our life, in fact, to reach that which is changeless, we must penetrate into the mystery of what thought is, and to understand what is its connection with Him who is the Thinker within us, He Himself having emanated from the Absolute Thought, from which have proceeded all concretions of matter. A human being is aptly described by the Lord Buddha as thought embodied, and if he has the patience and knowledge necessary to analyze himself, he will certainly come to the conclusion that in his essence he is invisible thought, made visible to work his way up on the summit of immortality. Man's essence being thought, all his movements and transactions originate therefrom ; his acts and feelings are pioneered by thought. His thoughts and emotions intermixed produce acts which necessarily, therefore, partake of the nature of both these ; but on the plane of normal activities, mind lends an easier solution of our intricacies than any other faculty human beings have. Man who comprises the extremes of Spirit and Matter, the mixture of the highest Spirit and lowest Matter, is held together by his mind, and hence he has, within himself, the potentialities of

rising higher than the angels or sinking lower than the brute. With these two diametrically opposite forces interblended in him in the wisdom of an all-knowing Providence, from the light of spirit he rushes into the sombre gloom of matter, and from the latter he once more slowly and steadily emerges into the effulgence of the former. The once all-potent, by reason of its countless ramifications, becomes a helpless cripple under uncongenial environments. Its condition is like that of a saint waylaid by dacoits, in search of pelf of which he has none to give, but should they incline to his path of righteousness, he has the power to turn them there. Evolution wants that the perishable in us shall not over-ride the imperishable, and our chances of marching onward depend upon the choice we make for our weal or woe.

There is not a single human being, whatever the order of his intellect may be, who has not asked himself, at some period of his pilgrimage in flesh, the cause of his being here, the purpose which makes him come and go from here, without his own wish being consulted in the matter. The universality of this experience attests to the fact that there is a decided will in man to arrive at some definite clue about the unseen side of his life, with which he is so closely united. Even atheists and agnostics, whose investigations into the inscrutable have landed them into a denial or ignorance of the first cause, are marked out from the crowd, by their very anxiety to learn something exact about their own origin and the object of their being on this globe. In fact, the desire for this knowledge is planted deep in man's heart, it is ineradicable; the resultant despair, due to inadequate means, being attributable, in a measure, to impatience, imperfect research and a persistent refusal to call to aid faculties lying dormant from absence of use. The pair of scales which weigh coal in the mine will be ridiculously out of place to weigh a feather, for which a nicer and more delicate instrument is necessary: a tooth-pick cannot serve the purpose of a sword, nor a sword that of a tooth-pick.

For arriving at the knowledge of the laws of the higher life, more difficult of access and practice, by reason of their working in matter more subtle than what obtains here, we have to fulfil certain conditions, which, though not unlike those which are required for the growth of the physical body, are certainly not amenable to the

senses and emotions we ordinarily utilize to co-ordinate the inner world with the outer one. We must attempt to rear the seed into the tree. Just as the germ of our body was given to us by our parents, we have to give ourselves, by development, inner bodies in which our Self works, and through which its real nature can be more advantageously studied and mastered. It is the building of the vehicles suited to stand the new spheres of consciousness in which we want to study self-functioning, which is of primal importance to those who want to take their future in their own hands. To fulfill the great Law of Life, which worketh for all and enlisteth for all, we must do our very best to broaden our present limited consciousness in all the three planes where we normally work. To participate in the Drama of Evolution, we must be masters of the inner life which is the prop and stay of the outward. The energies which are squandered in a comparatively less real realm must be trained to work inwards, and when their activities become as automatic there as they are here, a man truly comes to understand how and where he stands as to his connection with the universe, and what mighty tasks of helping nature in her work await him. The more he enters within, the more he feels that the "within" is interminable. The one life, which has doled itself out to myriads of forms is their be-all and end-all; the moment it withdraws itself from them, their existence is an impossibility. Life exists without form, but the reverse is out of the question, hence the greater value and importance of the former over the latter.

There has been hardly a time in the history of the world when it had not its saints and sages who had ventured into its hidden secrets held in reserve for those whose inner eyes are developed, which can command a bird's-eye view of the Kingdom of Heaven.

But to have the inner eyes opened, first means the regulation and control of the mind which when untrained is in the habit of shooting off in a thousand and one directions, without aim and pointedness. The first enquiry into the Ancient of Days who has stood, stands and will ever stand, commences with the discipline of the mind, that indescribable something in us which transcends in its subtlety the most tenuous ether, and which when utilized for the main object of human existence, *viz.*, the search for God, is able to soar beyond time and space, two great illusions amidst which man labours during his days of ignorance, and makes him take an active part as

His agent and co-sharer in the work of manifestation. It is a machine of mighty force, its power when it blazes with intense concentration in the Fountain of Light, from which it has originally come, is incalculable ; its illuming power is beyond our imagination, and turns its owner into his original lustre. It is then able to bring out into light, things hidden in darkness, and is the polisher and furbisher of everything that is dusty and misty around us. There is hardly a thing, however insignificant and lowly it may look, which cannot be exalted at its magic touch ; it is the talisman which fights against the hydra-headed Mâyâ, and retrieves for man what he has lost in its unpleasant company.

In the manifested world, we find ourselves in the very midst of two contending forces called good and evil, each trying to overpower the other, according to the prevailing influence of one of them during the successive periods of our existence. We are swayed by these two so long as we do not try to get above their almost insuperable influence, which, by ceaseless changes, induces a condition of the mind as inconstant and unreliable as the changes themselves. Every change that comes upon the mind by reason of the alternating play of good and evil is a cloud hiding the effulgence of the spiritual sun. Our vision is unable to peer behind the veil of illusion, and we form our judgment of our surroundings and of the world in which we live, according to the preponderance of good or evil in ourselves to draw us into happiness or push us away from it to our endless confusion and dismay. But the strangest thing of all is that the mind which plays such an important rôle in these fluctuations, and prevents us from arriving at Truth, is the one absolutely necessary aid to make us cease from them. We can liken it to fire which can nourish us as well as be the cause of our destruction.

Along with the mind, the generator of thought, the motive power of our deeds, there is another powerful influence, under which we invariably fall, which though generally subordinate to mind, is as much the cause of our functional energies as thought itself. Thought and feelings are the goads which push us into activity. Truth to tell, our cognition of phenomena, the reception of impacts from the world outside ourselves, is mostly controlled by these two ; feelings, sometimes, leading the way ; thoughts, at others, doing so ; and there

are exceptionally rare moments in the life of an individual when he is guided by the one or by the other alone.

The first incentive to an action proceeds from thought, and then feeling puts it into concrete shape. They are to each other as the magistrate to the police, first comes the order, and then its execution. The soul driving in the chariot of the body is pulled in various directions by these two restive steeds, they drag him here and there, in any way they list, but never, unless controlled, to the desired goal. A further analysis will lead us to the cause of these promiscuous pullings, without end and aim, ever whirling on and around the circumference but never seeking the centre where lie peace and bliss.

The soul of man and by soul I mean that eternal germ of divinity which grows and expands by experiences, till it becomes like the tree to which it originally belonged, is a repertoire of infinite happiness which it seeks from everything it comes in contact with, and which forms its core and essence. It can never rest content till it succeeds in finding it out, till it is irretrievably secured. Being a tissue of happiness, the soul moves heaven and earth to come by it, in any circumstance in which it is placed ; it seeks for it in each and every thing that exists in time and space, and having descended from a sphere where these have no reality of their own, and which are the chief attributes of limitation, it meets with but sparse success in its search here below, the home and cradle of time and space. It creates, for itself, Janus-like, a double vision, for looking before and behind, and dissatisfied with what it failed to obtain, there is naturally a reflection comparing the present condition with that which preceded, with a prospective view of mending matters at a succeeding stage. From these two modes of looking backwards and forwards to attain happiness, due to associations of imperfection, the soul allows itself to be enmeshed more and more into deceptive notions of time, by linking itself to past and future, to hunt for happiness in things which, in their very nature, are unable to impart it.

This legacy of happiness, which is its birthright, makes the soul constantly harp upon a partial realization which it may have had from an object, and here, memory, the barest fringe of the omniscience of God inherited by it, prompts it to go in search of that which it had relished in the past and studies to enhance it in infinite measure, without corresponding means at its disposal. Ignorant of the fact

that these reiterated calls for happiness come of its very nature, and are realizable only by going within, in the unexpanded state of consciousness, the soul tries to garner it, at any cost, from things outside itself, which can confer but temporary pleasures, at the best, but never permanent happiness. It forgets, in the words of the poet, that "God hid the whole world in thy heart." It would be a great gain to its development, if it, by a masterful attempt to conquer the personality, learned the useful lesson to live in the eternal present, to sever the ties of the past and future, and thus by constant practice, to tap the source of happiness which lies within itself. Such a step will cut away its former connection with things extraneous, barren of happiness, but ever fruitful of births and deaths.

If the soul, between the double swing of thought and feeling, amidst which it oscillates, were taught to sever the former from the latter, it would make a great advance in self-knowledge, for to keep thought above the reach of feeling, or to conserve a feeling above the intrusion of thought, are in themselves sufficient to hold it steadfast to its centre; this much desirable attitude of severance makes it immune against the encroachment of the past and future, forcing it to turn within where "the world globes itself in a dew-drop."

Here comes the important question of *how* to keep thought and feeling apart, how to sunder them from each other to turn the gaze inward. Thought being the product of mind, and mind being the essential energy of the Logos in the manifested world, its functional powers are simply inexhaustible. Having come from a mighty source thought is meant to be mighty, almighty, if you like, provided its waste and abuse are checked for the higher and nobler purposes of the human life. For millions, it is vapid, unmeaning, something whose significance is hardly realized, but when it is harnessed for service, for a drive in the unseen and unexplored regions, where man and his Maker are one, its value is inestimable, it is a prize above all price, a boon companion, a Saviour, a conquering hero, the very Peter and Paul of Jesus, the Christ. Its training is the crux, the most arduous part of our duties, costing much in patience and time; we sit nearer and nearer to our God, the more we take pains to store its energy for the development of the spirit.

A sage was once asked the best mode for bringing the mind

under control. His characteristic reply, "Do not let it go out," illustrates in what lies its inherent strength. To conserve its wonder-working force within itself, without imparting to it the taint of the transitory, with which it comes incessantly into contact, is using the mind in the right direction. Economy is as true of the mind as it is of the other kingdoms of Nature, where not a particle is allowed to run to waste without manipulation for a definite aim and purpose. An unspent mind is a winner of worlds ; when it is weaned from its vagrancy, it is potent to lay bare before us what lies concealed behind the veil of matter. It is the stoppage of the mind from the impermanent concerns of a passing physical life which will successfully bring on the condition of the severance of thought from feeling. The first and foremost task of the Yogî is to minutely probe into the working of his own mind, with a view to make it subservient to what is immortal and eternal within him. By endless manœuvres, he shapes it to his will, and thus succeeds in becoming a colleague and co-partner in turning the wheel of righteousness for the good of all.

