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“THERE IS NO RELIGION HIGHER THAN TRUTH.”

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

OLD DIARY LEAVES.*

SIXTH SERIES, CHAPTER XXIV.

(Year 1898.)

AS explained before, Kumbakonam has always been a centre of learning in Southern India ; in ancient times the influence of its great scholars and teachers was widely spread and the descendants of the men who then gave it renown are now pushing their way to the front as students at the government colleges and universities. Their acquired familiarity with the English language has opened out to them the whole field of contemporaneous philosophical speculation and as, by heredity, these Brahmin lads are natural metaphysicians, it is not at all surprising that this renowned city, this ancient fortress of Eastern knowledge, should now be filled with a generation of college-educated young men of strong materialistic proclivities.

* 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.

Realizing this fact, when I first confronted a monster audience in the town, years before, I carefully shaped my arguments so as to avoid giving any shock to their susceptibility as students of science. Miss Edger followed the same policy in her discourse on the day of our arrival (16th of August) during the tour under review, and the packed and sweltering crowd of her audience appreciated her and applauded her to the echo. Many friends had met us at the station at our arrival, the venerable and always respected Dewan Bahadur R. Ragoonath Row among them, and we were favoured with the usual garlands and addresses. The committee put us up at the Rest House where in 1883—15 years previously—I had treated the sick psychopathically and had made some rather sensational cures.

On the next morning we received visitors at the Society's Hall and Miss Edger received again, from 4 to 6 in the afternoon. At 6-30 she gave her second lecture outdoors, to avoid the discomforts of the previous evening. There was a very large audience and her subject was "Religion and Science," for the treating of which her brilliant university career and her study of Theosophy had fully prepared her. On the next day she held a levee for visitors, both in the morning and afternoon; in the evening both of us lectured to boys, in the presence of a large crowd of adults, and at 9-30 that night left for Chingleput, another famous South Indian intellectual centre. Addresses, flowers, refreshments, were offered us at the station on arrival; we were then driven to a large empty house hastily fitted up for us, where we found ourselves comfortable. When I say that, of course the word "relatively" is implied, for a Westerner unaccustomed to the hard realities of Indian travel would hardly find himself what he would call comfortable in one-fourth of the places stopped at on tour. We had to take with us a servant to act as courier, cook, valet, and cashier, who had to take charge of the bedding, cooking pot and table service, to look after our luggage, to prepare our sleeping apartments, cook our meals, and wait on us at table; with the help of a cooly locally engaged he had to wash our dishes, get things from the bazaar, keep an account of his cash expenses and, one hour before our departure, take our things to the railway station, buy our tickets, and be ready to accompany us to the next stopping place. If the servant finds the beds infested beyond his capacity to overcome the difficulty, he must then make beds on the floor if nothing better can

be done ; and if no fireplace is available he must then improvise one with the first two or three stones that he may pick up, and turn out a satisfactory meal as though he had to exercise no ingenuity in the matter. Sometimes for lack of stones he will dig a hole in the ground for each pot and with surprising knack give one a meal that would not discredit a cook working in his kitchen. Thirty years of experience of this sort of thing in India have not lessened my capacity for being surprised at what a faithful servant is capable of doing to carry his master comfortably on a journey.

On the evening of our arrival Miss Edger lectured at the Native High School, on "Theosophy." At 7 the next morning she again lectured ; in the afternoon she held a conversation meeting, and in the evening presided at an anniversary of the Native High School, when Shakespeare was more or less honoured by the presentation of "A Winter's Tale," by some of the school-boys, who did as well as might be expected under the circumstances. The evening's performance was brought to a close by an admirable speech from Miss Edger, on "Education," for the benefit of both parents and children.

On the next morning (Sunday the 21st of August) we received a telegram asking us not to visit Bangalore and Mysore on account of the prevalence of plague. A new programme had therefore to be made. In the morning we lectured to boys and formed the usual Boys' Society ; In the afternoon there was a conversation meeting and in the evening my companion discoursed on "God and Man in Nature." At 6 the next morning I left for Madras and Miss Edger and Mr. Narayanswami for Conjeeveram.

I reached home at 10 o'clock, found all right at the Headquarters and set myself to work to clear off arrears of correspondence. The next two days were crowded with business and on the evening of the 24th Miss Edger and Mr. Narayanswami arrived from Conjeeveram at 11 P.M., the programme for the tour being again interrupted. On the 25th Miss Edger felt much debilitated and on the 26th had an attack of fever as the result of overwork and the hardships of travel, and was not able to resume her tour till after 10 days. Meanwhile there was a pressure of work of different sorts, literary and architectural (for the repair and enlargement of buildings) going on.

To protect the lower floor of the Convention Hall and the adjacent rooms from rain during the progress of repairs, we built a great

pandal or shelter of 1,200 square ft. in area. With the outgoing September number of the *Theosophist*, went to subscribers, voting papers, so that they might notify me of their choice of the writers of the year who were best entitled to receive respectively the medals of gold and silver offered for the best and next best literary contributions in the volume for 1897-8. The second of September we received the rolls of embossed paper (Lincrusta Walton), which were a present, for covering the ceiling in the Library, the cost of which had been collected by my old friend Miss Edith Ward, among our English members. In the afternoon of that day I presided at a meeting in town, where the "Life and Teachings of Buddha" were discoursed upon by a Mr. Ethiraja Naicker.

The 5th of September is memorable in the history of our Pariah Education Movement by the receipt on that day of a letter from Miss Sarah E. Palmer, B.A., B.Sc., of Minnesota, offering her services without any payment, as a teacher of Pariah children. I gratefully accepted the offer.

Miss Edger being convalescent and a new programme arranged, we two, in company with Mr. Narayanaswami, started for Tirupatûr, but as the man who was transporting the luggage dallied on the way, it did not reach the station in time, so I sent the other two ahead and myself waited until the cart arrived, sleeping at the station and then starting on the next morning early. But our troubles were not ended, for some stupid clerk at Ranagunta Junction did not trans-ship the luggage; it remained there while I went to Tirupatûr, ignorant of the loss. The result was that we got nothing to eat until 8 P.M. and only then because Mr. Narayanaswami drove back to the Junction in a jutka (a small two-wheeled cart) and brought our tiffin basket. Despite these petty troubles Miss Edger gave a magnificent lecture on "Theosophy," seemingly having quite recovered from her indisposition.

On the 8th our baggage arrived and we were again furnished with food and clothes. At 7 A.M. Miss Edger lectured and in the evening presided at the anniversary of the Young Men's Literary Society, at which there was a dramatic performance. On the 9th I lectured in the early morning to boys, after which Miss Edger held a conversation meeting at the rooms of our local Branch; at 1 P.M. she gave a lecture and at 4 P.M. we left for our next station,

Tirupatûr. There was no sleep for us in the train, for we reached our destination at 1-12 A.M., rested at the station, and at 7 A.M. were taken to the local Reading Rooms where an address and a handsome silver cup were presented to Miss Edger as tokens of respect. At first we were both accommodated with tents but later Miss Edger was shifted to a room in the Court House.

The following morning we began work, with a lecture to the boys; in the afternoon there was the usual conversation meeting. We visited the local Branch and inspected the grounds selected for the local Society. In the evening Miss Edger lectured very acceptably. On the morning of the 12th a group photograph was taken and there were conversation meetings both in the morning and evening; after the second one Miss Edger gave her farewell lecture, "From Death to Life:" then came the good-bye speech and we left at midnight for Chittoor, but there was a night of broken rest on account of the changing of trains. We reached Chittoor at 5-30 the next morning and had a nice reception. We were put up at the Chittoor Association premises, which the members, with impressive kindness, vacated for us, shifting themselves into tents temporarily—a nice example of altruistic hospitality. In the evening both of us lectured to boys. There was a conversation meeting the next morning and another in the afternoon. Among the questioners was a blatant, coarse-voiced infidel who roared at my companion, until he had driven her into a state of nervous agitation, whereupon I took a hand in, and shut him up summarily. "Another enemy for me," is the entry in my diary, the judiciousness of which my readers will scarcely deny. In the evening Miss Edger lectured on "The Secret of Death." From a memorandum made at the time I find that Miss Edger had given during her tour and up to that time, 45 lectures. On the morning of the 15th she held a conversation meeting; at 1 P.M. a private one with Hindu ladies; from 2 to 4 there was another conversation meeting and at 5 she gave her last lecture in the place. We left in the evening for Tiruvallûr, but were detained five wearisome hours at Kadpadi and left there only at 8-12 on the morning of the 18th.

Reaching Tiruvallûr at 5-30 A.M. we were affectionately received at the station and taken to a small bungalow in the town, close to the big tank, which is a famous place of pilgrimage. A conversation

meeting was held and in the evening Miss Edger lectured, or tried to lecture, in an upstairs room in a long *Chakram*, or lodging place for pilgrims. The management was bad, there were continual interruptions by talking, at the other end of the room, between people who could not understand English and apparently did not care to know anything about the subject of the lecture. Then there was a downpour of rain which clattered on the iron roof so that it was impossible to hear the lecturer. *Perforce* she stopped speaking until the worst of the noise was over and then resumed. Two conversation meetings, a lecture to boys by myself at noon and one to adults by Miss Edger in the evening, filled up the day. At 10 P.M. we left for Madras and reached home early the next morning.

It goes without saying that plenty of work awaited me and that I had no leisure to devote to lounging or the invention of metaphysical conundrums. (I have often wished that a good many of my colleagues in different countries could find in Theosophical work a similar corrective to their profitless word-spinning.)

Visitors to Adyar within the past eight years have admired the bas-reliefs in terra-cotta that crown the door of what was then the room of the Western Section of our Library and flank it at the two sides. The one over the door represents Pallas Athene, our classical goddess Minerva, the patroness of learning; the full-length, life-size figures to the right and left of the door are of a symbolical character, and all three are copied from ancient statuaries the engravings of which are at the Madras School of Arts: all were executed in terra-cotta at that School. A few days later I left an order with the Director to repair another bas-relief inserted in the wall above the Minerva plaque, the object of which will, I presume, interest the reader. By a strange coincidence the heraldic crests of the family of H.P.B. and of my own are identical, *viz.*, a cock. Her family name is Hahn (cock) and mine is not at all what it is as now written, but Alcocke, and dates from very ancient Saxon days of England. One of my ancestors, Bishop Alcocke, who was a great favorite with King Henry VII., and governor of his troublesome and luxurious son, Henry VIII, founded Jesus College, Cambridge, and his Coat of Arms, to be seen over the entrance gate of Jesus College, has three cock's heads, combined with other symbols. So I conceived the idea of putting up this humble memorial of the two families, placing

the standing bird of the Hahns in the centre and the three cock's heads of my family around it in the form of the mystical triangle. It is an interesting coincidence, when one thinks of it, that we two predestined joint workers in Theosophy should be thus heraldically related.