SEEKER.

[*To be concluded.*]

" Truth is within ourselves ; it takes no rise
 From outward things, whate'er you may believe :
 There is an inmost centre in us all
 Where truth abides in fullness ; and around,
 Wall upon wall, the gross flesh hems it in.
 and " *to know* "
 Rather consists in opening out a way
 Whence the imprisoned splendor may escape
 Than in effecting entry for a light
 Supposed to be without."—

ROBERT BROWNING.

BĀLABODHINĪ.

ON THE ORIGIN OF JĪVAS.

[Continued from p. 533.]

Question.—In numberless births the *Jīva* must have increased his *Karmas* from the unit to a limitless quantity, by ten, one hundred and one thousand fold. Before they are worked out, emancipation is impossible. Therefore must we know the means of destroying them once for all and of not generating any Karma thereafter.

Answer.—When, by the aid of the four means, *viz.*, the knowledge of the eternal and the non-eternal, etc., the aspirant begins to perform only the obligatory duties without, in the least, minding to do any *Karma* mooted by desire ; then, from that time of his birth, is the increase of *Karma* stopped as he thenceforth does not generate fresh binding-*Karmas*. Even though the number of his prior *Karmas* may be unlimited, he will be able to exhaust all his *sanchita* or stored-up *Karmas* in a few more future births. In those future births he will hear and study the *Vedānta* texts and reflect, meditate and concentrate on them. He will gradually gain thereby the thorough experiential knowledge of the identity of Brahman and his SELF and when his last *Karma* called *Prārabdha* is worked out, he attains the *Brahman* beyond speech and mind, and is thereby completely freed, he having no more *Karma* to work out in a future birth. Because the principle that “All *Karmas*, pure and impure, must be entirely worked out,” is thus made true, the saying that “The fire of knowledge burns to ashes all the *Karmas*,” can only be justified by its being simultaneous with the complete working out of all *Karmas*—as illustrated by the example of the simultaneous perching of the crow on the tree and the falling of its fruit. That the fire of knowledge is powerless in the case of one who performs *Karmas* (mooted by desire) is self-evident. Therefore the saying that “The fire of knowledge burns to ashes all *Karmas*” is only of secondary importance.

Question.—Because by the mere giving up of *Kāmya Karmas* (or *Karmas* mooted by desire) there will be no room for generating fresh *Karmas* (of a binding nature), and because by working out all *Sanchita Karmas* there will be no room for future birth, any endeavour to realise the SELF by means of seeing, hearing, meditating and concentrating becomes useless. Besides this, even though a desireless *Karmin* may perhaps not generate fresh *Kāmya Karmas* that are pure, he is sure to generate fresh impure *Karmas*. Why? because, without food and comfort, the body cannot be maintained. Without committing sin (or impure *Karmas*), food and comfort can never be had. It cannot also be contended that those who earn their food and comforts will be able to neutralise those minor sins that accrue to them thereby by their performing the obligatory and occasional duties even though they may be endowed with full discriminative knowledge, because it is said in the *Rāmāyana* that “pure *Karma* can only bring comfort but cannot destroy sin (*Pāpa*)” and that “impure *Karma* can only bring discomfort but cannot destroy merit (*Punya*).” Thus even in the case of a desireless *Karmin*, there is ample room for his generating sinful *Karmas*. There is therefore no reason for his being freed from future birth.

Answer.—We, too, decidedly say that even the expiatory *Punya Karmas* performed with no selfish desire, cannot destroy sins. There is no doubt of the fact that even the *Jñāna-yogins* possessing full discriminative knowledge, will have to commit incidental sins for the purpose of keeping up their bodies until their *prārabdha* is completely worked out. They are not, at any rate, bound by such sinful and meritorious *Karmas* (that are mostly weakened by the strength of their knowledge), because their enemies (those who hate them) and their friends (those who love and adore them) are said to share them respectively amongst themselves. Those who do not have recourse to *Darśana*, *S'ravana* and other means will not be able to continue long in the performance of desireless *Karmas*. Not only that such persons will not become confirmed in the performance of desireless *Karmas*, but will also begin to perform *Kāmya Karmas*, and hence they are unfit for the study of the science of liberation. Therefore it follows that a desireless *Karmin* should necessarily have recourse to *Darśana*, *S'ravana* and other means by which he will derive the greatest benefit. If *Prāyaschitta* or

expiatory *Karmas* are said to be incapable of destroying sins, it should not be concluded that it is useless to perform such *Karmas*. Why? because *Karmas* are classified under four technical heads, viz., 1. *Jñānārambhaka*, 2. *Dehārambhaka*, 3. *Bhogārambhaka* and 4. *Karmārambhaka*. Of these, the first covers the *Prāyaschitta Karmas*; the second covers those remnants of *Karmas* that have been mostly worked out, but yet remain like a handful of castor oil that remains in a pot which is once turned upside down; the third covers those that have yet to be worked out; and the fourth covers those *Karmas* of past life that serve as seeds of (pure and impure) *Karmas* that are performed in this life.

The following table may serve to make the above classification clearer :—

Classification of Karmas.

1	<i>Jñānārambhaka</i> (or capable of generating knowledge).	Includes <i>Prāyaschitta</i> (or expiatory) <i>Karmas</i> .	These coupled with desireless <i>Karmas</i> will be of great help to the aspirant for liberation.
2	<i>Dehārambhaka</i> (or capable of generating bodies).	Remnants of <i>Karmas</i> mostly worked out.	Includes <i>Prārabdha</i> .
3	<i>Bhogārambhaka</i> (or capable of generating enjoyment or suffering).	Previous <i>Karmas</i> that have to be worked out.	<i>Sanchita</i> .
4	<i>Karmārambhaka</i> (or capable of generating other <i>Karmas</i>).	<i>Karmas</i> of past life that serve as seeds of (pure and impure) actions that are performed in this life.	Seeds of <i>Āgāmi</i> .

This being the nature of *Karmas*, the *Prāyaschittas* coupled with desireless actions (or *Nishkāma Karmas*) will become *Jñānārambhaka*, and therefore the *Prāyaschittas* are not useless.

Question.—If it is true that the *Jīva* is bound by the aforesaid four classes of *Karmas*, than he will never gain his liberation, because that which is true cannot be destroyed. This particular theory of *Karma* is opposed to the doctrine of the *Suddhādvaitin* who has arrived at the conclusion that the *Jīva* is *Brahman* alone in the three periods of time (past, present and future). This *Advaita* is well established and well spread all over the world. Therefore there is no use in dilating upon the said theory of *Karma*.

Answer.—Even truth has been admitted to be of two kinds, *viz.*, 1. the real, and 2. the phenomenal. The *S'uddhādvaitins* too hold that although the real truth can never be destroyed yet the phenomenal one is subject to destruction. But they have failed to note the fact that this admission on their part undermines their doctrine of “non-duality in all the three periods of time,” which will never fit in with the doctrine of phenomenal duality. Therefore it may be concluded that some of their theories contradict each other.

Question.—The phenomenal (*Vyāvahārika*) is like the serpent in the rope. Just as no one has ever died in this world by the bite of such a snake, even so is the *Jīva* not bound by phenomenal *Karmas*. There is no room for his being bound by *Karmas* as, according to the text, “That thou art,” the *Jīva* too is that untainted *Brahman* which is *Chidrūpa*. Even though there may be no room for bondage, how shall we account for our own experience of it? This contention can be met by the query—“Will the experience based on false knowledge pass for any authority?” Therefore, it is wrong to establish that the *Jīva* is bound by *Karmas*.

Answer.—The phenomenal reality is not like the ‘serpent in the rope,’ but is like the ‘earth and the pot.’ As there is difference between ‘*Brahman* and *Jīva*’ like ‘the earth and the pot,’ it is not right to say that the *Jīva*, in the phenomenal state, is the untainted *Chidrūpa Brahman* itself. The *Jīva* can, undoubtedly, be bound by *Karma*, he being a mere atom of *Chaitanya* and a mere part of *Brahman*. Even from experience we can only say that this bondage of *Karma* may be an illusion from the viewpoint of the emancipated, but not so from the standpoint of the earth-bound. A *brāhmana* is contaminated by the touch of an earthen pot used by a *chandāla*, but not so by that of a clod of earth touched by the latter. Hence there is difference between *Jīva* and *Brahman* (in the ordinary intercourse of life).

Question.—Was it for establishing the non-identity of *Jīva* and *Brahman* that the *Vedānta S'āstra* was promulgated? If so, will not the great text, “That thou art,” and the *S'ruti*, “verily fear arises from a second only,” become useless? It is therefore wrong to say that there is difference between *Jīva* and *Brahman*.

Answer.—The identity taught by the aforesaid text and *S'ruti* refers only to the real state called liberation and not to the worldly

state termed bondage. If such identity were possible in the present bound state, then what peculiarity is there in the state called liberation? Even *Vyāsa*chārya, the author of *Vedānta Sūtras*, has, in *Sūtra* II. i, 14,* established the doctrine of identity in the real state, and in *Sūtra* II. i, 13, † the doctrine of non-identity in the worldly state. Hence it is very reasonable to uphold the doctrine of non-identity of *Jīva* and *Brahman* in the worldly state.

Question.—There are *Srutis* which teach that ‘What dies at the time of death is only the body which is devoid of *Jīva*, and not the *Jīva*,’ and that ‘*Jīvas* are eternal.’ The *Sūtrakāra* too denies the origin of *Jīva* in *Sūtras* II. ii, 42 and II. iii, 17.‡ Therefore this chapter on the origin of *Jīvas* is inconsistent.

Answer.—We have often said that the *Srutis* and *Sūtras* quoted have only the intention to deny the origin, etc., of *Jīva* from any other source than *Brahman*. That they have no other intention is evident from other *Srutis* ¶ and *Sūtras* || which teach that the *Jīvas* have their origin from, and *laya* in, *Brahman*. It is therefore clear that there is not the least inconsistency in the doctrine propounded here.

* The non-difference of them (*i.e.*, of cause and effect) results from such terms as ‘origin’ and the like.

† If it be said that from the circumstance of (the objects of enjoyment) passing over to the enjoyer (and *vice versa*) there would result non-distinction (of the two), we reply that (such distinction) may exist (nevertheless) as ordinary experience shows.

‡ On account of the impossibility of the origination (of the individual from the highest Lord) the doctrine of the *Bhāgavatas* cannot be accepted (II. ii, 42).

The (living) self is not produced as there is no scriptural statement, and as it is eternal according to them (*i.e.*, scriptural passages). (II. iii, 17).

¶ This is the truth. As from a blazing fire sparks, being like unto fire, fly forth a thousand fold, thus are various beings brought forth from the Imperishable, my friend, and return thither also. (*Mundaka Upanishad* II, i, 1).

|| . . .—being *Brahman*, he goes to *Brahman* [*Brihadāranyaka Up.* IV. 4, 6]. (*Brahman* is that) from which the origin, etc., (*i.e.*, the origin, subsistence and dissolution) of this *Jīva* proceed. [*Vedānta Sūtras* I. i, 2., see *Dakṣiṇāmūrti-vṛtti* on this *Sūtra* and its commentary called *Adhikaraṇa Kanchuka* by the well-known *Appaya Dikṣhitendra*].

[To be continued.]

G. KRISHNA S'ĀSTRĪ (*Translator*).

WHO ARE THE PITRIS INVOKED IN THE S'RÂDDHA ?

IN the midst of the prescripts for the S'râddha rite given in the third book of the Mânava-dharmaśāstra, we meet the following S'lokas concerning the nature of the Pitris :

Akrodhanāḥ śauc'aparāḥ satatam brahmac'ariṇaḥ |
 Nyastaśāstrā mahābhāgāḥ pitarāḥ pūrvadevatāḥ |
 Manor Hairaṇyagarbhasya ye Marīcy-ādayaḥ sutāḥ |
 Teshām ṛishīṇām sarveshām putrāḥ pitṛigaṇāḥ smṛitāḥ |

“ The Pitris are *primeval deities*, free from anger, loving purity above all, always living a spiritual life (only), beyond quarrel, highly virtuous.”

“ The sons of Manu, who sprung from the Hiraṇyagarbha, namely, Marīci and the rest—of all those Rishi's the troops (classes) of the Pitris are said to be the sons.”

After this, these “troops” of Pitris are enumerated : from Virāj sprung the Somasads being the Pitris of the Sādhyas, from Kavi the Somapas being the Pitris of the Brāhmaṇas, etc., and at last we read :

“ From the Rishis sprung the Pitris, *from the Pitris the gods and men*, and from the gods the whole world, movable and immovable, according to the old order.”

These verses have caused *Medhātithi*, one of the older commentators, to give a long explanation which we shall translate here, not as if his opinion would seem to us the right one (it is rather foolish, as will be seen), but because his gloss is a good introduction to our problem, as it makes us acquainted with most of the different views maintained about this matter.

Medhātithi says (comment on III., 194) :

“ Now the Pitris, etc., (father, grandfather, etc.,) are everybody's own Pitris (ancestors). For, directed by this idea [only] a man can offer the Piṇḍas to his [dead] father, grandfather, great-grandfather, according to the rule : ‘ To three, hence upward, the sons shall give [offerings].’ How, then, can it be said that the Pitris are “ the sons of Rishis ” (S'l. 194) ? that “ [the Pitris] of the

Brâhmanas are called Somapas" (S'l. 197)? Nor is it possible to understand these sayings in the sense of an option, as : 'He may give [the Piṇḍas] to the Somapas *or* to his father and grandfather,' because an original injunction [of the Mīmāṃsā] tells us : 'The son shall perform it (the S'râddha),' and the word 'son' is a word of relation,* as also [we read] : 'Whose father, however, is deceased.'

"It is necessary, therefore, to give the purport of this subject. Here it is : This [saying] is a praise (*stuti*) † being the remainder of a former injunction (*vidhi*) ; no dative connection of them (the Pitris) is expressed here.‡

"[Objection] : But there is an injunction saying that '*they* are to be served (*uṣa-c'ar-yâh*).'"

To this Medhâtithi answers with a long instruction showing that, according to the rules of explanation applied in Mīmāṃsā, the above sentence must be explained as referring exclusively to the priests engaged in the ceremony, and not to the Pitris. He then continues :

"And if, according to the caste, the Somapas, etc.,¶ were to be understood as the goddesses [to be satisfied] in the S'râddha, then the naming of the [dead] forefathers would be useless. If, however, we take [the saying] in the [aforesaid] sense of a praise (*stuti*), then all becomes intelligible [by the following way].

"This [explanation of the Pitris as in S'lōka 194] is introduced here (in the Manusmṛiti) in order to supply a help to him who, owing to some hatred against his father (fathers), would come to the ancestral ceremony with a clouded intellect and want of respect [towards his ancestors]. May he not think : The Pitris are [nothing but] dead men. What harm will they do to him by whom they are not satisfied by a S'râddha? or what good, if satisfied?' For those [Pitris] have great power. The Lord of the whole world is Hiraṇyagarbha ; his son is Manu, and his (Manu's) grand-sons are those [Pitris]. And it is [further] said that they (the Pitris) are sons

* *I.e.*, it is unintelligible if not connected with (referred to) the idea 'father.'

† A kind of explanatory gloss or *arthavâda*. Every *vidhi* or injunction contained in the sacred books is or ought to be followed, according to Mīmāṃsā, either directly or indirectly, by some *arthavâda* or note on its moral application, etc.

‡ *I.e.*, the Pitris are not taken here in the sense expressed by the dative case (as somebody *to whom* something is to be given).

¶ With the Brahmins the Somapas, with the Kshatriyas the Havirbhujas, with the Vaiśyas the Ājyapas.

of *Rishis*. [The meaning is] that [their fathers] are not any other [less powerful] sons of Manu, but [just] those *Rishis* the power of whom is renowned. Renowned is the power of *Marîci* and the rest. The sons of *those* are the *Pitris*. By *Arthavâda* sayings like this, believers of every kind succeed so much easier.

“Those, further, who declare : ‘in attending your ancestors you shall meditate on the *Somapas*, etc.,’ are to be passed over because they have no proof. For [in the *Veda*], indeed, it is explained at large, how in the sun [as a symbol] the *Brahman* may be seen, but nothing of that kind is said there with respect to our case.

“And those who say : ‘Having pronounced (lit. taken) the [name of the] race and the name [of the person] he shall give [the *Pinḍas*] to the *Pitris* ; and there that same race (*gotra*) are the *Somapas*, etc., according to the difference of caste’*—they too are wrong. For that † is an indication of the *name*, not of the race. For we read : ‘the name *Somapâ*.’”

[To be continued.]

DR. OTTO SCHRÂDER.

AMERICAN ACTIVITIES :

CHICAGO LETTER.

A few days ago a friend said to me, “Your Society is growing very rapidly, isn’t it?” I asked her reason for so thinking and she replied that she heard of it (*Theosophy* or the *Theosophical Society*) on all sides. “Why,” she said, “people who haven’t any idea that I ever heard of *Theosophy* speak of it.” And this is but one of many times that such a question has been asked me. So truly, we are growing rapidly, not numerically at a terrific rate, but influentially, which is of far greater importance. The rector of one of our principal *Episcopalian* churches spoke to me not long ago of a sermon that had been preached in his church by a visiting clergyman. He said, “The finest sermon I ever heard, and a regular *Theosophical* sermon too,” knowing that I was an *F. T. S.* I laughingly answered, “Everything that is fine and good is *Theosophical*, “but,” he responded quickly, “this was definitive *Theosophy*.” So you see there is another part of the growth of the *T. S.* Because a clergyman of such breadth and knowledge can do an inestimable amount of good, and he is doing it for us as he preaches from his own pulpit. It is really astounding how the general *Theosophic* thought has caught the public mind. In a

* Comp. previous note.

† *Manu* III., 197 : *Somapâ nama viprânâm, kshatriyânâm Havirbhujah, etc.*

not altogether definite way perhaps, but a clutch has been made and time will show how deep and strong the hold really is. The popular magazines all have stories with a vein of this thought running through them and you may be interested in the account of some photographic experiments recently made in the United States. Up to the date of writing, I have not been able to verify the account, nor am I informed as to whether or no the gentleman is an F. T. S., or interested in Theosophy. By next month however I will have found out further details and you shall know them. In the meantime, here is the newspaper story :

The headlines are rather attractive, in big letters : " Thought Photos ? It's easy. Sit quietly. Think hard. Plate will read your mind."

" Dr. V. invited a number of friends to a photograph gallery to participate in an experiment intended to demonstrate the possibility of affecting a photographic plate by a purely mental process.

It having been shown that all who were to assist in the experiment were capable of exercising supersensitive powers that are ordinarily latent, a plate from a package which had not been opened was put in the holder and laid on the table and the shutter closed. Each person placed one hand about four inches above the plate and the other hand under the plate and table, and all were requested to fix their minds on a named object. After an exposure of about one minute, the plate was taken into the dark room and developed. It was found that a spot had formed about the size of a silver dollar (about one and three quarter inches across), which it seemed was the object held in mind. The precaution taken was such that there was no escape from the conclusion that the picture printed on the plate was an impression of the thought in the minds of those interested. It demonstrated, Dr. V. says, the fact that persons in a certain state of sensitiveness of the mind, which has been fully identified, are able to produce an impression on a rapid photographic plate without direct contact. The experiment cannot be successfully performed by sheer effort of the will without the peculiar sensitiveness of the mind, evidence of which was secured in the case of the five persons participating in this experiment. The Doctor believes that the fact that brain waves or something of that sort are capable of producing photographic impressions is not unreasonable and is of remarkable interest in many ways. Whether the mind can project itself outwardly, on the principle of wireless telegraphy, for considerable distances, remains to be seen. He says his experiments would indicate that it is among the possibilities."—From the *Chicago Tribune*.

This is a pretty good story to emanate from a material people, and, if on investigation it can be verified, and, if the Doctor is not familiar with some teachings that had been given to us, it will be all the more interesting.

With our best wishes,

K. G.

REVIEWS.

IN SEARCH OF THE MAHATMAS.*

BY N. F. BILIMORIA.