Mrs. Besant having called Miss Edger to Benares to assist in her work, she left us for that place by the mail train of September the 30th, taking with her our best wishes for her health and happiness. The narrative of our Southern tour, now brought to a close, shows how indefatigably she had lectured, despite her frail body and the unaccustomed impediments of Indian travel, to do her duty by the Society to whose destiny she had linked her own. It is but justice to say that she had won the respect of her South Indian colleagues and the great audiences before which she had propounded her views. We people at Adyar had enjoyed her company and parted from her with regret.

H. S. OLCOTT.

THEOSOPHY IN NORTH-EAST AUSTRALIA.

(Concluded from p. 121.)

D.———

May 12th, 1906.

TO MR. M.,

Thank you very much for your kind and instructive letter of the 26th ultimo. I am sure it will give you pleasure to know it has helped me greatly. I have not made the slightest attempt to coerce any of my children; toleration of the widest description has always been an active principle with me. To the example of those whom I am striving to teach, and of myself, I trust, to convince those who are indifferent. Enthusiasm sways me, as you say, but that enthusiasm I restrain by always bearing in mind two precepts; "Beware of too much zeal;" and "Do not allow that which is so great a comfort to yourself to become a discomfort to others."

I fully realize that, to follow the Way, one must feel and practice sympathy for strangers as well as for friends : compassion not only for humanity but for all living things. By this rule I endeavour to order my life ; not as a religion for Sunday alone but for practice every day and all the time. The teaching of the Buddha and Theosophy has permeated my whole spiritual being : day by day I learn new lessons in the Truth, day by day new beauties unfold themselves to me.

It occurred to me only the other day—and yet it is such an obvious fact that it will appear a trite truism to you—that every work of man is but a manifestation of Thought on the physical plane. For example, I *think* I will build a house and in a while it is an accomplished fact. Now the physical body which I used was no more and no less an instrument than the tools I used in the construction. The *Thought* was the *Cause*, and at once the idea arises—may there not be constructive and destructive energies imperceptible to our ordinary physical senses, but still physical themselves and capable of acting on the physical plane if controlled by intense and cultivated Thought ? I feel there are.

The other night I found myself disembodied and in space. Before me was a head which formed as it were, the nave of a wheel, from which radiated spokes of an antique pattern, such as one sees in illustrations of Roman chariots in a Triumph. The face was turned towards me and the eyes gazed intently and earnestly into mine. I knew that this face was the index of a mind powerful and capable of noble thoughts and great actions but that it had been perverted to evil. Long and steadfastly we gazed at each other until every line of the countenance was engraved on my memory, then I awakened, bringing back to waking consciousness as clear a recollection of it all as if it had happened while I was awake.

Your suggestion that the malevolent being that visited me before was my old self, has given me the idea that the face was my own in some previous, or perhaps—but I hope not, for the face was distinctly evil—in some future incarnation. I should like to know your opinion. Can you imagine yourself in a vast void, face to face with yourself ? It is a weird experience.

I have received the MS. There can be no question that harmony in all spiritual meetings or teachings is absolutely essential. Any

expression of doubt or weariness at once imparts something antagonistic. I find that in teaching my children. I enclose a little essay written by my daughter * aged twelve, without any outside promptings whatever. It is a queer jumble but shows she begins to understand. You will notice she writes very little of the ethical side of the question. Of course my children, from infancy, have been taught to be honest, truthful, cleanly and to abhor cruelty : therefore they take that part of theosophical teaching as a matter of course, as something that could not be otherwise. The younger ones are so sheltered here in their quiet home—never seeing a drunken man, never hearing a profane word—that it is difficult to talk to them of sin. They do not understand what it means. They are insatiable readers and I provide them with good sound books—Dickens, Scott, Kingsley, George Eliot, &c. ; not literary trash of any description. Nearly every evening I read to them for an hour or so. As soon as one book is finished they clamour for another, saying, it is not the same book when I read it. Then when all is quiet I read to myself for half an hour, the “Light of Asia,” and my heart goes out in love and reverence to the great Master whose representation now meets my look the last thing at night and the first in the morning ; and whose benign gaze, through the hours of darkness, seems like a benediction on the house and all in it.

There is one question I wish to ask you concerning the teaching in the “Pedigree of Man.” We are now in the Fifth Race of the Fourth Round and commencing our ascent into spirituality and ultimate perfection. Two more races are to be evolved on this globe in this Round before the globe goes into pralaya and we pass on to the next globe. All that is quite clear ; but when humanity reaches the next globe, does it start at the same stage of evolution as when it left here ; *i.e.*, will the First Race on the next globe be as highly evolved as the Seventh Race here, or do we start *de novo* and go through all the experiences again on the next globe ?

Is the “Secret Doctrine” absolutely necessary to the study of Theosophy ? If so I must also procure that. What is the price ? You see I am taking the fullest advantage of your kind permission to write you.

When are the Lodge meetings ? I wonder if, knowing the time

* The youngest child in this interesting family.—M.

of meeting, it would be possible for me to put myself, mentally, *en rapport* with you at the meeting ?

With kindest regards,

I remain your grateful and sincere friend,

O.

C.———

May 23rd, 1906.

DEAR MR. O.,—Yours of the 12th instant, enclosing your daughter's essay, is received. I enclose a note for her.

What you say on the 'creative power of Thought' is in full accord with the teaching.

The instruction you are receiving by open-eyed vision during the night season is full of significance. Significant, not only of your preparedness for, and progress toward the Path which leads to the goal, but also as fitting you for present service in the cause of humanity, for the great Masters who are guiding and aiding the spiritual evolution of our race.

Re, "The Pedigree of Man," you ask—"When humanity reaches the next globe (by which I infer you mean the next physical globe corresponding to our earth in the next Round) does it start on the same stage in evolution as when it left here, *i.e.*, will the First Race on the next globe be as highly evolved as the Seventh Race here ; or do we start *de novo* and go through all the experiences again on the next globe ?"

According to my limited conception of these great world-processes, as the teaching presents itself to me, I should reply that neither of the above alternatives are correct, as they omit a great factor which it is necessary should be kept in view—perhaps I should say, several.

Your query raises some very complicated problems which it is impossible to adequately treat in a letter, and I feel my unfitness to take them up. I think you must study the "Secret Doctrine" yourself, direct, ere you can reach any satisfaction on these and many another related problem. There is I think no doubt that the evolution from globe to globe and Round to Round is in an orderly sequence : we cannot conceive that it can be otherwise. But from our extreme limitation we may not be able to see the sequential parts which link the great whole together. Reason teaches us that we should expect to

find analogies in the varied activities of life on the different Rounds.

There is another aspect of the question we are considering, which in seeking a solution we must not lose sight of ; *i.e.*, it is only one of seven states of matter of differing degrees of density, in which we function in any given Round. It is I think possible that these long breaks in physical life, such as our earth-evolution necessitates, may provide means of vast progress for some of us, and so put a great gulf between physical earth-life—say, in the present Round, and the next or fifth Round.

I think analogy is best suited to throw light on the problem, and for this purpose, study of the Second Vol. of the "Secret Doctrine" is necessary. There you have the beginnings of human life, and its wonderfully complicated evolution, brought out in a luminous and masterly way. The immense difference, in the age and development of the various egos comprising our present humanity, is indicated, as well as their varied relations to the evolution of many entities both above and below them in the world processes. While parts of these teachings are confirmed by anthropology as understood by scientists, there is much beyond what is possible to reach through this medium.

It is traced how, through a wonderfully complicated process, these varied Egos came into physical life at widely extended periods, and under vastly differing conditions in the past. It is also shown how when the Seventh Race in the present Round is completed there will still be hosts of immature souls who will pass into Pralaya to await the next Round.

Upon looking into the indications which these few hints may suggest, I think you will see that neither of your suggested alternatives meets the case.

We hold our weekly meeting every Tuesday evening at 8 o'clock.

Sincerely yours,

M.

—————
D.—————

May 30th, 1906.

DEAR MR. M.,—Thanks very much for your last. It is most encouraging to me that you believe I may be of some service to humanity in my present life ; but knowing too well my own unworthiness I almost fear to hope. I have now acquired sufficient

knowledge to realise how densely ignorant I am. But this in itself is good, as it urges me on to learn. Apropos of this, in my sleep a few nights since, I stood before a vast cavern : at the entrance were seated, on guard as it were, three men, dark yellow of complexion, with black hair, typical Mongolian eyes, very brilliant, and illuminated with intense pity and compassion. These, although they neither spoke nor moved in any manner to prevent me, I could in no wise pass but felt that I must wait for some other, who would come presently to grant me admittance. The head-covering of these three men was very singular in shape, like that worn by the Parsis—of whom I have seen numbers, in my youth when I was a sailor, in Bombay. But the headgear of the Parsis is of some smooth laquered substance, while that of these men was of closely curled black wool. I have also seen in Siam, considerable numbers of the Buddhist priests and have been in the Buddhist temples, little dreaming that eventually I should become a humble follower of the Lord himself. The Buddhist priests there are all dressed in the yellow robe and with shaven heads.

On Tuesday, the 22nd instant, I was seated at the table by my wife, reading one of your letters, when I felt quite a distinct down-rush of spiritual force pervade my whole body, thrilling and making it feel appreciably lighter. When I could speak I remarked to my wife, " J——, I just felt a distinct accession of spiritual energy enter me : will you please look and see what the time is." It was 8-20 P.M. On the following Saturday I received your letter stating that your Circle met at 8 P.M. on Tuesday. Do you think there could be any connection in these two facts ? It must be remembered that I was not consciously thinking of your meeting at the time.

I did not in the least misapprehend your allusion to the " Old Self." As I interpret the teaching, when we drop each physical body we have done with it " for good and all." My ego of the present incarnation is not exactly the ego of the previous incarnation, but that plus the experiences of the last life. I understood you to mean by the " Old Self " I, myself, before I had been illuminated by the light of the Truth. That I may never attain the Ideal at which I aim, I am only too sorrowfully aware, but at least I strive arduously and strenuously to do so. I thought I had mastered my temper so that no sudden emotion would be beyond my control. A dog with young

ones flew at me the other day. Instead of speaking quietly to her I struck her forcibly and cruelly with a mallet, for anger overpowered me completely and instantly. This was the "Old self," potent for evil, lurking in wait to manifest himself in an instant.

Thanks for the *Hibbert Journal*. Some of the articles appear to be very powerfully thought out. Anesaki's Buddhism and Christianity is excellent. What a contrast between the calm tolerance and courtesy of the Buddhist, and the bigotry and fanaticism of the average Christian missionary whose offensiveness is only equalled by his stupidity. But what utter futility is all this wrangling over the Way. Both the Buddha and the Christ stand, their hands outstretched in benediction, showing the Path, and men in their folly, instead of striving onward to the goal, quarrel as to which is the path.

In the "Moral Supremacy of Christendom" I was much struck with one passage. "The example of Japan may teach us ere it is too late that one of the highest aims of a community is to maintain the moral vigour of its members, to increase it by discipline, and to provide it with noble ideals." Let us take the example of our own Government which provides the people with an ever increasing number of drinking shops. Surely a Government which derives a great proportion of its revenue from the sale of licenses to poison, degrade and brutalise those whom it is its sacred duty to teach and elevate, is preparing a bitter collective Karma for us all. The state of things around M. is truly horrible. And when I feel filled with indignation the warning voice in "Light on the Path" cries, "Remember that the sin and shame of the world are your sin and shame; for you are a part of it." And "The self-righteous man makes for himself a bed of mire." I am here surrounded by my children, in happiness, with the greatest intellectual pleasure and spiritual aid which I can appreciate. Dear friends is there no manner in which I can aid those less fortunate than I?

What I do consider remarkable is the great similarity of the present state of affairs throughout the world and what we are taught of that which existed among the 'Lords of the Dark Face' in Atlantis. All around us we see material science advancing by leaps and bounds; conquering physical energies of which mankind had no conception a century ago; and how are these employed? In the accumulation of

vast wealth by the few for the oppression of the many, or for the wholesale slaughter of mankind in war. Who is the more respected by the rulers of the nations, a Krupp or a Dr. Barnardo of Stepney? And the Czar and the Kaiser, unheeding the voice of earthquake, famine and revolution, tread millions of suffering creatures under their feet and shake their mailed fists

“ Before the stony face of Time
And looked at by the silent stars.”

With the kindest regards from wife, children and myself, my dear friend,

I am most sincerely yours,
O.

P.S.--I will forward the *Hibbert* \mathcal{J} . to N. at an early date. One cannot skim that kind of literature. It is a genuine intellectual treat to me.

I cannot express how I look forward to your letters and how much disappointed I feel when none arrive. It is awfully selfish of me for I am well aware how many calls there are on your time.

C.-----
July 1st, 1906.

DEAR MR. O.,—I have before me yours of May 30th and June 25th. I note what you say regarding books, &c.

Now some brief reference to the queries in yours to hand. You write so many good things that there seems little left to say on the subjects you touch. I very cordially reciprocate your sentiments and am pleased to have so sympathetic a correspondent as your good self.

Your vision of the three Yogis is impressive.

The idea it conveys reminds one of the saying attributed to the Christ—“ Strait is the gate and narrow is the Way.” Only when we are prepared can we find the entrance. The other day I received a characteristic letter from a friend who writes many good things. In regard to astral visions, referring to himself, he says: “ No visions or dreams or impressions or anything”—and, “ *don't want them.*” Yet on other lines of development this brother has an exceptionally fertile and active mind. While in my own case I am more on his line than

on yours, yet I think I can enter sympathetically into the thought and experiences of perhaps a wider range than he seems able to. All diversities of human life and experience interest me ; and while I wish ever to keep a steady eye on the goal of our evolution—that divine Yoga of which Krishna discourses so wonderfully in the *Gîtâ*, I am always interested in those intervening fields through which we have to travel and learn as we go.

As you observe, how infinite are the manifestations of life in this lower world ! Then those who know something of the next, the Astral, assure us that its variety is even greater, and its beauties more subtle and refined ; and again, beyond it, the Heaven-world, with its glorious harmonies of sound and colour. Truly it is well said of it that “ So sweet a sight by human (the physical) eye has never yet been seen ; ” and an Apostle referring to it says : “ The eye hath not seen, neither hath the ear heard, or has it entered the heart of man to conceive ” of its wealth of beauty and glory ! Truly there is room enough in these three worlds alone for an almost infinite growth and expansion of feeling, of emotion and intellect ; of heart and soul and mind ! And it is on these lines, by a pathway lying through these three worlds, that the consummation of our hope is reached, the highest desire of our longing soul attained—that divine Union with the All, so beautifully expressed in the prayer of the Christ for his disciples, “ That they all may be One, as we, Father, are One.”

That “ distinct down-rush of spiritual force ” of which you speak, is one of those experiences out of which we cannot be cheated ; being evidences of the formation of the links of that Divine Union which is even now our highest ideal. You ask, referring to its occurring during our hour of study, “ Do you think there can be any connection between these two facts ? ” I do not see that there can be room to doubt it. Depend on it, these subtle spiritual forces are in constant action, and it is our heaviness and dulness alone that prevent a far fuller realisation of them than we at present enjoy.

Your reference to the Chemist’s claim “ to be able to animate entities made by themselves ” opens a wide field for discussion, into which I have no title or claim to be able to enter, as my knowledge in this direction is extremely limited. But the form of the quotation you give, does not appeal to me as conveying a correct idea. I can

hardly think that "they can animate, &c., " though they may be able after some delicate fashion, to *Guide* Nature's forces.

I will put your query before N. when we meet. You ask : "Where is the life, or dormant vitality—call it what you will—in a grain of corn before it is planted ?"

Further, you intimate that you have received teaching astrally, which has given you satisfaction. Can you not elucidate ? if so, it will be interesting to hear from you—at least as to the form in which it was given.

Allow me to suggest two queries to yourself : (a) What is life ? (b) Where in all the manifested universe is there an infinitesimal point where life is not ?

Take the following paragraph from Sir John Lubbock (now Lord Avebury), on "Pleasures of Life." It will aid in expansion of thought, and perhaps assist in supplying a clew to the mysterious operations we are discussing : "When we consider the marvellous complexity of our bodily organization it seems a miracle that we should live at all . . . We have over 500 muscles, each nourished by almost innumerable bloodvessels, and regulated by nerves. One of our muscles, the heart, beats over 30,000,000 times in a year, and if it once stops all is over. In the skin are wonderfully varied and complex organs—for instance, over 2,000,000 perspiration glands, which regulate the temperature, communicating with the surface by ducts which have a total length of some ten miles.

Think of the miles of arteries and veins, of capillaries and nerves ; of the blood with the millions of millions of blood corpuscles, each a microcosm in itself. Think of the organs of sense,—the eye with its cornea and lens, vitreous humour, aqueous humour, and choroid, culminating in the retina, no thicker than a sheet of paper, and yet consisting of nine distinct layers, the innermost composed of rods and cones, supposed to be the immediate recipients of the undulations of light, and so numerous that in each eye the cones are estimated at over 3,000,000, the rods at over 30,000,000.

Above all, and most wonderful of all, the brain itself. Meinert has calculated that the gray matter alone contains no less than 600,000,000 cells ; each cell consists of several thousand visible molecules, and each molecule again of many millions of atoms."

In the grain of corn there is of course a form of differentiated

life having its own special characteristics. So far as I am aware it is in the study of the Elemental Essences as evolving on the higher planes that the best light is thrown on the problem. Into this it is impossible to enter in a letter.

The great moral problem you dwell on, is, I think, rendered still more mysteriously complex in the face of the facts of physical evolution so succinctly put in the above quotation. That this marvellous mechanism which has taken millions of years to mature—to reach its present perfection, should be used to such low ends, involving an apparent waste of appalling magnitude, is indeed puzzling.

In the *Gîtâ*, Íśvara, under the form of Krishna, says to Arjuna: "I am the gambling of the cheat, and the splendour of splendid things, I." This indicates that however loathsome and degrading many of the human states and conditions we see around us, all have their place in the divine economy. We have to take things as they are, to bear our part in the world's shame and sorrow. All roads lead to the goal: all experiences have their place and use. All activities, whatever their nature, have the one Life as their basis, and the varied operations of that life are working out the exquisite designs of the Divine Will and Wisdom in the loom of Time. We see some tiny parts now, but the grand whole is reserved for the bye-and-bye.

Again, if we would understand our contemporaries, we have to take into consideration the position of our Western civilisations—transplanted in these Southern lands—from the historical standpoint. It is stated by the above-quoted writer that in general culture and moral and spiritual development we are as far behind the peoples of ancient Athens as the Australian aboriginals are beneath us.

While I question the correctness of the comparison, we have to remember that it is scarcely 2,000 years—a brief period in the life of a branch of a sub-race—since the Germanic and Scandinavian hordes poured out of the northern recesses of Europe and enveloped the decaying civilisations of Rome and Greece; and by the infusion of their rough vigour produced a new cycle, which as yet is far from its apex.

If we would wisely expend our energies in the endeavour to raise and help those around us we shall find the light of history, taken with our theosophical studies, a helpful agency. In all national or social movements, there is a certain average beyond which

it is vain to expect advance. Let patience have her perfect work in this sphere also.

Sincerely yours,
M.

—
D.——

July 8th, 1906.

DEAR MR. M.,—Thanks very much for your most interesting letter of the 1st instant.

You ask me to give an idea of the manner in which I receive what I consider—perhaps presumptuously—to be astral teaching. Well, it comes to me with a rush of illumination, mentally ; but it is difficult to explain myself as I should wish to do. A simile may help to convey what I mean. Have you ever stood, on a stormy night, looking out into a thick darkness which appears black enough to be palpable ? Then comes a blinding white glare of lightning and for an instant you see the falling rain-drops, the rushing river, the trees swayed by the wind, a thousand objects animate and inanimate, and then it is gone—but leaving the memory behind. If you were asked to describe *all* you had seen could you do it save in the most general terms ? So with me and these mental illuminations. You ask me what is life ? And I answer unhesitatingly,—the Thought of God manifested through the Solar Rays ; for I have perceived it.

On a recent occasion, I sat and gazed out over the landscape. Everywhere was a wealth of beauty. Exuberant Nature ran riot in vegetation. The crocus flowers were in thousands ; the rose trees drooped heavy with bloom ; the scarlet blossoms of the hibiscus stood out like splashes of blood against the green background. The wind murmured in the foliage ; white clouds drifted tranquilly across the blue sky ; light and shadow traced each other over the sunlit ridges. And as I gazed in rapt contemplation of the Great Being of whom all this is a manifestation, suddenly, like a great wave, I saw the Universal Life sweep towards me ; thrilling, throbbing, palpitating, permeating all things ; and my spirit cried in me—“ This Life is your Life ; you are an atom of the Mighty Whole ; ” And my soul went out in adoration to the Infinite Goodness, the Creator.