This is a well executed Gujarati reprint of a series of articles that appeared in *The Cherâg*, the monthly journal of our colleague, Mr. N. F. Bilimoria, which has been doing a very praiseworthy work among the Parsî community to popularise Theosophy. There are some people now-a-days who are very much interested in the quest of the Mahatmas, and in their zeal they fall victims to some designing *Sadhus*, owing to their ignorance of the true science of Yoga. Mr. Bilimoria has given, in a short compass, examples of various kinds, in which he chronicles experiences of those searchers who have failed in their attempts, not excluding his own. He gives a short account of his own search in which he shows how he came across a Hatha Yogî and had to abandon him ultimately, and then a so-called Raja Yogî who had been driven away by his own *chêlas*. He supports his views by quoting from Colonel Olcott's articles in *The Theosophist*, December 1894, February 1895, and July 1905. The experience of Mr. Remsen Whitehouse, as reprinted from *Lucifer*, 1889, is very interesting. Then some experiences of various members and non-members of the Theosophical Society who have either failed, repented, or have taken refuge in a Lunatic Asylum are given. There is one example which is very amusing, *i.e.*, while the *chêlas* have abandoned flesh-food, alcoholic drinks, &c., the *Sadhu* was enjoying and reveling in whisky, raspberry-ade, hair-oil, attar, and all the worldly comforts that a modern profligate can enjoy, and the wonder is that all the while, the *chêlas'* reasoning power failed to find out the fraud. One disciple of a Mahatma curses God because He has given him a wretched birth in this world, and blesses the Mahatma who is said to have liberated him. "The Mahatma is, therefore, God of Gods; and the Mahatmas of the T.S. are nothing, compared to this!" This is another example of the failure of reason and absence of real knowledge. A

* "In search of the Mahatmas." [In Gujarati], by N. F. Bilimoria, Cherâg Printing Press, Bombay. Price 4 annas.

young Parsi girl comes in next to relate her experience in her own words, and cautions Parsi youths and others, and advises them to follow the 'Path of Purity,' that the Masters may themselves come before them. The result of Prânâyama is not omitted. Disciples were sent back even from the doors of the holy *dshrams* to perform their duty in Samsâra, one of whom subsequently succeeded in forming communication with his Guru hundreds of miles away. The accounts are concluded with the story of the "Mahatma" who is often found to belabour people who sympathise with the Theosophical Society, and, finding a scent of police in the air, disappears. The characteristics of a real Mahatma are given at the end of the work, from the Sanskrit books. The language is lucid and occasionally amusing and sarcastic. It adds to our literature which removes misconceptions of various kinds about Theosophy and the Theosophical Society, for which our author has laboured much among his community.

X.

OLD NEPALESE MANUSCRIPTS.

We have to acknowledge with thanks the receipt of a copy of "Notices of Sanskrit MSS.," being "a catalogue of palm-leaf and selected paper MSS. belonging to the Durbar Library, Nepal," by Mahâmahopâdhyâya Hara Prasâd S'âstri, M.A.

This Royal collection of Nepal comes up to nearly 5,000 MSS. "from the remotest antiquity, every successive king trying to add to the number," so that—according to Professor Bendall—"as regards the antiquity of the documents," this collection is "surpassed by no Sanskrit Library known to exist." The preservation of many of these MSS. is mainly owing to the exceedingly favourable climate of Nepal which "seems not to know what decay is."

As to the single MSS., the following interesting facts may be mentioned here :

Works on Vedic sacrifices, Brâhmanas and Upanishads are entirely wanting in the collection, and of the remaining Vedic literature only a few tracts, mostly belonging to the White Yajurveda, exist.

Of the eight ancient Schools of Grammar, mainly the Aindra and the Candra Schools are represented.

The collection shows "that the Buddhist monks who excelled in caligraphy were extensively employed in copying Hindu MSS."

Sârasamgraha (MS. No. 1330, ka) "is a part of an unknown work entitled Veda-Vais'navasiddhânta-rahasya ; that is, a work written with the object of reconciling the Vedas with Vais'nava doctrines." "It seems to indicate a stage in the process of Tântrika Vais'navism being incorporated into Hinduism."

Rasahridayah [MS. No. (3) 118] by Govinda Bhagavat is a very ancient Buddhist work on Hindu Chemistry.

Yavanajâtaka (MS. No. 1180 ka) seems, as a whole, to ratify the opinion that "Greeks in the outlying Provinces of their Empire often became bhikshus of the Buddhist religion."

Govindatattvanirnaya (MS. No. 619 ka) by Mahâmahopâdhyâya Govinda, begins with a Tantric chapter (Adhikâri). Then follow dissertations on (2) "The establishment of non-duality" ; (3) "The nature of Brahma as S'uddha ;" and (4) "A refutation of the theory that Prakriti is the material cause."

"Vâkyasudhâtîkā," by Brahmânanda Bhârati, the pupil of Ânanda Bhârati.* [MS. No. (2) 234]. It has been suspected long since that the Vâkyasudhâ is not what it passes for : a work of S'ankara. This now proves true by the present commentator who tells us that the work has been written by his Guru, Bhâratiîrtha.

Skandapurâna (MS. No. 229), a very old MS., copied before 659 A.D. It differs much from the copy of the Ambikâkhanda of the Skandapurâna in the Library of the Asiatic Society of Bengal.

Tântrika works are, of course, very numerous. From one of them (the Jayadrathayâmalâ, No. 253) we learn that the worship of Kâlî originated in some very low classes of Hindu society : the castes of the potters and oilmen. Another work, the Saura-samhitâ (No. 1230 bha), is one of the few works of Indian Literature treating on the worship of the Sun. It is unique and dated N.S. 61 = 941 A.D.

Older still, viz., from 859 A.D., is a work partly Vedic and partly Tântrika, called Nis'vâsatattvasamhitâ (MS. No. 277). It has two parts "S'rauta" and "Guhya."

Of purely Buddhist works there is only a comparatively small number, among them a MS. of the Divyâvadâna (No. 2 ka) the reading of which often differs from the printed text ; a MS., called Nis'panna-Yogâvalî (No. 1113 ka), dealing with the Yoga practised by Bhagavân Buddha ; and a MS. of the famous Bodhicaryyâvatâra (No. 772 bha).

To the Preface of the book is added a *Historical Introduction on the history of Nepal and surrounding kingdoms* (1000--1600 A.D.) written

* The work is No. 55 of the Benares Sanskrit Series.

by the well-known Professor Cecil Bendall, of University College, London, who visited Nepal together with the author of this catalogue, in the winter of 1898-99.

O. S.

THE "STATESMAN" ON INDIAN PHILOSOPHY.

In reviewing Professor Deussen's "Philosophy of the Upanishads" (compare our review on p. 548 of the preceding number of this journal) the *Statesman* states that, if the Professor's view of the *Âtma-vâda* of the Upanishads is the right one, then this doctrine had to be declared "a philosophical *cul de sac*"—which seemed to be somewhat hazardous.

To this we answer that the doctrine of the *Âtman* is a *cul de sac* and that nobody understands it as long as he does not understand it as such. For the knowledge of the Self (*Âtma-jñâna*) is the knowledge of knowledges, that knowledge "by which (even) the unheard becomes (already) heard; the uncomprehended, comprehended; the unknown, known" (Chând. Up. VI., 1, 2), *i.e.*, which bears within itself the unshakable certainty that no higher knowledge can ever be found. If, therefore, we grant to Professor Deussen that the history of philosophy is nothing but the seeking for the *Âtman*, then we have likewise to concede that the *discovery* of the *Âtman* as the Absolute, by the Upanishad thinkers, is the very end of this history and that indeed, as Professor Deussen shows, every attempt made after this time to get a still higher standpoint, is necessarily misunderstanding and degeneration only.

But in our opinion Professor Deussen's definition of the word philosophy is too narrow. We think that by the discovery of the *Âtman*, philosophy has solved her *main* task only, but not, by far, all her tasks. After having understood the world *as a whole* to be nothing but *Mâyâ* when compared to the only reality of the Absolute (*Âtman*, Brahman), she must now try to explain the Samsâra *in its details* and without regard to the Absolute, the latter being unable, on account of its unknowableness, to become a principle or means of explanation; having fulfilled her metaphysical task, she has to return to nature—of course, without forgetting what she has found—has to turn from the "being" to the "becoming" again, in order to watch and explain the laws of the latter. This philosophy of nature can, of course, never, like the seeking for the *Âtman*, come to an end, but is capable

of infinite development, according to the infinite manifoldness of nature.

The *Statesman* further ridicules the idea that the Sâmkhya system of Kapila is judged in a diametrically opposite way by two German professors, Professor *Deussen* calling it "the final resultant and blending together of a series of very heterogeneous ideas," whereas it is to Professor *Garbe* "the one really original Indian system of philosophy."

Taking into account that Professor *Garbe* is almost as much an enthusiastic Sâmkhyin as Professor *Deussen* is a persuaded Vedântin, we cannot deny that the aforesaid antagonism must indeed, in a great measure, be the result of "personal idiosyncrasies." But, on the other hand, we should like to remind the *Statesman* that the origin of Sâmkhya is looked at as a *problem* by both professors, and that they offer their opinions only as *hypotheses* which may lead to a definite solution. It is just this war of opposite views which is now going on between Professor *Garbe* and his many opponents, which warrants us a thorough investigation of the problem. Perhaps, however, neither of the two views will be found the right one, but a third opinion which makes Nirîs'vara Sâmkhya (as opposed to the Theistic or Vaidika Sâmkhya) a direct outcome of Buddhism.

O. S.

SMITHSONIAN INSTITUTION ; BUREAU OF AMERICAN ETHNOLOGY.

With many thanks we acknowledge the receipt of two splendid volumes sent to us by this renowned institution, both containing about 700 pages and adorned with many pictures and plans. The one volume, published in 1904, is entirely dedicated to Mexican Antiquity : under the title *Mexican and Central American Antiquities, Calendar Systems, and History*, it gives translations from the German of twenty-four papers by Edward Seler, F. Förstemann, Paul Schellhaas, Carl Sapper, and E. P. Dieseldorff. There is such a lot of interesting things related in these papers, that we are, to our regret, unable to enumerate them here and must confine ourselves to name the titles of some particularly suggestive articles : "Unity of Mexican and Central American Civilization" (this unity is now to be considered as proved), "Significance of the Mâyâ Calendar in Historic Chronology" (the earliest *safe* date obtained, as yet, is the destruction of Matapan, in 1486), "The Time Periods of the Mâyâs," "Recent Mâyâ Investigations" (even Cuba is probably an old Mâyâ territory), "Comparative Studies in the Field of

Mâyâ Antiquities " (an admirable, short indication of the method to be followed). The other volume, published in 1905, opens with the Annual Report of the Institution, and then gives, under the name of an "Appendix," but filling $\frac{2}{3}$ of the book, a number of "brief accounts of scientific discovery in particular directions," among them: "The Evidence of Evolution," "The Evolutionary Significance of Species," "Flying Fishes and their Habits," "The Stature of Man at various Epochs" (conclusion: 'man's stature has experienced no appreciable changes in the course of time'), "Old Age," "Contribution of American Archæology to Human History," "Archæological Researches on the Frontier of Argentina and Bolivia," "Materials used to write upon before the Invention of Printing." To several of these papers we shall return occasionally.

O. S.

THE PYTHAGOREAN SODALITY OF CROTONA* contains in pamphlet form the same interesting matter which appeared under this title in the November and December numbers of the *Theosophical Review* for 1905. The author, Prof. Alberto Gianola, has, with much care, given us the valuable information he has obtained from the large number of works which he has consulted, in reference to this subject. The price in only 6*d.*

THE ART OF RICHARD WAGNER. This is an interesting essay of 24 pages, by Wm. C. Ward. He says, "The double direction of Wagner's genius, as dramatic poet and musician, prescribed the means which he was to adopt in rendering his message to the world." On page 3, we find the following thought-gem:

"Moreover, as Goodness, Truth and Beauty are but the triple manifestation of the one divine Essence which is at the root of all things; so morality, which strives for the good; religion, which seeks the true; and art, which aims at the beautiful, are but various aspects of the soul's single aspiration towards that divine Essence which is at once its source and its goal." This pamphlet has the same publishers and the same price as the preceding, and both are well brought out.

A DREAM OF REALMS BEYOND US. The author of this pamphlet—Adair Welcker †—puts his fairy-like imaginings into dramatic

* Theosophical Publishing Society, London.

† 214, Pine St., San Francisco, California,

form, personifying his sprites and giving us their opinions relating to mundane affairs. The price of this little work is ten dollars ; but the author *generously* gives poor people the privilege of writing or type-writing a copy, free of charge.

Received from Aumond C. David, Los Angeles, California, a large pamphlet (illustrated) on "Mental and Physical Culture" for infants ; also a small pamphlet on "Revelation."

MAGAZINES.

The Theosophical Review, April, continues "The Strange Story of a Hidden Book," by Bhagavân Dâs, and the reader's interest increases as the story runs on, though there seems little prospect of the mystery being cleared. Following this is a brief "Story of a Monk," by Erinys, and next we have an interesting article on "The Rationale of Reincarnation," by Francis Sedlák. In Mr. Mead's contribution—"Justin Martyr on Reincarnation"—we are favoured with some of the views of this ancient saint, but we think those of Mr. Mead far preferable. "Islâmic Theosophy," by Edward E. Long (formerly Editor of the *Rangoon Times*) is an important paper, and the writer finds much in the essential teachings of Islâmic philosophy which harmonises fully with Theosophy. "The Mythos in Ireland," by James H. Cousins, is concluded. There are short articles on "A Forgiveness," by Miss Ella Young ; "Content," by A. Ll. L. ; and "On the Unity of Language," by E. Kislingbury. Some interesting correspondence, together with Reviews and Notices, complete the number.

Theosophy in Australasia, March. The "Outlook" articles are all good, and the main text interesting throughout. Mrs. Besant's article on "the Meaning and the Method of the Spiritual Life," is copied entire from the *Theosophical Review*. The General Secretary, Mr. John, has an article on "Sound, Form and Colour," and W. A. Mayers writes on "Sympathy." The other papers are on "The Wisdom and the Gospels," "Women's Influence in Politics," "Here and Now," "The Way, the Truth and the Life," "The Christian Theosophist," "Love, Wisdom and Power," "Unity and the Reconciliation of Opposites."*

In *The N. Z. Theosophical Magazine* for March, Mr. W. A. Mayers gives us an able exposition of "The Mystery of Evil," and there is a

* The February reviews which we prepared for T. in A., and the New Zealand Magazine failed to connect with our printers,

further instalment of that excellent series of articles on the "Evidence for Theosophy," by Mr. L. W. Rogers. Mr. Kaber Harrison writes on "Recognition," and Questions and Answers, and Children's Correspondence follow.

In *The Theosophic Gleaner* for April, the Editor pays a just and sympathetic tribute of appreciation to the worthy General Secretary of the Indian Section T. S., Babu Upendranath Basu, while referring to his Annual Report. The chief articles are "The Distance of Sidereal Orbs," by a Heliopolitan; "Theosophy and Modern Science," by G. E. Sutcliffe; "The Limit of Growth," by Jamshedjî D. Mâhluxmivâlâ; and "The Memory of Organs," by the same author.

Theosophia, for March, has, in addition to the Editor's 'Watchtower' notes, the following articles: "The Egyptian Book of the Dead," by Mrs. A. Obreen-toe Laer; "Sounding the Trumpet," by L. V. T.; "An Exorcism in the Sea," by D. A. Courmes; "The Son of Man," by Michael Wood; "The Jewish Encyclopædia," by R.; "From Foreign Periodicals," by Lena C. de Beer.

La Verdad, (March). Lob-Nor gives, under the title, "Predicciones," the following not very pleasant prophecies for this year: "Those which have been made by people who read in the Astral Plane, about the year 1906, are not lovely by any means. The year we have entered is pregnant with deep changes in the established order, perhaps with bloody struggles.

"The boundaries of many nations will be modified, others will disappear from the map as independent political entities.

"The established social order will tremble on its foundations of centuries, the equality of man and wife is approaching, a higher and more practical criterion will preside at the reconstruction of that order.

"Russia is preparing great surprises for us, perhaps out of this sea of blood will rise the triumphant and leveling Republic on the ruins of a corrupted aristocracy.

"Germany, shaken by latent and mighty forces, will have her sad, black days.

"The home of the gun and the bayonet, the imperialistic and domineering people, will suffer radical changes, possibly bloody incidents which will fill with amazement the civilized world.

"The convulsed civil and religious order prepares us great surprises.

"Woman will rise in France with her influence in the social and political order; the fatherland of Napoleon will be deeply shaken in its

internal order, and it would not be surprising that a bloody war would make her regain two small portions of her territory carried off by violence from the French soil in a painful hour.

“Italy will stand new and great cataclysms on her soil where, as it seems, forces have accumulated which are preparing for the Italians a dreadful explosion.

“Among all the great nations of Europe, Great Britain is the one which will be present at the universal tempest with all the unhappiness it will have brought, without suffering any sensible alteration in her political and social order.

“In Turkey great changes will happen and the whole Orient will be unsettled by some events and transformations which will draw to it the glances of the whole world.

“In the earnest perturbations which will take place in South America, we may point to Chile in the first place. They will happen in the physical and political order. The clerical dominion which this country has been supporting since the day it proclaimed its liberty, has prepared an intense and formidable commotion for it.

“Grave events in the social order will take place there.

“North America will likewise have her lot of misfortunes and unforeseen concussions.

“The year 1906 will be a sad year for the whole world ; widespread epidemics will transfer thousands of beings from this to the other plane of existence ; dreadful storms will cause immense losses on the sea ; and our little globe will enter, purified by pain, a new state of existence, by the profound changes which will be realized in the social and political order, for the sake of its moral progress.”

There are further translations from Leadbeater, Sinnett, Mrs. Besant, and H. P. B., and another short article by Lob-Nor, on a therapeutical institution in Belgrano which with much success “applies nothing but earth, water, sun and fruits for the cure of our sufferings,”—following the method of the German, Just.

The Ceylon National Review :—A very creditable production. The first number of this Review, issued by the Ceylon Social Reform Society, speaks well for the capacity and the intelligence of the members of the Society ; and even though it may be a case of there being a handful of efficient men and women in a community, we must remember that “a little leaven soon leavens the whole lump,” and so a bright future is assured for the island of Ceylon. Such a review as this will rouse the sympathy and the good wishes of “reform-

ers" of all kinds for their active brothers of the tropical island. The contents are very varied, and embrace subjects of the most varied nature, as will be seen from the list of "contents:"

Kandyan Art : What it meant and how it ended.

The Calculation of the Cycle year.

Girls, Wives and Mothers.

Improvement of Agriculture in Ceylon.

Physical Exercises and National Character.

Madras or London.

Sketches of Ceylon History.

Public Opinion and National Progress in Ceylon.

Destruction of Devi Nuwera.

Two Kandyan Brass Boxes (Illustrated).

Sinhalese Folk Lore—The Naga Gem.

Notes—Reviews—Supplement.

First, mention must be made of Mr. Woodward's excellent article, "Girls, Wives and Mothers;" it will apply universally, and is a proof of the wide outlook of the Review. The principal paper, however, is the "Sketches of Ceylon History" by Mr. P. Arunachalam, M.A., (Cantab.), C. C. S., and the opening sentence is very pertinent—"The history of Ceylon is a subject about which many of us can hardly be said to be burdened with much knowledge." It is strange that one great incentive to present-day patriotism is a study of the past of our own country, but so it is, and when you find a country decayed, dead or dying, you almost invariably find that it is one that has forgotten its past history, or, perhaps, is ashamed of it. The first thing, then, in awakening a nation is to stimulate a study of its history. A nation to succeed must believe in itself; it must have self knowledge, self confidence; it must have faith. We all respect the self-made man; he is the hero of our democratic age. But for all that, though a "man's a man for all that," an ancient history telling of wonderful, mythical, adventurous, romantic or useful deeds done by our forefathers is a great uplifting power, a stimulus to effort in the present; and Ceylon, judging by this article, has such a history, and there is reference to it in many old traditions and world-famous works of literature as quoted by the writer. These sketches of history are both interesting and of great importance. Mr. W. A. de Silva's article on "Public Opinion and National Progress in Ceylon" is useful, as is also Mr. Fraser's on the nature of a much-needed Ceylon University, entitled "Madras or London." Himself an Oxford man, however, Mr. Fraser seems to think that neither Madras nor London should be the model, but either

Oxford or Harvard, and he claims that : " The residential system does an incalculable amount towards fostering the practical and administrative genius of the English race." But the question of economy must be taken into account, and everywhere students are not generally wealthy. Nor can one say that the non-residential universities of Scotland or Germany turn out students devoid of " independence of judgment and readiness in action." Madras having both systems may give evidence as to whether the residential or non-residential students are more able. These things can hardly depend on one's place of residence. No doubt a Ceylon University, however it may be started, will evolve in accordance with the necessities of the country.

One must not omit to mention the little paper on " The Naga Gem." The Notes, Reviews, &c., are also full of interest—the politics appear to be somewhat radical, and altogether the Review is quite advanced. We wish it every success. Appended is a Manifesto of the Ceylon Reform Society, from which we learn that it has been formed to encourage reforms in social customs amongst the Ceylonese and to discourage the thoughtless imitation of unsuitable European habits and customs. It is anxious to promote the study of Pali and Sanskrit literature, and of Tamil and Sinhalese, and " would desire to combine a general education on the lines of Eastern culture with the elements of Western culture (particularly science) best suited to the needs of the time." In religious matters the Society is in favour of the greatest possible freedom, and numbers among its honorary members Mrs. Besant, Col. Olcott and Sir S. Subramania Iyer. The Review will appear at intervals of about six months.

The Central Hindu College Magazine, April, has an excellent article on " Anger," by Malik Raghu Nath Rai. " A Hindu Catechism," by Govinda Dâs, and, " In Defence of Hinduism," by Mrs. Besant, are both continued, and there is the IVth instalment of S'akuntala, as happily summarised by Miss J. M. Davies. " The Ways of the Rajaputras," No. III., of the second series, also appears, and the interesting " Science Jottings," by Miss Willson.

The Metaphysical Magazine for March ' returns to its original status as a monthly,' and commences its XIXth volume. May success attend it. It deserves a liberal support.

Mind and *The Arena* are two other excellent American monthlies which we are always glad to receive.

The Light of Reason, *Fragments*, and *The Harbinger of Light* have their latest issues full of good reading matter.

The Hindu Spiritual Magazine is the title of a new little monthly by Shishir Kumar Ghose (of Calcutta), which opens fairly well ; but, as it treats distinctly of Spiritualism, we would suggest that its title be changed so as to *definitely* indicate the object the Editor has in view.