You ask, “ Where in all the Universe is there a point without life ? ” and I answer nowhere ; for the Thought of God is every-

where. Such is the teaching I have received, this and much more. To go briefly into details : It is obvious that thought is the creative power and that every work of man is a manifestation of the thought of man. Reasoning by analogy, everything in Nature is the manifestation of the Thought of God. Life is that Thought manifested through the Solar Rays, because it is evident that without the solar rays nothing that we know as life could exist. But all the thoughts of God which we can sense work by immutable laws.

Now let us take the grain of corn : Where is the life in it ? There is *none*. It is simply a combination of atoms in which lies the potentiality of life manifesting itself under favourable circumstances. Let us take another simile : I have a match and apply friction and the result is heat, combustion, which manifests as flame. Now neither the heat or the flame were in the match, but the potentiality of manifesting flame, under certain circumstances, was.

Now nothing works except through absolutely immutable laws ; there is no such thing as chance or accident. Therefore, given certain combinations of atoms and life not only can and does, but *must* manifest itself.

If the Chemist can discover such a combination—and why should he not ?—a living organism will be the result, but it will not have been animated by the Chemist but by the Thought of God working through innumerable Laws. As you justly observe, “ He guides the forces of Nature.”

We are taught that the “ Lords of the Dark Face ” made monsters to serve them. Might it not have been in the manner I suggest, as in that there would be nothing miraculous ? And we may go a step further. If it is possible so to arrange atoms as to produce living organisms, it is evident that it might be possible to rearrange atoms in existent living forms and so arrest senile decay. Probably this was the idea of the Alchemists of old in their search for the Elixir of Youth. Whether the result, if attained, would be beneficial or not, is another question.

This teaching has at least, for me, cleared up many things which puzzled me before, and especially so in the light which has been given me on Pain and Death. In fact, my dear friend, Theosophy and that which it has brought me, is all in all to me. To me there

is no faith—it is certainty. In all around me I perceive and *know* that tremendous Thought of God which makes me akin to every living thing.

We all regard you as a dear friend, so, with our kindest regards,
Believe me most sincerely yours,
O.

ON THEOSOPHICAL CORRESPONDENCE.

Author's Note.

We think the value of correspondence as a mode of imparting and receiving instruction, is not appreciated as in olden times. Letters, whether genuine or fictitious are an ancient and successful mode of propaganda. In this familiar form of friendly intercourse much may be said which could not so well find its way into the 'article' or a formal treatise. The extracts which have here been given are from private letters which have passed between two friends, entirely on the one side and largely on the other without any idea of their publication. And it may be noted that all of them were written *previous* to the meeting of these friends, who here so familiarly discourse with each other on topics of supreme interest.

They are now placed before the Theosophic public with deep feelings of thanksgiving to Those who guide our activities, of adoration to the Author of our being, and with the wish that they may aid in stimulating this form of intellectual and spiritual activity, which was so eminently successful in the promulgation of early Christianity.

M.

THE GREAT PYRAMID.

DESCRIPTION OF THE INTERIOR.

[Continued from p. 106.]

WE now have come to a part of our subject that may be considered as an introduction to the discussion of the various theories which have gradually arisen concerning the object of the Pyramid. For indeed, if a burial chamber had been found under the Pyramid, that is to say, in the rocky soil on which it stands, and if the Pyramid itself had been a massive whole with a corridor conducting towards that chamber, as is the case with the other pyramids, there would have been little reason to make all kinds of conjectures as to the object of the Great Pyramid. But it is exactly by this peculiar and characteristic deviation which the Great Pyramid shows in this respect, that it has become the subject of the most contradictory judgments and conjectures—causing a great deal to be written about it.

Certainly the interior of the Great Pyramid presents a very curious sight. The fact that such an extensive and intricate system of galleries and chambers was contained in it has been known only during a comparatively short time, and the writers of antiquity do not say much about it. Only since the great French expedition under Napoleon, has it become more generally known, and it is in Pancoucke's work dealing with this expedition that we find a pretty accurate description of these galleries and chambers. In later works, however, they were described very minutely, as this proved necessary to bear out the author's theories concerning the symbolism or the object of the Pyramid.

According to the oldest stories the Pyramid would have been completely shut up till the year 830 A.D. Kalif Al-Mamoen would have been the first who forced an entrance, because he did not know the original opening, nor could he find it. This last mentioned entrance is known now, and is situated at about 47·5 feet above the base, between the fifteenth and sixteenth steps; it seems also to have been known to some of the Greeks. Strabo too

mentions it. He says : "Some way up the height, midway as it were between the sides, there is a stone that can be taken away, and on this being removed there is an inclined entrance to the grave." In another place he says : "This entrance is kept secret."

In how far the story of the Arabian writer, Ibn Abd Alkokm, is in accordance with truth, will be difficult to ascertain. Most authors do not attach much value to it, because too many facts are against it and a great deal of fantasy is mixed up with it. But it is very probable indeed that during this attempt to investigate the Pyramid in its interior, in order to find the treasures supposed to be hidden there, the other chambers and galleries were discovered. This is also the opinion of Piazzi Smyth, and he gives a rather detailed record of the Arabian story relating to these occurrences, from which I take the following :

"Al-Mamoen made his workmen begin their breaking-in thirty feet above the ground in the middle of the northern side. It was however an infinitely more difficult work than the Kalif had imagined, and his men grew rebellious and wanted to give up this apparently impossible task. But the Kalif forced them to go on again with the work he had set himself, and it seems that month after month their labours continued without getting much further. His workmen now persisted in giving it up when, as if by chance, they heard a heavy stone plunge down not very far from them ; this made them go on with renewed courage in that direction, and shortly after they penetrated into the corridor leading downwards, which had, in all probability, been entered very often by Greek and Roman visitors. But now the stone that had caused the sound was lying there, a stone, the nether surface of which had been part of the roof of this downward-leading passage. Obviously this had been the key-stone of a corridor leading upwards. This indeed was the case. That corridor, however, still was barred by gigantic wedge-like stones that had found their place behind the fallen one. The Arabians seeing no possibility to get them out of the way, managed to cut a passage through the much softer limestone around, in this manner forcing their way to the upward-leading corridor, an entrance used by visitors to this day. Now the other galleries and chambers of the Pyramid were accessible, but of treasures there was no trace.

In this emergency the Kalif knew but one means of pacifying his infuriated followers ; during the night he had a treasure buried at the end of the hole they had cut out in the brickwork of the Pyramid, and the next day he ordered them to go on digging there. Of course they found the gold and when it was counted it proved to be exactly the amount that had been used for the enterprise. When they saw their work was paid, the workmen stopped striking, and the Kalif returned to El Fostat.

One thing, however, had been attained. From that time the interior of the Pyramid was accessible to later visitors, and a few of these, indeed, penetrated into it. One of the historians tells us, that "some of them got safely out again and some died."*

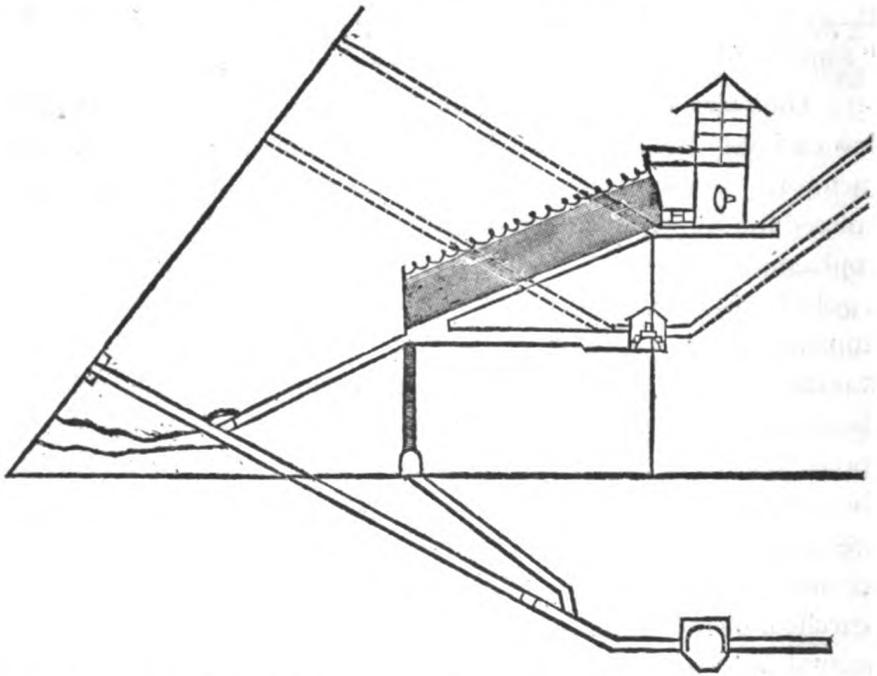
The story of this penetration into the interior of the Pyramid has curiously been changed by later Arabian writers ; one of them mentions, among others, the fact that the Arabians, after having entered the King's Chamber, found a stone image lying in the sarcophagus, which was hollow and contained the corpse of a man with a gold breastplate, all covered with precious stones. A sword of immense value was lying on the body. Near the head a carbuncle was found of the size of an egg. Other authors set little value on these stories, and some even doubt whether Al-Mamoen directed the forced opening, saying that his sojourn in Egypt was too short for the execution of a work like this. However this may be, at all events the Pyramid has been open now for a considerable time for interior investigation, and the part which is known has been searched, measured, etc., and the drawing added to this number is an accurate representation of the discovered corridors and chambers.

In the first place then, we see the downward leading gallery, inclining rather abruptly. The inclination is $26^{\circ}28'$,† the whole length amounts to 320 feet, 10 inches, and must have been 343 originally, when the gallery was intact. Its height is 47 inches, its width about 41 inches. After having descended 63 feet, one reaches the end of the upward-leading gallery. The inclination of this one is given rather differently, the average of the figures being about

* "Our inheritance in the Great Pyramid," pp. 85—93.

† The angles and dimensions here given by me are average ones and approximate, because every writer gives them differently. These measurements are taken from "Pyramid Facts and Fancies."

26°. The length of this gallery is 124 feet, the width and height almost equal to that of the downward-leading gallery; at the end of it a *sous* platform is found; on the right, the well; the corridor conducting to the Queen's Chamber extends southward, while the Gallery is a continuation of this corridor. The horizontal gallery is about 109 feet long, its width is 3 feet 5 inches, its height 3 feet 10 inches in the first part and 5 feet 8 inches in the latter. The well is 191·5 feet deep; 146·5 feet of this being cut out in the solid rock. In the walls we find on three sides, cuttings, by means of which one can climb up with the aid of hands and feet. The Queen's Chamber



is 17 feet and 10 inches long, 16 feet and 1 inch wide and 19 feet 5 inches high. In the Eastern wall of the Queen's Chamber is an excavation. Some writers think that the Arabs have done this, others suppose that behind it there is a corridor conducting to the Sphinx or some other hidden place. From this platform upwards we find that gallery which is the most remarkable in the whole Pyramid and is generally known as the Great Gallery. It is 150 feet (some 50 M.) long, and 27 feet 6 inches high (about 9 M.). The interior is beautifully finished. John Greaves, a well-known writer on the Pyramid, was full of admiration for it. He says :

"For rarity in art, and in wealth of material, it is second to none of the most magnificent masterpieces of architecture," and he characterises it further as the "work of an eminently skilful hand." The roof especially is worthy of notice ; it consists of seven layers each of which reaches over the preceding one, while on the floor on both sides there is a protrusion or bench, running along the whole length of the gallery.

In this border are found 26 holes or excavations on one side and 28 on the other.

In the floor, as it were, rough steps are hewn out, which of course took shape in later days, for facilitating the mounting of visitors, a thing difficult to accomplish without them. At the end of the gallery a very high stone is found (7.5 feet). Once having mounted this, one gets first to a small narrow passage, then into a kind of ante-chamber and from that into a short corridor. In this there is a low passage of granite, and one is obliged to creep on beneath the stone that is suspended there between the walls in the air, representing some sort of lifted portcullis ; after this another narrow passage, and one is in the King's Chamber. The hanging stone is considered as having served for closing up. The whole length of the entrance is 22 feet. In the ante-room one sees in the walls several grooves hewn out, in which, most likely, some such falling stones have been also.

The King's Chamber is one beautiful whole of granite, notwithstanding numerous damages. Large plates 20 feet high, imperceptibly joined together, form the sides of it. Nothing is to be seen in it except the greatly renowned sarcophagus. Greaves also gives an enthusiastic description of this chamber : "This rich and roomy chamber where art seems to have vied with nature, for the workmanship is not inferior to the wealth of the materials, is, so to speak, situated in the very heart of the Pyramid at equal distance from the sides and midway between the top and the base. The floor, the walls and the ceiling are all made of large pieces of granite." He concludes by calling it a "magnificent chamber." In it there are also found two air-channels which were not discovered till later ; one leads to the northern, the other to the southern side of the Pyramid. The inclination is about 83°, of the northern channel ; and its length, according to measurements, 233 feet. They begin at three feet above the floor.

The sarcophagus standing in the King's Chamber is entirely made of porphyry. Its length is 6·5 feet, its width 26·6 inches. It is noteworthy that it is too large to have been brought into the chamber afterwards through the corridors when they were finished ; it is therefore supposed that it was lowered from above before the roof was closed and the Pyramid finished.

There is no cover on the sarcophagus nor any sign that there ever was one. This circumstance has caused much difference of opinion among learned gentlemen, and doubt as to whether it could ever have been used to contain a mummy, and there are at least as many authoritative assertions against this supposition as for it. The sarcophagus is considerably damaged now, though writers of former centuries always mention it as being intact. The stone wall is above five inches thick and exceptionally hard. When touched with metal it sounds like a bell. The look of the polished stone is as of coloured glass with black, white and red spots.

At present however the sarcophagus is much damaged, which fact is seriously vexatious. Bonwick in his "Pyramid Facts and Fancies" expresses his opinion as follows : "Not before Europeans, especially English and American ladies and gentlemen, came here in crowds, this vandalism began. They were not satisfied with hewing off innumerable fragments from the exterior, but this precious monument which, not even a Turk would think of desecrating or damaging, suffered the usual fate of antiquities from the hands of worshippers, and thieves, of relics." And further : "With the exception of a small piece, the sarcophagus was whole some sixty years ago. Those who now see it, hacked and chopped about, may blush indeed at Western civilisation. The author himself was asked by his Arabian followers, as something quite natural, if he would like to have a piece broken off for him. Nobody being responsible for its preservation, and the natives expecting one franc for each piece they break off, no one will be astonished at the gradual diminishing and ultimate destruction of this wonderful and mysterious chest."

Above the ceiling of the King's Chamber are found five smaller rooms that may be reached by a hole in the roof. These chambers are called after Davison, the Duke of Wellington, Lord Nelson, Lady Arbuthnot and Col. Cambell. The first was discovered by Davison in 1763. The others Col. Howard Vyse found in 1837. The

chambers are separated from each other by granite that is smooth on the upper and rough on the under surface. The upper of these five rooms has as roof two blocks of stone leaning against each other. The height collectively is about 69 feet. The authorities agree pretty well in supposing that the reason for the building of these chambers is to be found in the plan of the builders, who wanted to lessen the weight on the roof ; in this manner the ceiling of the King's Chamber is in no danger of succumbing to the enormous pressure.

The chambers and galleries now spoken of are those that have been thus far discovered in that part of the Pyramid that is above ground. In the rocky part one more chamber is to be found, situated at the end of the downward-leading corridor.

Now this is a short and rough outline of the inexplicable and intricate system of chambers and galleries in the Great Pyramid, that is to say of those that as yet have been found. For I most assuredly believe that there are a great many more chambers and corridors ; this may be understood for, in "The Pyramids and Stonehenge" it is said that Khufu shut up part of them. But it is not probable that these others will be discovered at present, for the interest in investigations of this kind has flagged—perhaps this may be called fortunate ? For this shutting up will not have taken place without good reasons, and just as the now known chambers and galleries have only been discovered and investigated when this could be done without objection from other sides, so will it most likely be the case with the as yet undiscovered parts.

At this point we may to some extent be enabled to form an opinion as to the problems of—when was the Pyramid built ? and by whom ? and to see what has been said by different authors concerning the whys and wherefores. For surely there is no greater variety of opinion connected with the object of any building than we find in the case of the Great Pyramid.

Next time, then, we shall see what purposes were ascribed to the Pyramid.

H. J. VAN GINKEL.

[*To be continued.*]

SELF-CULTURE

OR

THE YOGA OF PATANJALI.

[Continued from p. 129.]

I have tried to show from several points of view that a complete study of the world before us leads us inevitably to the conclusion that there are more creative forces than one in the Universe, and that there is a gradation in their manifestation—these forces coming into action only one after the other. Thus life in the mineral state must exist before vegetable life can show itself : there must be vegetable life before animal life can come forth : there must be animal life before man can be born. Physical life is necessary for the coming out of emotions ; emotion or sensation precedes intellect in nature and so on.

It is all these lines of inquiry which have led the Sankhya-Yoga philosopher to formulate the existence of twenty-five principles working in the Universe.

It will be well in this connection to see what Patanjali has to say on this point in connection with what were called by the ancient philosophers the elements of nature (*Bhūtas*). Thus we have :—

“By *samyama* on the *sthūla*, the *svarūpa*, the *sūkṣhma* the *anwaya* and the *arthavatva* (is obtained) mastery over the *elements*.”

(III. 43).

The commentator says :—

“Here the word *sthūla* (gross) denotes the specific forms (*visheshas*) of *prithivi*, *āpas*, *tejas*, *vayu* and *ākāśa*, which appear as sound, touch, colour, taste, and odour ; and have the qualities of conjunct action (*sahakara*), &c. This is the first appearance (*rūpa*) of the elements (*bhūtas*).

“The second *rūpa* (appearance) is its own common quality—the *prithivi* has form (*mārti*), the *āpas*, smoothness (*sneha*), the *tejas*, heat (*uṣṇata*), the *vayu*, impulsion (*pranamitva*), the *ākasha*, space or motion in every direction. This is denoted by the term *svarūpa* (*substantive appearance*). Sounds, touches, tastes, colours and odours

are the specific manifestations of these common qualities. And so it has been said :—‘ These manifested together with one species, manifest their own characteristics.’ A group of the generic (*sāmānya*) and the specific (*viśeṣa*) qualities is a substance (*dravya*).”

“ A group is of two descriptions. (The first) is that in which the distinction of individuals disappears in the whole, such as the body, the tree, the herd, the forest. (The second is) where the word shows the distinction between different individuals of the same group, (for example) a group of both gods and men. Of this group, the gods are one portion and men the other. Both make one group. In this the distinction of individuals may or may not be intended to be conveyed ; (as in) a grove of mangoes, a group of Brahmans ; a mango grove, the Brahman class.”

“ This again is of two descriptions—where the parts of the whole are separate from each other, and where they are not. A forest, (and) a class are groups whose parts are separable from each other. A body, a tree, an atom, are all groups whose parts are not separable from each other. Substance (*dravya*), according to Patanjali, is a group whose parts are not meant to be distinguished from each other and cannot be separated from each other. This has been called *svarūpa* (the substantive appearance).”

“ And now, what is their subtile appearance (*sūkṣma rūpa*) ? It is the *tanmātra*, the cause of the elements (*bhūtas*). The atom is one part thereof. It is a group (a composite substance) which consists of generic and specific qualities, and whose parts are not distinguishable from each other, and which cannot be separated from each other. All the *tanmātras* are similar to this. This is the third appearance (*rūpa*) of the elements (*bhūtas*).”

“ Now as to the fourth appearance of the elements (*bhūtas*). These are the *guṇas*, whose characteristics are substantiality, motion on and motion back (*Khyāti*, *Kriya* and *Sthiti*), and which follow the nature of effects. These are denoted by the word *anwaya* (conjunction).”

“ And, now, the fifth appearance is *arthavatva* (purposefulness). The purpose of *bhoga* (experience) and *aṣavarga* (*moksha*) is apparent in conjunction with the *guṇas* (the three qualities). The *guṇas* are to be found in the *tanmātras*, in the *bhūtas* and in all things made of the elements (*bhūtas*). Hence all these are full of

purpose. Now by *samyama* over the five elements, with their five appearances, the nature of every appearance over which the *samyama* is performed becomes apparent, and victory over it is obtained. Having obtained victory over the five appearances (he) becomes the lord of elements. The powers of the elements begin by this victory to follow his thought, as the cows follow their calves."

It is not my purpose here to trace the development of the power of mastery over the elements of nature. I have cited this text here simply with the object of showing how an investigation into the nature of our sense objects leads us to the same inevitable conclusion which I have stated several times, that there are more planes than one in the universe—one above and behind the others.

All the objects of the world appeal to us in five ways, hence are they divided into five general classes. They are sounds, touches, colours, tastes and odours. These five-fold objects are called gross, because we can sense them ordinarily, and they are the first appearance of the objective world to us. But each of these five elements as they are called, is found possessing in nature certain qualities which are common to the others also. Thus sound *has different forms, smoothness, temperature and change (impulsion, *prāṇamitva*)*. Touch, colour, taste, and odour, have each again the common qualities of form, smoothness, temperature, and impulsion. Some of these are quite plain. Others become quite plain with a little thought. For our present purpose the general statement that every object possesses these two distinct classes of qualities is sufficient. The question arises—What is the relation between the two classes of qualities which are found existing in all elements more or less?