The Arya, March, is a very good number. We would especially call attention to the article entitled, "Should the Religions of the World be in their Essence Antagonistic to One Another ? "

Revue Théosophique (March). Besides translations from Mrs. Besant's "Avatâras," Colonel Olcott's "Two messengers of the White Lodge," and H. P. B.'s "Secret Doctrine" and "Theosophical Glossary," there is a short article on "Fate and Karma" and, in the "Echos du Monde Théosophique," a report of the solemn cremation of an old member of the Society, M. Paul Tourniel, and of the beautiful speech by Dr. Pascal at that occasion.

Sophia (March). We cannot forbear stating that this Spanish contemporary of ours, in its last number as well as in many others before, shows an *originality* such as is found only in two or three other Theosophical journals of Europe. The word lately spoken by a Spanish professor and much applauded, that there are two fatherlands, a terrestrial one and a spiritual one, etc., gives occasion to Señor Arimi to record some eloquent "Epilogues of the Month." There follows a translation from Mr. Leadbeater and another from Maeterlinck, and the following original articles : "What Theosophy seems to me," by Alfonso Tornado, "Death," by P. V. Lo'pez Fontainés, "The Communications between the Planets," by A. Le Mee, besides a poem by Salvador Rueda on the "Stones" and some shorter papers. We are sorry that for want of space we cannot give any further details.

Further received : *Mitteilungen*, Nos. 1 and 2 (Nov. 1905 and March 1906), edited in Coeln (Germany), by Mathilde Scholl ; *De Theosofische Beweging* (April), *Bulletin Théosophique* (April).

Theosophy in India, April, gives us, first, some notes of Mrs. Besant's lectures on Sir Oliver Lodge's "Life and Matter," which are to be continued. "The Value of Theosophy at the Hour of Death"—a good article by Seeker—is concluded ; Hiranand Sastri writes briefly on "The Temple of Triloknath," in the Western Himâlayan region. S. S. Mehta's "Critical examination of the Dasopanishats and the Svetasvatara" is continued. There are answers to questions, and notes of Miss Edger's tours.

Readers of *The Lotus Journal* for April will be much interested in

Mr. Leadbeater's description of his visit to the falls of Niagara, which is accompanied by a beautiful illustration. There is another instalment of a report of a lecture by Mrs. Besant, on "The Value of the After-Death Life," "Keeping out of the Rut," by S. Ransom, is a most excellent little monograph.

Modern Miracles : The first number of this wide-awake magazine, 'the searchlight of strange and wonderful phenomena,' has just reached us. It is published by the Modern Science Publishing Co., 126, West 84th St., N. York City, at the very low price of 25 cents a year. It contains interesting matter on Suggestion, Hypnotism, Spiritualism, etc., and has departments for Astrology and Music. The illustrations are good. There is an important letter from Ella Wheeler Wilcox, relating to spiritualistic seances, also a full length portrait of the lady. The periodical seems to be ably edited in the different departments, and we judge it has a mission before it.

Broad Views : The April number of this always interesting magazine opens with an article by Mr. Ernest H. Short, entitled "The Re-creation of Chaldea," in which some description is given of Sir William Willcocks' imaginative but seemingly very practical proposal to restore something of the ancient system of irrigating canals in Mesopotamia, thus refertilising and restoring to agricultural uses several millions of acres of land in the valleys of the Tigris and Euphrates. These lands, of classic memory, were, 4000 years ago, amongst the most fertile on the surface of our planet, Earth, but have since degenerated into marshy wastes, and it is a project worthy of the genius of Egypt's great engineer, to restore the traditional and historic fertility of the valley of the Euphrates, and to give back to ancient Babylon and to later Bagdad something of their long lost commercial importance. Mr. Short's excellent article quite captivates the imagination. In "The Politics of the Occultist," Mr. Sinnett brings out some interesting ideas on the relative places in the development of mankind of the ideal monarchy and the more or less ideal democracy. "A Bridal Pair" is a short story, also by Mr. Sinnett, based upon the possibilities of multiplex consciousness, suggested by Dr. Morton Prince's investigations in this field of psychology, as reviewed so entertainingly by Mr. Sinnett in his March number. Mr. E. Udney follows with a timely and good plea for "Shakespeare," against "The Actor," who in interpreting the master, gives to so many an "unproportioned thought his act." A half a dozen more interesting and well-chosen articles complete this excellent number.

East and West: The April number opens with a timely article by Mr. James Stanley Little on "South Africa in the Stew-Pan," in which the troubles of Chinese labour, etc., which led up to Lord Milner's resignation, are discussed. An interesting article on that so interesting personality, Father Gapon, follows; while in "From West to East" Mr. F. Blake Crofton, writing as a Canadian from Canada, to Indians in India, appeals for more of the spirit of empire throughout our "Vaster Empire than has been." An interesting biographical sketch of that great Indian statesman, Sir T. Madhava Rao, K. C. S. I., is contributed from the pen of Raja Prithipal Singh. M. Ernest Tissot writes from Paris something about the life work of Mme. Emilie de Morsier, that noble woman and devoted philanthropist; and Prof. J. Nelson Fraser, M.A., contributes an article on "Goethe's Religion."

Received with thanks: *Theosophic Messenger, Vahan, Light, Banner of Light, Theist, Brahmavâdin, Teosofisk Tidskrift, Omatunto, Modern Astrology, The Balance, Siddhanta Deepika, The Visishtadvaitin, Notes and Queries, The Students' Own Magazine (Madras), Teosofisch Maandblad, Phrenological Journal, De Gulden Kente.*

CUTTINGS AND COMMENTS.

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

Mr. J. F. M'Kechnie, in the *Message of Theosophy*, Rangoon, makes a forceful plea for religious and moral education for the young, along with secular training. He aptly remarks that—

Education, religious and moral as well as secular. There is a serious defect in any system of education that takes pains to teach a child that two and two make four in the every-day, practical world, and omits all mention of the fact that two plus two equals four in the moral world as well.

After dwelling, at some length, upon the importance of teaching the elements of religious instruction, he says:—

It is surely very unfair, nay, cruel, to help a boy towards the right comprehension of life's affairs on the outward and visible side and at the same time leave him bereft of what guidance he might have in the affairs of the inner and deeper domain of life. It is as if one put a man into a boat and carefully instructed him in the use of sail and oars and all appertaining, but gave him neither compass nor chart by which to steer his course toward the port he wished to reach.

Further on, we read that—

In Lower Burma, where this governmental system of purely secular education has had time to weaken the hold of their religion upon the minds of the youth, there has been an increase of crime that contrasts very unfavourably with Upper Burma, where religious teaching went along with secular instruction, up till a later period.

Life is a sea and we men need to know all we can about the sailing and handling of our little craft, but of what use will all our knowledge of sail and oar be, if we have no

means of knowing in what direction to make our way. And there is no reason why we should not have a compass on board ; . . .

What a wise educationalist has to do then is to see, so far as he can, that each child that begins life's voyage has on board the compass whose characters he best can read. To be sure, this does not make it certain that he will reach his haven, but it will greatly minimise the chances of shipwreck on dangerous shoals and reefs. No system of education is complete that does not provide for the religious instruction of those who come under its influence, in order that they may be protected as far as possible from the perils of shipwreck on life's treacherous sea.

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Hereunder we quote some passages from the first instalment of an article by Edward E. Long, in the *Occultism and Psychism. Message of Theosophy*, in which he shows the very great difference between Occultism and Psychism.

Occultists are persons who by reason of earnest and most painstaking study and self-sacrifice are endeavouring to fathom that side of nature which to so many at present is a sealed book. In order to accomplish their end, which, in turn, leads to a much higher end, it is necessary for them to obtain control of the higher, as well as the lower workings of the human consciousness ; to be able to hold themselves thoroughly in check, as it were, so that at any time they can concentrate upon a given object their entire force. Again, it is even more essential, in fact, it is imperative, that they regulate their daily lives and conduct in accordance with what to ordinary people would seem a fantastic ideal. They must purify the physical body by right living, abstinence from impure foods and impure liquids, and from vice of all kinds, the desires must be freed from the longing for sensual pleasures and the amusements of the world, and their mental vehicle must be set free from impure thoughts, and that is the hardest task of all, for never at any time were the teachings of the great Masters, wherein they laid it down that it is the greater evil to speak evil of than to do evil to a man—more neglected than they are to-day, when the only standard of morality followed by the multitude is that imposed upon them by law, and the harbouring of malicious thoughts is a pastime of the sanctimonious. There is one other condition binding upon the occultist, and it is that any knowledge he may gain as a result of his study and purification shall be applied for the benefit of humanity and not for his own personal benefit, though, as a matter of fact this can be scarcely termed a condition, because long before an occultist gains any insight into the inner workings of nature, his whole life becomes so changed from the general debased standard that his thoughts are wholly centred in humanity, and on behalf of the needs of humanity, and not upon himself. It will thus be seen that occultism cannot possibly have a commercial value and he who thinks to make gain for himself by becoming an occultist had better dismiss such notions at once, for the only purpose of occultists in studying the so-called unknown laws of nature is that they may be able to apply the knowledge they gain for the benefit of humanity. Such knowledge comes only when the occultist is thoroughly purified and capable in every sense of the word of being entrusted with power, which, even in the hands of the leading men of science of the age, might prove as dangerous as a lighted candle in the hands of a small child in a powder magazine.

* * * *

Now the sham occultist is nothing but a psychist, a student of psychism. Psychism, it has been pointed out before, is also a study of the unknown laws of nature, but a study conducted in such a manner that it can never, in a general sense, produce good results. Its students may be divided into two groups ; first, those who are anxious to learn something of the unknown world merely for the sake of possessing superiority over other people in that respect, and who cannot perceive that in order to understand such phenomena it is essential that one should become physically, mentally and spiritually refined, and who, therefore, whilst leading mere ordinary lives, their physical organism saturated with impure matter, their desires unclean and their thoughts scarcely ever under control and far from pure, strive [to see] into purer realms of matter, and heavily handicapped as they are, fail to enter, or entering, in their ignorance observe things wrongly, and yet imagine themselves omniscient because they have perceived phenomena unseen by their fellows ; whereas having observed such phenomena from an extremely low aspect, one which almost obscures their vision, they have had but a fleeting glimpse of one phase thereof, and being utterly powerless to determine the cause, or to correctly describe the effect, give their own muddled and extremely incorrect impressions to ignorant believers in

their limited powers, . . . and, group two, those who are possessed of an inordinate desire to make money by reason of knowledge. In the same manner as the students of the first group, they are sometimes successful in gaining some information—one cannot call it knowledge—appertaining to secret nature-forces, and the odds and ends they manage to acquire they endeavour to retail for the highest price to the highest bidder. Such are professors of palmistry, wizards of the crystal-gazing fraternity, spiritistic mediums, the ordinary run of hypnotists and faith-healers, so-called miracle workers, water finders and thought readers. They are all psychists, all dabblers in psychism, with the exception of a few rank impostors, knowing nothing of any hidden laws of nature, but being extremely well versed in knavery and trickery of all kinds. These psychists of the second group are those to whom wealthy folk, who have more money than brains, and poor people also, when they get the chance, resort to learn something of the future, to be brought into communication with departed friends, perchance to talk with them. Such dupes actually expect psychists to give them correct information about subjects concerning which no skilled occultist would, if he could, impart information; and they believe that psychists can always work wonders in dealing with forces belonging to another plane—another world, when as a matter of fact they are in just such a condition of ignorance concerning the laws of that plane as a new born babe is concerning the laws and phenomena of this physical world. To imagine the ordinary psychist being able to give correct impressions of a higher plane and to expect him to perform certain actions of benefit to ourselves as the result of information obtained there, is just as stupid as it would be to expect a babe to be thoroughly conversant with the fourteenth proposition of Euclid some few days after birth. Psychism is to be termed a disease, rather than a study, for it has blighted the life of many a person who has been drawn to it by the glamour of the spell it seems to cast over the ignorant, the spiritually ignorant. It is an endeavour to obtain possession of knowledge by unlawful means and the result cannot fail to be disastrous, and though it may often seem as though the harm is occasioned to others only, in reality the evil is done to one's self.