It will be seen that all our sense objects (that is sounds, &c.) have, besides the specific qualities of appealing to us as sounds, &c., certain other important qualities, which give them their substantive appearances. These are named as *mūrti* (form), *sueha* (smoothness), *ushmata* (temperature), impulsion or change (*prāṇamitva*), and space (*sarvatogati*).

Mūrti is responsible, among other things, for the same object existing in the forms of solid, liquid, visible gas (steam), invisible gas (*vayu*), and ether (*ākāśa*). The solid is the most pronounced form of *mūrti*; the *ākāśa*, the least. In the same way, let us say for the sake of brevity, that the most pronounced form of temperature is in

invisible gas or incandescent matter ; the most pronounced form of *Pranamitva* is in gaseous matter ; the most pronounced form of smoothness (*rāsa*) is in liquid matter ; the most pronounced form of space is in *ākāśic* matter, although all these exist more or less in every state of matter.

We find that the whole life of our planet is the result of the increase or decrease of these substantial qualities in the objects of our senses.

Thus if we artificially increase the quality of smoothness (*rasa*) in a solid, it becomes liquid ; if we increase the quality of *Ushmata* (temperature) it becomes incandescent ; if we increase the quality of *Pranamitva* (change, motion), it becomes gas, and so on. The higher force may be utilized to increase all the lower qualities.

Thus temperature may be used to reduce the solid to the liquid, the liquid to the steam, the steam to gas.

The wind may be used to evaporate the liquid, and it is quite conceivable that this particular form of energy may be intensified so far as to change the solid into liquid and so forth. A full discussion of the ways in which these relative forces work, is out of place here.

It is however quite plain that all the life of the planet consists in the showing forth of changes consequent upon the increase and decrease of these qualities, and what are these qualities ?

In the terms of the energy known as *vāyu* they are different *modes of motion* ; in the terms of the energy known as *tejas* they are different *temperatures* ; in the terms of the energy known as *prithivi* they are different *forms* ; in the terms of the energy known as *ākāśa* they are different *notes*, and in the terms of the energy known as *āpas* they are different *flows*.

All these qualities are present in every object. In fact every object is composed of all these qualities. (The reader will please remember that according to Patanjali every quality has a substratum which he calls *dhurmi*). Every element is therefore composed of the substrata of these qualities. It will be seen that in this way a good deal of every object is always incapable of being sensed. It is only a certain quantity of these various sorts of vibrations that appeal to our senses as form, &c. It is the substratum of every sensible object that is known by the name of *svarūpa*.

The substrata of these substantive qualities are known as the

physical *tattvas* of *prithivi*, *âpas*, *tejas*, *vâyu* and *âkâsa*, or in English as physical ethers, the *mahâbhûtas* as they are variously called. Every atom of a *mahâbhûta* is, according to Patanjali, a composite substance, in which the parts are indistinguishable and inseparable from each other.

But all the same it is plain that it has five component parts. These parts exist separately from each other, and form the physical atoms. They are known as the *tanmâtras*. It is the *tanmâtras* which appear in an infinite variety of combinations as the physical atoms. The variety of combinations is responsible for the existence of different kinds of atoms. The *tânâmâtrika minima* are what may be called ultimate atoms.

When out of the *tânâmâtrika minima*, more complex forms evolve under the action of the Cosmic *Manas*, they also tend to show themselves forth as physical ethereal bodies. Some of these bodies, draw to themselves by natural sympathy the solar physical *ethers* and thus while the nucleus of the power which keeps up a form is *tânâmâtrika*, a solar garb is put on. Under this garb the form descends to the planet, and the solar and *tânâmâtric* forces of the descending form, *excite* the physical ethers of the gross world, and thus introducing changes into them mould them into different physical forms. The higher ethers interpenetrate the lower ones, and thus by the absorption of the higher energies, a greater or lesser number of the physical atoms is held together in the shape of a particular form.

Thus we see that in the complex forms, the higher ethers are always more or less present, having entered into the lower form of matter from without. These external ethers that are thus absorbed into the lower ethers in various forms live in the body during life and pass out of it at death. In life they are a part of the invisible portion of every complex physical object, and the external appearance of every complex physical object is kept up by these etheric forms—as they have been called. This is therefore the *svarûpa* of every physical object.

In the physical body these ethers (the portion that has come from the outside) are always kept condensed in the physical form, and therefore by the universal working of the law of *vâsana*, they for some time after their separation from the body keep up their appearance. During life too, this body may pass out of its physical shell.

But for a while only may this be. For otherwise the physical atoms which are held together by this extraneous force must separate from each other.

A good deal more may be said on this subject, but what has already been said appears to be enough to show that the *svarūpa* of Patanjali is the etheric double of modern Theosophy.

We have thus seen that the *mahābhūtas* exist on three planes, with different qualities and functions attached to them. We have now to pass on to the planes of *anwaya*, conjunction, and of *arthavatva*, purposefulness.

The *tanmātras*, the *mahābhūtas* and all the products thereof are constantly seen running into each other for the purpose of evolving higher and higher forms, or to use more exact language, for the output of more and more complex manifestations of energy. The *tānmātras* join together in an infinite variety of ways to form atoms and higher forms; and although the forms are impressed upon them and made for them by the separate energy of *sankalpa*, ideation, yet there is a capacity in them which enables them to receive the impression and weave it into themselves. It is these capacities, which appear as affinities in atoms and other physical objects. These affinities exist more or less in every physical object, and they manifest under different conditions. They form a vast subject of interesting study. Here we are only concerned with the fact of their existence, and the fact that there are infinite degrees of their manifestation, and a difference of conditions under which they manifest, or lie latent, as the case may be.

The fact that the same materials are utilized for the purpose of showing under different conditions different affinities, with the object of evolving different forms, shows that the *power* of *anwaya* (conjunction) is different from these objects and works from a higher plane. And the fact that this power of conjunction is put forth with different objects also shows that the plane of purpose is higher than the plane of *anwaya* and governs it in evolution. Now the plane of *anwaya* is the plane of *ahankāra*. It is in this principle that the *gūnas* show forth in separate working, their qualities of *khyāti*, substantiality; *kariyā*, action or motion on; and *sthiti*, motion back or inertia. It is the relative intensity in the output of these qualities that sends forth the separate principles of *manas*, *indriya* and *tanmātras*.

It is in the *tanmâtras* too that these *guṇas* exist. The *sattva* shows forth as the affinities which make it possible for the *tanmâtras* to weave into themselves the ideas of *manas*; the *rajas* makes it possible for them to respond to the action of the *indriyas*; and the *tamas* is present there as their own constituent nature, the power of *tanmâtric* resistance or inertia, which maintains them in their own *status quo* and which makes it possible that the atoms which have once come together to make a new form, should disintegrate in time, to make the evolution of higher forms possible. The *guṇas*, says the commentary, "follow the nature of effects" (*kârya swabhâvânupâtinah*). This means that they move along lines which are intended to evolve new forms. These are their effects (*kârya*).

The *ahankara*, it has been said, is the principle of individualization, and the process of *anwaya* is but a process in the formation of newer and newer individual forms. The creation or manifestation of *tanmâtras* and their *minima* is but with the object of utilizing these for the purpose of manifesting new forms, a process which is nothing more than that of individualization.

It is plain from all that has gone before, that the action of all these principles and their manifestation is guided by a purpose. The Earth moves with a purpose. The seasons appear with a purpose. Night and day alternate with a purpose. The wind howls and the ocean surges with a purpose. The sun sends down his rays, directly, and by reflection from the moon, with a purpose. The atoms mingle and disintegrate with a purpose. The principles of ideation, sensation and action work on incessantly with a purpose. The principle of Individuality divides and joins with a purpose. And the purpose throughout is the output of new possibilities of life that the individual soul may enjoy, and by enjoyment know, and by knowledge grow until it reaches omnipotence and omniscience.

The plane of purposefulness, or briefly the plane of purpose, is the highest of manifested planes. It is the *buddhic* plane of the Sânhkya Yoga philosophy, known generally as *Mahat-tattva* in its cosmic aspect. It is the plane of the determinative will of the Universe and of man—the will to know and the will to be. The latter is its objective side, the former in conjunction with the *puruṣa*, the subjective. They are however really one. All the planes from the physical up to the *buddhic* are necessary and enough to explain

the phenomena of life in the universe and in man. From the atom to the highest evolved form, the *buddhi* is present as the nucleus of every individual and cosmic manifestation. The whole universe is the output of the *will to be*, and *the will to know*.

The *buddhic* plane also is found acting by alternation. Hence it is necessary to posit the existence of another plane above, beyond, or behind this, as it may please the fancy of any thinkers. It does not matter at all how we describe it, for it is really omnipresent, and one may therefore speak of it as either above, behind, beyond, within or surrounding, all the lower planes. In fact every higher plane admits of being spoken of in these terms, with reference to the lower planes.

This plane is conceived of in the Sankhya Yoga philosophy as a double one. The *will to be* side of the Universe is merged in the *mūlaprakṛiti*, the state of equipoise of all the *guṇas* that are seen working in the manifested Universe. The remaining element of the *buddhic* principle is reduced to the pure state of consciousness, and is called *puruṣa*.

The Sankhya Yoga philosophy puts down the *puruṣas* as infinite, and *Īśvara* also it is said is a *puruṣa*. As it is only possible for the individual *puruṣa* to pass into the various evolutionary phases of *mūlaprakṛiti*, this *puruṣa* can only be the cosmic aspect of the principles of consciousness.

It is stated that the constant action of *mūlaprakṛiti*, which makes the manifestation and cessation of the Universe possible, is for the sake of the *puruṣa*. It is but another mode of saying the same thing, that the *puruṣa* disturbs the equipoise of *mūlaprakṛiti*. It is but another step after this to say that the real creator, preserver and destroyer of the manifested universe is the cosmic *Puruṣa* or *Purushottama*, otherwise called *Īśvara*. As it is the real object of all evolution to teach the individual *puruṣas*, Patanjali calls *Īśvara* the *Guru* or teacher of all. He has taught humanity in the past, is teaching now and will teach in the future. He is not limited by time and thus it may very well be said of Him, that the whole Universe has its being in Him. He in fact exists as the ideal of all evolution for the individual unit of consciousness known as *puruṣa*.

[To be continued.]

RAMA PRASAD,

BUDDHIST RULES FOR THE LAITY.

[Continued from p. 135.]

21. Householder, six are the evil consequences resulting from addiction to indolence. The following are the various reasons a lazy man will adduce, and avoid work, and thus bring ruin upon himself :—

(1) He will not engage in work, saying, “ Oh, it is too cold now :” such a one will not prosper, but spend the riches already acquired.