The *Chicago Sunday Tribune* of 17th September *Plagiarism.* 1905 contains five coloured plates, with descriptions, from Mr. C. W. Leadbeater's "Man Visible and Invisible." Accompanying them is an article headed "Scientist says Science Proves a Future Life," by J. Hudry-Menos. The newspaper heads the article as follows: "J. Hudry-Menos, perhaps the most advanced and startling thinker of Europe to-day . . . whose spiritual eye sees 'ghosts' of all shapes and colours . . ." The article refers to many ancient beliefs, and quotes many distinguished men of science, but it never once mentions Mr. Leadbeater nor does the writer say how he obtained his illustrations, nor even refer to them. If his thinking capacity is as "startling" as his capacity for "lifting" other people's property, we may concede that he is "perhaps the most advanced and startling thinker of Europe to-day," but as he does not mention them he may not be responsible for the plates taken from Mr. Leadbeater's book to illustrate the article, in which case we shall have to credit the American newspaper and not the European thinker with the startling capacity for "lifting." Doubtless it is good that knowledge is spread, but it is a pity it should be done in such a discreditable way.



A phenomenon in Switzerland. On the borders of the Italian lake Como there is a small village called Berbanno. It lies 450 meters high in the valley of Veltin. A strange occurrence has been observed there for the last 30 years. On many a night, a flame is seen, rising from the ground. It is on land belonging to the family of Mr. N. . . . , who owns a vineyard there. The flame shows either a white, a green, or else a blue light.

Sometimes it rises but a few inches ; at other times it expands to a height of 14 feet, walking, jumping and rolling along in every manner possible. It proceeds sometimes slowly, sometimes fast, and walks erect or, sometimes, in the shape of a serpent. At times it ascends to the windows of the parsonage there, changing its colour, while so doing. Sometimes there are two or even three different flames, running through the ground like snakes, and uniting at a given point. The flames avoid man's approach but are not disturbed by rain or wind ; they even proceed *against* the wind. Many are the people who have witnessed the flame ; however, there is no explanation for it, except that it be occult.

CAROLA MAYNE.

A contributor to the *Madras Standard*, Mr. The "Beast and the Devil." G. K. Chesterton, gives us the following story which he has read somewhere and relates from memory in his own words :

A Saint of some celebrity in his locality was going to market to buy greens. While he walked, easily (as it might happen to any of us), he met the Devil.

The Devil had a large reaping-hook in his hand. With this he flew at the Saint and tried to reap that gentleman, repeatedly, but without success. Every time he hacked at the Saint's head he missed him, or something seemed to ward away his blow. Desisting at last in some fatigue, the Devil said to the Saint, "Do you know why it is that I cannot hit you ? The Saint replied politely in the negative. "Would you like to know ?" said the Devil. The Saint said he would, very much. "Well," said the Devil, "perhaps you think it is because you have been fasting so much. I tell you that I, the Devil, fast always, and have never touched food. Or perhaps you think it is because you watch by night, and are not overcome with mere sensual sleep. I tell you that I, the Devil, have never slept, from the foundation of the world ; and I watch always and I watch everything. But I could not strike you because your humility was with you, and I have no humility."

The writer goes on to say that this short story embodies "all that is deepest and best in the ethics of the middle ages"—which are at one with those of the New Testament. We quote further :

The devil is a saint without humility. He is as austere as any anchorite ; he is as intellectual as any doctor or theologian ; he is as refined as any lady abbess ; he is as sexless as any virgin martyr. The one difference between him and them is that he is an egoist ; an austere, refined, intellectual, virgin egoist. Such was the devil of the dark and barbarous Middle Ages. What is the devil of our own day ? . . .

The worst result of popular evolutionism has been this ; it has substituted the Beast for the Devil. It has made us think that our enemy is what they call our "lower nature," which means our mere lusts and appetites, things entirely innocent in themselves.* The most typical moderns have joined in this. Tennyson, for instance, spoke of moral improvement as "moving upward, working out the brute." But was he right ? Why should we work out the brute ? I no more desire, as such to work out the brute from myself than to work out the brute from between the shafts of a hansom cab. The brute in me and the brute in the cab must both be kept in order. The brute in me and the brute in the cab have both very obvious uses. The thing that is wrong in us is not, as evolutionists say, the brute. The thing wrong in us is the devil, the austere intellectual, virgin devil of the mediæval story. He will suffer for evil. He will perform heroic acts for evil. We have seen him in our own time. Rudyard Kipling and his school have come to us and

* We suppose the writer means mere *animal* appetites, instead of "mere lusts and appetites," for it is man who lusts—not the animal, whose desires are natural. Man often has depraved, unnatural, evil desires ; these are termed lusts,

said, "Suffer for this dream of subduing nations. Trample on your natural love of health and home, that so you have the joy of trampling upon men. Strive, starve, die for your Imperial pride."

Our enemy is not the beast. Pigs are not corrupted with a Higher Imperialism. Tigers have no spiritual pride. . . . The worst sins of all are the purely human sins. You may move upwards, working out the brute, and not work *them* out in the least. Nay, you may work them in. The less beastly you grow, the more bad you may grow. . . .

The writer's closing sentence is this :

And if you have to choose between the sins of the gentleman and those of the beast, choose the beast.

* * *

Photographing forms of the deceased. The *Washington Post*, U.S.A., gives the following account of the taking of what it seems to think are real "spirit pictures," the account being supported by affidavits :—

Spirits gather before the camera of a Washington photographer and smile that their living relatives may see how they look in the mystery world. William H. Andrews and Joseph L. Williams, his cousin, have made affidavits to this effect.

Taking a solemn oath before a notary public, Andrews avowed his confidence in the camera of W. M. Keeler, of 1343 Euclid Street [Washington, D.C.].

"I never saw the photographer until a few months ago, and he never asked me to make this affidavit, but he has certainly taken the pictures of my dead father and brother and other relatives. My brother had never had a picture taken, and I know he could not have copied the pictures. My father had none taken since 1881. The one of my father was just as he looked in 1901, when I saw him in Kansas just before he died. The pictures of other relatives were different from any they had taken during their lives, and for this reason I am convinced that they gathered and posed at the command of the photographer, and am sure they knew just what they were doing, and that they were eager that the pictures should be good."

Andrews lives at 40, Q Street, northeast. Williams, his cousin, lives at Attica, Ohio. After seeing the group picture of his dead relatives, he sent it to Williams and other relatives, and depositions were given by them to the effect that the the resemblances were indisputable. The affidavits of the two men follow :

MR. ANDREWS' STATEMENT.

"District of Columbia. On the 16th day of February, A.D. 1906, personally appeared before me, a notary public in and for the District aforesaid, William H. Andrews, aged fifty-three years, whose post-office address is 40, Q Street, northeast, Washington, D. C., who, being by me first duly sworn, deposes and says as follows :

"November 12, 1905, I went to W. M. Keeler, 1343, Euclid Street, Washington, D. C., and had a sitting for alleged spirit pictures, having little faith in the truth of the phenomena. In a few days two pictures of myself, with groups of faces thereon, arrived by mail, on one of which I instantly recognized an accurate picture of my father,

Charles Andrews, as he appeared at eighty-five years of age, when I last saw him, in the spring of 1901, at Concordia, Kans. He died at Leavenworth, Kans, November 4, 1901, and had no pictures taken since about 1881.

"I was quite confident I recognized the faces of two uncles, William and Hermon Andrews, whom I had seen many years before, and I guessed one to be that of my brother Marvin because of his resemblance to mother.

"He was accidentally killed when I was four and a half years old, and my parents informed me that he never had his picture taken.

"I had several pictures taken from the one above described and sent them to persons whom I thought might identify them. Of the seven persons who recognized father's picture I submit statements from two, Joseph L. Williams and H. H. Andrews. I showed father's picture, that was taken about 1881, to twenty persons, eighteen of whom, unaided, selected at once his spirit picture.

"On one of the pictures I recognized my first wife, unlike any picture she ever had taken.

"I had never seen said photographer prior to November 12, 1905."

William H. Andrews."

"Sworn to and subscribed before me this 16th day of February, 1906, and I certify that the affiant is well-known to me as a respectable and credible person.

(Seal)

Edwin D. Tracy,
Notary Public."

H. H. ANDREWS' LETTER.

"W. H. Andrews, Washington.

"Dear Cousin : This photo of yours, with the spirit faces (I don't know any other name to call them), grouped about, and some of which I certainly recognize, is a poser. Among the faces I recognize are Uncle Charles Andrews, your brother Marvin—just as I last saw him ; Uncle Josiah Andrews, Uncle William Andrews, and I think Uncle Hermon Andrews.

H. H. Andrews."

"Wichita, Kans."

AFFIDAVIT OF J. L. WILLIAMS.

"State of Ohio, Huron County, ss. :

"On this 13th day of February, A.D., 1906, personally appeared before me, a notary public, within and for said County and State, Joseph L. Williams, aged sixty-three years, a resident of Reed township, Seneca County, Ohio, and his post-office address is Attica, Ohio, whom I certify to be respectable and entitled to credit, and who, being by me first duly sworn, deposes and says, as follows :

"I received a picture, recently, from Washington, D.C., believed to be from my cousin, W. H. Andrews, wherein I recognized the face of Charles Andrews and his son, Marvin Andrews, unlike any picture I ever saw, and I never before saw a picture of Marvin Andrews.'

"And further deponent sayeth not.

Joseph L. Williams."

"Subscribed and sworn to before me this 13th day of February.