(2) He will not engage in work, saying, “ Oh, it is too warm now :” such a one will not prosper, but spend the riches already acquired.

(3) He will not engage in work, saying, “ Oh, this is evening time :” such a one will not prosper, but spend the riches already acquired.

(4) He will not engage in work, saying, “ Oh, it is too early in the morning :” such a one will not prosper, but spend the riches already acquired.

(5) He will not engage in work, saying, “ Oh, I am now feeling hungry :” such a one will not prosper, but spend the riches already acquired.

(6) He will not engage in work, saying, “ Oh, I am too full now :” such a one will not prosper, but spend the riches already acquired.

Householder he who avoids work on these puerile grounds, will not be able to acquire any wealth, and if he has any wealth already acquired, all such wealth will be wasted.

Householder, these are the six evil consequences resulting from addiction to indolence.

22. After declaring the above in this manner, the Blessed One expressed the following in verses.

There are three kinds of friends, namely :—

(1) (a) One is a friend who pretends friendship only at the time of drinking.

(b) One is a friend who will accost a man saying, "Oh my good friend! Oh my good friend!" only in his presence, but when out of sight bears enmity and finds fault in him.

(c) One is a friend who professes friendship with another, only at the time when he is in adverse circumstances.

(2) Sleeping till sunrise, addiction to libidinousness, malevolence, engendering anger like a serpent assailed with a rod, association with disreputable companions, niggardliness; Householder, these are six sources that will conduce to the downfall of a man.

(3) One who has disreputable companions, who is envious of another's welfare, who frequents places which afford encouragement to the commission of sins, will neither prosper in this world nor in the world to come.

(4) Addiction to licentiousness, addiction to intoxicating drinks, addiction to singing and dancing, sleeping during the day time, promenading the public streets at unseasonable hours, being niggardly, are reasons conducive to the downfall of a man.

(5) If one indulge in gambling, indulge in intoxicating drinks, has illicit sexual intercourse, associates with unprincipled companions and does not associate with elderly and learned men; his wealth will dwindle like unto the light of the waning moon.

(6) If one in a state of destitution will yet go to liquor shops and indulge in drinking, even as a stone cast into the water will sink to the bottom, so will he engross himself in debt and bring disrepute and disgrace on his family.

(7) One who is habitually addicted to sleep during the day time, who does not rise early in the morning, is continuously in a state of dissipation through drunkenness, is addicted to lasciviousness, will not be able to lead the life of a layman.

(8) If any one thinking, "Oh, it is too warm now; oh, it is too cold now; oh, it is too late in the evening now," gives up work that should be attended to, such a man will not treasure up wealth, nor will the wealth acquired remain with him.

(9) If any one care not a blade of grass for cold or warmth, and perform duties that should be attended to, such a man will not be lacking in wealth, but be happy.

23. Householder, it should be known that there are four kinds

of "friends" who, appearing in the guise of friends, will act in an unfriendly manner, namely :

(1) One is he who comes to you empty handed, but takes care to carry away something ; he should be known as a pretended friend.

(2) One is he who displays attachment only by word, expressing himself as if he were disposed to give, or be of service to one ; he should be known as a pretended friend.

(3) One is he who tells you things with kindness, but at the same time wishes you evil in his heart ; he should be known as a pretended friend.

(4) One is he who will join you with the object of ruining your fortune ; he should be known as a pretended friend.

24. Householder, it should be known that there are four features which characterize that kind of pretended friend who comes to you empty handed, but takes care to carry away something :

(1) He will visit the friend with the definite object of taking away something.

(2) He will give little, with the sole expectation of receiving much.

(3) He will help you only at such a time when some cause of fear has come upon him, though there be no such genuine affection in his heart.

(4) He will associate with you out of purely selfish motives.

Householder, these are the four features which characterize that kind of pretended friend who comes to you empty handed with the intent to carry away something.

25. Householder, it should be known that there are four features which characterize that kind of pretended friend who treats you to mere words :

(1) He will display affection by mere words, in talking about past events.

(2) He will display affection by mere words, in talking about future events.

(3) He will display affection by mere words, in talking about profitless things.

(4) When an appeal is made at a time of need, he will repel the appeal by tendering groundless excuses.

Householder, it should be known that these are the four features which characterize that kind of pretended friend, who treats you with mere words.

26. Householder, it should be known that there are four features which characterize that kind of pretended friend who will tell you things with kindness, but will wish you evil at heart :

(1) When invited to go and commit sin he will afford you encouragement.

(2) When invited to perform meritorious deeds he will not afford you encouragement.

(3) In your presence he will extol the good qualities inherent in you.

(4) In your absence he will enumerate the bad qualities inherent in you.

Householder, these are the four features of the pretended friend who will tell you things with kindness but wish you evil at heart.

27. Householder, it should be known that there are four features which characterize that kind of pretended friend who will join you with the object of ruining your wealth :

(1) He will accompany you in going again and again to places of drinking.

(2) He will associate with you in promenading public paths repeatedly at unreasonable hours.

(3) He will associate with you in frequenting places of singing, dancing, music and the like.

(4) He will associate with you in continually going to places of gambling, which causes the neglect of necessary duties.

Householder, these are the four features which characterize that kind of pretended friend who will associate with you with the object of ruining your wealth.

28. After having declared these things the Blessed One again expressed the following in verses :

These four kinds of friends, namely—

(1) The one, who comes to you empty handed, with intent to take away something ;

(2) The one who treats you with mere words ;

(3) The one who tells you things kindly but wishes you evil at heart ;

(4) The one who will associate with you, with the intent to ruin your wealth—

Should be most carefully discerned and understood by wise men in this manner ; and their company should be shunned, just as you would shun dangerous roads infested by robbers and wild animals.

Just as when a traveller asks for a road leading to a certain place, and is told, that is not the road, but this is the one, and it is pointed out to him, so did the Blessed One, having declared the friends whose company should be shunned, now begin to point out the friends whose company should be sought.

29. Householder, it should be known there are four kinds of good-hearted friends who are worthy to be associated with. They are the following, namely :—

- (1) The good-hearted one who will render help.
- (2) The good-hearted one who will participate in your weal and woe with the same feelings as his own.
- (3) The good-hearted one who will cause the advancement of your prosperity.
- (4) The good-hearted one who will ever have compassion towards you.

30. Householder, the good-hearted friend who will render you help should be known in four ways, namely :

- (1) He will safeguard his friend on the occasion of any delay due to drunkenness and the like.
- (2) He will protect the property of his friend without allowing others to rob him of it.
- (3) He will help and console him when there arises any cause of fear in him.
- (4) When there arises any occasion to appeal for help he will give more than what is asked for.

Householder, these are the four ways in which the good-hearted friend, who renders you help, should be known.

31. Householder, in four ways should be known the good-hearted friend who will participate in your weal and woe. They are the following, namely :

- (1) He will confide to him all his secrets, that should be concealed [by you].

- (2) He will not divulge any secrets confided to him.
- (3) He will not forsake his friend whenever any calamity befalls him.
- (4) He will even consent to sacrifice his life for the sake of his friend.

Householder, these are the four ways in which the good-hearted friend, who will participate in your weal and woe, should be known.

32.* Householder, in four ways should be known the good-hearted friend who will cause the advancement of your prosperity:

- (1) He will dissuade you from committing sinful actions.
- (2) He will establish you in the performance of meritorious deeds.
- (3) He will cause you to hear good teachings that have been unheard of before.
- (4) He will point out to you the path leading to heaven.

Householder, these are the four ways in which the good-hearted friend who will cause the advancement of your prosperity should be known.

33. Householder, in four ways should be known the good-hearted friend, who will ever have compassion towards you. They are the following, namely:—

- (1) He will sympathize with you at the time of adversity.
- (2) He will rejoice at your welfare.
- (3) He will dissuade others from enumerating the bad qualities of his friend.
- (4) He will praise the person who will extol the good qualities of his friend.

Householder, these are the four ways in which should be known the good-hearted friend who will have compassion.

* Com. He will advise him saying, "Friend, such are the evil consequences resulting in performing demeritorious deeds. Therefore avoid those and perform meritorious deeds, by virtue of which you will be able to be happy, both in this world and in the world to come." The meritorious acts to be performed are: (1) The giving of alms, : (2) Observance of the precepts, : (3) Meditation, : (4) Making others share the virtue of the meritorious deeds performed by you : (5) Sharing the virtue of the meritorious deeds performed by others : (6) Serving those worthy to be served : (7) Honouring those worthy to be honored : (8) Explaining the doctrine : (9) Listening to the explanation of the Doctrine : (10) and the taking as guide the Buddha, the Doctrine, and the Priesthood.

84. After having said these words, the Blessed One expressed the following in verses—

In this manner discerning the four kinds of friends, namely : —

(1) The friend who will be helpful to you.

(2) The friend who will cling to you with equal feelings in weal and woe.

(3) The friend who will point to you the path of advancement.

(4) The friend who will be ever compassionate to you.

• The prudent man will ever cling to them with the same devotion and earnestness which a mother shows in clinging to her only beloved child.

The virtuous and prudent man will shine with brilliancy as will a blazing fire on the summit of a hill on a dark night. He will treasure up wealth without harassing others, like a bee that will innocently carry away pollen from the stamens of flowers without injuring them and gradually build a honey-comb. He will by degrees accumulate wealth like an ant that will carry a grain of sand each time, and make an ant-hill.

Having treasured up wealth in this manner, he will in every respect be suited to perform the duties incumbent on a layman.

The wealth so judiciously acquired by him should be divided into four parts.* One part should be set apart for sustenance, two parts should be invested in business, such as agriculture or trade, and one part should be securely kept to be utilized on the occasion of any misfortune, such as sickness, or any danger from kings, robbers, flood, conflagration or any other calamity. He who acts in this manner will always draw friends nearer to him.

* Com. It will be seen that the Blessed One has not assigned a portion of the earnings for the performance of religious works. The reason for so doing was his reluctance to limit the extent as to how much should be spent for such purposes but leaving it to the option of the layman to spend either one portion or all the four portions in accordance with the faith of the householder.

The following five trades have been forbidden to be followed, as improper, namely : (1) The sale of weapons for torture, (2) the sale of slaves, (3) the sale of flesh, (4) the sale of intoxicating liquors, (5) the sale of poison.

By weapons are meant, swords, arrows, guns, and such other contrivances with which life is destroyed. Under the sale of flesh is included the rearing of pigs, poultry, goats, sheep, deer, and such other animals, and selling them for slaughter.

35. Householder, in what manner will a disciple of Buddha safeguard himself against the danger arising from the six quarters ?