(Seal)

C. A. Wilt,
Notary Public."



*An English-
man's view of
Madras Reli-
gions.*

The travelling correspondent of the *Calcutta Statesman* who was with the Prince of Wales and suite on the Indian tour, sends an interesting letter about Madras, from which we take the following extracts :—

“ In the course of my perambulation I pass by many an open, tile-roofed cottage, the lintel of which is armed with a string of margosa leaves—averters of evil—and the walls pierced with small triangular niches intended for the lamps which are lighted on the feast of Dipavali. I begin to think that I have at last reached the heart of Hinduism, genuine and unalloyed, when I perceive over the niches on either side of a margosa-armed door the sign of the cross. It reminds me that among these black Madras there are many Christians, autochthonous and curious, some claiming spiritual descent from the sceptical Apostle Thomas, others tracing their salvation to ancient heretics, Manichæan or Nestorian, and still paying homage to the Jacobite Patriarch of Antioch. But this old stream has received many tributaries from the West in more recent times through the Jesuit missionaries of Madura, and St. Francis Xavier, who is revered by the Madras fishermen as their Patron Saint. There are Protestant communities, too, small in number and rich in nothing but hope, yet sufficient to add to the bewilderment of the native soul, sorely at a loss in face of so many apostles, who have only one thing in common—a profound inability to understand each other's doctrine. It is, therefore, not to be wondered at that the Christianity of Madras is of a highly picturesque character. As in Europe, so here, the church has prudently adopted the gods whom she proved unable to expel, and many an ancient idol survives under a new name. This is especially the case with the communities of old standing. They flourish in proportion to their adaptability. But neophytes are almost as rare as unicorns. Most of the modern converts are children, or the children of children rescued from famine and, pardonably enough, brought up in the faith of their preservers. Hunger, indeed, everywhere in India seems to be the most potent instrument of enlightenment. It is the one theological argument that appeals to the native mind, and it is deeply to be regretted that the Government, by striving to abolish this ancient institution, favours the interests of humanity at the expense of sound divinity. In addition to persons who are too young or too hungry to argue, there are occasional proselytes from among the outcastes of Hindu Society. Those who have nothing to lose in heaven sometimes think it worth their while to improve their condition on earth. With this object in view they embrace a creed which recognises no distinction of caste or colour—in theory. The results are interesting. The old resident tells me that a servant belonging to this class embodies in his person the villainies of all his neighbours while he is severely purged of their virtues and is a person scrupulously avoided, not only by his own prejudiced fellow-countrymen, but also by the European residents, including the missionaries themselves, who in matters temporal prefer to deal with the heathen. I have recently had an opportunity of fathoming the cause of this strange inconsistency. The Hindu servant of a friend of mine received the other day from his wife a letter in which the lady threatened that, if he delayed much longer sending her money, she would be reluctantly compelled to turn a Christian or a priestess of the demotic Aphrodite. Now and again

these earnest seekers after truth succeed in raising theology to the height of the picturesque. In the latest report of the work of the United Free Church of Scotland Missions in Madras, one of the workers tells of a Pariah lady who adopted an exceptionally subtle method of coming to a decision in her choice of a creed. She had been a zealous worshipper of her own gods for many years, but when she heard of the new religion she determined to give it a fair trial. So she set a hen upon a number of eggs and vowed that if, when they were hatched, the chickens were found to be cocks, she would continue to worship her own gods, but if they were hens she would adopt the gods of Europe. They providentially turned out hens."

"Beneath this crust of Christianity, ancient or modern, of Hinduism and Mahomedanism, there extend abysmal and hitherto unexplored layers of belief which go back to the dateless ages long before Christ, Brahma, or Mahomed were heard of. The invasion of each new light has, as usually happens, resulted in the invigoration of the older realms of darkness. The greater deities were destroyed or disguised, but the lesser gods, too obstinate for conciliation and too powerful for extermination, have gone to swell the ranks of primitive demons. You observe that more especially as you move further and further from the centre of the city towards the outlying suburbs. The streets develop into roads lined by green rice fields and palm groves, amid which nestle clusters of primordial huts thatched with loose dry leaves. The inmates plait baskets outside or idle languidly among their pigs. As you go on, you see here a peasant tilling the soil with the rudest of ploughs and there another climbing up a palm tree collecting toddy in an earthenware jug. These black people, with matted hair, stout of limb and thick of lip, belong to the dark races known as Dravidian—whatever the term may mean. Aryan, Moghul and Mahratta came, conquered, and went away, and the Dravidian peasant has remained through all vicissitudes the same, rooted to the soil and to his Tamil and Telugu tongues and traditions. His immobility is curiously shown by two little things: King Solomon's peacocks are in the Hebrew Scriptures mentioned by the Tamil name, and the word for "rice" in all the languages of Europe has its origin in the same uncouth tongue. The ordinary Hindu's theory as to the origin of this mysterious folk is derived from the *Ramayana*, in which the monkey tribes are described as assisting the god Râma in his struggle with Ravana, the ten-headed demon King of Ceylon. This lively legend is popularly regarded as commemorating the conversion, such as it was, of these poor Dravidian tribes to the new faith. Educated Hindus do not, however, share this prejudiced view. They argue that the individuals mentioned in the epic, though appearing simian to Aryan eyes, were really human beings, inhabiting the jungle land of Southern India, whence they were gradually displaced by the Aryan invaders. The conquerors, naturally enough, depicted these poor children of the soil in the blackest colours, for they found them hostile to their own cult and inclined to disturb the Brahmani hermits in their devotions. They also found them to be enthusiastic eaters of meat. What wonder, then, asks my rationalist Hindu friend, if they ridiculed their features and libelled their characters? Thus, the Dravidians hitherto maligned by orthodox faith threaten to be rehabilitated by scepticism." "Whatever their origin may be, these dark pre-Aryan men preserve, among

the countless gods which Hinduism annexed on its southward progress, and which are now worshipped as members of the Vishnu or Siva family or as incarnations of the one or the other, all the fetiches of their antediluvian fathers and all their veneration for natural forces in its crudest form. Here under that tree, close to the bank of the river, you may see a figure bent in adoration before a mound of earth, which he drenches with a libation of milk and adorns with cocoanuts and camphor and other good things—offerings to the snake supposed to dwell beneath the mound. It is one out of a thousand rites, most of which have for their object the propitiation of the spirits of disease. But it is not only the physician who suffers from divine competition in this part of India. The gods here still perform a variety of functions which in civilized lands have long been usurped by other officials. For instance, the goddess Kulanthi-amman enjoys an immense and most lucrative practice as collector of bad debts. If you cannot recover the money which you have lent, all that you need do is to record your claim on a scroll of palmyra leaves and to promise the goddess a share of the sum when it is paid. This offer being duly registered in the archives of heaven, you proceed to hang the scroll up on an iron spear in the enclosure of your heavenly partner's temple. Says the Old Resident: "If the claim is just, and the debtor does not pay, he will be afflicted with sickness and bad dreams. If, however, he disputes the claim, he draws up a counter-statement and hangs it on the same spear. Then the deity decides which claim is true, and afflicts with sickness and bad dreams the man who has lied. The goddess may sometimes make a mistake, but, at any rate, the process is cheaper than an appeal to an ordinary court of law, and probably not less effective as a means of securing justice."

"For the rest, the Dravidian peasant's daily life is largely made up of love and murder: thus proving that he is a genuine, if somewhat queer, member of the human race and not, as mendacious legend pretends, a monkey. Does not man spend one half of his energy in the reproduction of his species and the other half in its destruction? But the Dravidian, besides this ordinary passion for killing, differentiating man from the lower animals, exhibits in its gratification a cold-blooded impartiality which raises him above the common herd of humanity. Numerous illustrations of this superiority are to be found in the official reports of the Chemical Examiner to the Government of Madras. In many parts of the province murder is so regular a feature of religious festivals that the authorities have to issue periodical warnings to pilgrims to protect themselves against it. The favourite procedure consists in scattering upon the ground, where the fair is held, packets of poisoned sweetmeats. The poisoning of toddypots in punishment of those who steal the liquor from the trees is another source of fatal accidents. In one case twenty regular customers at a toddy shop were found affected by aconite, two of them dying of the effects. The toddy grower in this instance had set a trap for a marauder and forgotten to remove the poison from the pot before using it for the liquor he was to sell. Love philtres concocted of the charred remains of a mouse and a spider, seasoned with arsenic, are not unknown. An example of the perversion of maternal love is to be found in the case of a woman who sent to an undesirable but attractive young person, to whom her son had taken a fancy, a supply

of sweetmeats mixed with arsenic and mercurial salts. The recipient of the missive was too experienced in the ways of South Indian mothers to try it upon herself, but callously gave it to a boy who died from the effects, some poultry which came in for a share of the repast also paying for their greediness by premature dissolution. Another pretty story told by the official recorder is of a young girl found struggling in convulsions under a tree. She had taken a fatal dose of strychnine to avoid marrying an old man who had a wife already. The case of an aged father who killed himself with opium to escape the ill-treatment of ungrateful sons was another dramatic incident which came under his professional observation during the same year."

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Mr. Stead devotes considerable space in February *Review of Reviews* to comments on a 'discovery' for the prevention of fermentation in wine, and thinks that a palatable and non-alcoholic grape-juice, if such could be supplied in abundance, would materially lessen the vice of drunkenness, with all its attendant evils and horrors. It seems that Mr. Stead sent a commissioner on a tour of investigation to the South of France where this wholesome beverage is produced, who ascertained that the secret of the discovery is quite simple, consisting merely in destroying the microbe which causes the fermentation. Then the wine may be kept bottled for any length of time and will remain wholly free from alcohol. The commissioner reports that this wine "in substance is clear and limpid, in colour a beautiful gold, in taste crisp and clean, sweet but not too sweet, and, on the other hand, not too acid either." This discovery is attributed to M. Peyron, who is the proprietor of a vineyard in France, and a member of the Salvation Army,—a man who is likely to become famous as one of "the great benefactors of the world," provided people will only substitute this for their alcoholic drinks; but will they do it? We think not—at least until they change their habits of life, so that they will *no longer crave stimulants*. But whether this 'discovery' is really new or not remains to be seen. About twenty years ago, when the writer of this comment was living in America, the following method of preventing fermentation in fruit juices was in use and has since spread over the States and into other parts of the world :

Fill a barrel or keg two-thirds full of fresh fruit-juice, leaving it on its side with the bung open. Prepare a new, unused, broad lamp-wick, by dipping six or eight inches of one end of it into molten sulphur and then drying it. Ignite the sulphur-coated end and insert it in the bung-hole, to the depth of about eight inches, and lightly press in the bung against it, to hold it in position while burning. By thus impregnating the fruit juice with sulphur fumes fermentation is prevented. The wine should be left a few days before bottling, to allow the taste imparted by the sulphur-fumes to escape.