He will safeguard himself in this manner :—

(1) Father and mother should be considered by him as the East and revered.

(2) Teachers should be considered by him as the South and revered.

(3) Wife and children should be considered by him as the West and revered.

(4) Friends and associates should be considered by him as the North and revered.

(5) Servants should be considered by him as the Nadir and revered.

(6) Bhikkhus (Priests) and Brahmans (recluses) should be considered by him as the Zenith and revered.

D. J. SUBASINHA,

(Translator).

(To be continued.)

ZOROASTRIANISM. *

TH**ERE** was a period when the ancestors of the Iranian Parsîs and of the Aryan Hindus lived together in the same place, followed the same pursuits, sacrificed to the same gods, and spoke, more or less, the same language. They must have continued to do so for some time, till a schism arose which made the one tribe migrate towards the West and settle down in what has since then been called Iran, and the other towards the South and settle down in the land of the *Hapta Hendus*, or of the Seven Rivers, called India. They called themselves *Aryans*, *i.e.*, of the noble race. The ancestral homestead they had left behind they were in the habit of calling *Ariayana-vaijô*, or the home of the Aryans. This *Ariayana-vaijô* was probably somewhere towards the north-eastern slopes of the Hindu-Kush round the plateau of Pamir, called *Bâm-i-duniya*, or "the roof of the world"—the mountainous countries drained by the Sir, the Zerâfshân, and the Amu. It was evidently a cold country ;

* A lecture delivered by Dr. Nishikânta Chattopâdhyâya at the Framji Cowasji Institute Hall, Bombay, on the 4th of August, 1896, with Dr. K. R. Cama in the chair.

for, they numbered their years by winters (*Zend*, *Zima*, and *S. Hima*). It was a diversified region richly wooded and watered and highly metalliferous, as some parts of *Badakshân* or of ancient *Bactria* still are. The Greeks found it an ideal climate and the descriptions they have left behind of its flora, fauna and minerals exactly correspond to those of modern English, French and Russian travellers. It is a significant fact, that after centuries of wanderings into various lands and of vicissitudes of all kinds, the two youngest offshoots of the great Aryan family have once more returned to this primeval homestead of their fathers to decide which of them is to have the mastery of Asia and of the East, the one leading the ancient Iranian *Parsîs* and the Brahmanised Hindu by the hand, while the Mahomedan Persian and the Persianised Afghan following the other, more or less, in his train. When the Aryans lived in those regions, they were chiefly pastoral and agricultural in their pursuits. Their wealth was their cattle. Names for race, tribe, family relations, property and trade, for the inn, the guest, the master, the king, were all taken from words which designated the herd. Consequently, they held the cow in great reverence, as the *Parsîs* and the Hindus continue to do even to this day. The identity of the names of some of the gods which the ancient *Parsîs* and the Hindus worshipped before their separation is wonderful, though as soon as the separation took place, the gods of the one became the demons of the other and *vice versa*. They called their gods *Ahuras* (*S. Asuras*), *i.e.*, living, spiritual beings; and *Devas*, *i.e.*, beings of light. After the schism, the *Ahuras* of the *Parsîs* became the *Asuras* or giants of the Hindus, as the *Devas* of the Hindus became the demons of the *Parsîs*. *Indra*, the Vedic god of thunder and rain, became in *Zend* a demon, only second in rank to *Angromai-nyush* or *Ahriman*. *Mitra*, another Vedic god, became *Mithra*—a *yazata* or angel; the Vedic god *Aryaman* who seems particularly to preside over marriages, became the angel *Airyaman* in *Zend*; *Aramati*, a female spirit in the Vedas and meaning “devotion,” “obedience” and “earth” was transformed into *Armaiti*, an archangel in *Zend*; the Vedic *Narashansa* is evidently the *Nairyoyôsanha* (*Neryosangh*); the Vedic *Vâyu* is the same as the *Zend Vayu*; *Vritrahâ*, “the killer of *Vritra*” (a demon)—a very frequent epithet of *Indra* in the Vedic books—is to be recognised in the angel *Verethraghna* of the *Zend*.

Other instances of this original identity and later transformation are the following :—

Yima Khshaêta (Jamshîd) and *Yama râja*—the names and epithets are the same ; *Yima* is identical with *Yama*, while *Khshaêta* which means a “ king ” is the same as *Râja*. The family name of both is the same : *Yama* is *Vaivasvata* or son of *Vivasvat* in the Veda, while *Yima* is *Vivanghao* or son of *Vivanghrvat* in the Vendidad. In the same way, *Trita* and *Traitana* of the Vedas are the same as the *Thrita* and *Thraêtaona* of the Avesta. This *Thraêtaona* became in the Pahlavi, *Frêdun*, which is the same as the *Feridun* of Firdausi in the *Shahnameh*. This *Feridun* we know killed Zohâk, the King of Persia, who is no other than Ash Dâhak which Burnouf has so cleverly identified with *Azhi* (Vedic *Ahi*) *dahâka* of the Avesta. So is the Vedic *Krisasva* the same as the Zend *Keresaspa* from which came *Garshasp* another hero of the *Shahnameh*.

This similarity extends also to the sacrificial rites. Haug, who spent some years amongst the Dasturs of Bombay and the Brahmins of Poona, and had some of their respective sacrifices performed in his presence, says, that the *Yajishn* ceremony of the Parsîs contains all the elements which constitute the different parts of the *Yotishtoma* cycle of sacrifices of the Hindus. The name of the Parsî priest in the Avesta is *Atharva*, the same as the *Atharvan* of the Vedas. The Vedic words *Îshti* and *Âhûti* find their counterparts in the Zend *îshti* and *âzuti*, and so are *Hôta* (*Zaota*) and *Soma* (*Homa*). The great purification ceremony of the Parsîs by the means of cow's urine, called *Gomêz* or *Nireng*, is evidently the same as the *panchagavyam* of the Hindus. And to complete all these instances of similarity which could be further multiplied, no Parsî may be said to properly belong to the Zoroastrian community until he has been invested with his sacred thread, *Kusti* ; as no Brahmin is a Brahmin unless he has passed through the holy rites and put on his sacred thread, called *Yajno-*ṣ*avilam*. But the similarity of the two languages, the Zend and the Vedic Sanskrit, is something more wonderful still. This similarity is so close that one who knows Vedic Sanskrit well, can, with a slight help from comparative philology, read the Avesta without much difficulty. It is for this reason that those who have done most for Zend researches have always been good Sanskrit scholars. As Prof. Darmesteter has put it : “ *The Veda is the real key to the Avesta.*”

This is not the place to go into further details about this highly interesting theme. The names and words I have quoted above are quite enough. The two languages stand in the same relation to each other as French to Italian, or Mahrati to Guzerati. "The languages of the sacred hymns of the Brahmans and of those of the Parsîs," says Haug, "are only the two dialects of two separate tribes of one and the same nation. As the Ionians, Dorians, and Ætoliens, etc., were different tribes of the Greek nation whose general name was *Hellenes*, so the ancient Brahmans and Parsîs were two tribes of the nation which is called *Aryas* both in the Veda and the Zend Avesta ; the former may be compared with the Ionians, and the latter with the Dorians."

It is to the labours and researches of some European scholars that we are indebted for our present knowledge of the ancient language and religion of the Parsîs. There were scanty records about the "Magi" and the "Fire-worshippers," etc., amongst the ancient Greeks and Romans and amongst the Arabs, but they were very imperfect and mostly inaccurate. No other race has passed through such singular vicissitudes of fortune as the Parsîs ; no other Bible has undergone such frightful havoc and mutilations as the Zend-Avesta. As Professor Darmesteter has put it : "The Parsîs of the present day are the ruins of a once great Race, as the fragments of the Avesta that have come down to us are the ruins of a once great Book." The first European who undertook to reveal the Avesta to the world was a young Frenchman, called Anquêtîl Duperron. His enthusiasm was so great that in 1754, he enlisted as a sailor in a ship of the French Indian Company bound for Bombay, where he safely arrived after having overcome innumerable hardships and unparalleled difficulties. From Bombay, he went down to Surat where he bribed a learned Dastur, called Darab, to teach him Zend and Pahlavi, and to procure for him the manuscripts he wanted. After having spent no less than six or seven years in visiting different parts of Western India, and in collecting a complete manuscript of the Avesta, he returned to Europe in 1761 and published a French translation of it in 1771. Although great credit was undoubtedly due to Anquêtîl Duperron for his pluck and enterprise as a pioneer, yet his translation was very imperfect, inasmuch as he lacked the real key to the Avesta, that is to say, a knowledge of Sanskrit. So his translation was

received partly with derision, but chiefly with great scepticism by scholars like Sir William Jones. No less than half a century passed away when Eugène Burnouf, the great Sanskrit scholar, appeared on the scene and at once opened a new era in Zend scholarship by finding out the right key and following the right method of research. His researches were followed by Rask and Westergard in Denmark, by Sylvestre de Sacy in France, by Kossowitch in Russia and by Spiegel and Haug in Germany. Haug particularly has done more for Zend scholarship than anybody else. He has completed what Burnouf had begun. The mantle of Anquetil Duperron and of Eugène Burnouf at last fell on Prof. James Darmesteter of the College de France, but alas! only for a few years. To the irremediable loss of the scientific world and to the great grief of all his personal friends in India as well as in Europe, Prof. Darmesteter died in Paris two years ago in the very prime of life and the acme of his intellectual activity. Yet during this short period, he published quite a number of valuable works on the Avestic literature, among others, a translation of the Vendidad for Max Müller's Sacred Books of the East, provided with introductory remarks which show remarkable critical acumen combined with a terse, epigrammatic style.

The latest worker in the field of Zoroastrian literature is Dr. Mills of Oxford. His edition of the five Gâthâs is perhaps the most beautiful and complete that has yet been given to the world. It is a marvel of industry and accuracy and as such deserves to be patronised by every true Zoroastrian. Thus we owe chiefly to these European *Savants* what knowledge we now possess about the sacred scriptures of the Parsîs, and the tenets and principles embodied in them.

The Sacred Books of the Parsîs still extant are chiefly the following :—(1) The *Yasna*, including the five *Gâthâs* or Sacred Hymns, (2) the *Višp̄arad*, (3) the *Vendidad*, and (4) the *Khordeh-Avesta*, *i.e.*, that smaller or inferior holy text which consists of *Yashts*, *Nyâshes*, *Afrigans*, *Gâhs*, &c., formulas of prayer and praise addressed to the holy *Yazatas* such as *Khurshed* (Sun), *Mah* (Moon), *Meher* (the light of the day), *Âtašh* (fire), and *Aban* (water). Of these the *Yasna* is the earliest and the most important. The *Yasna* itself is divided into two parts, the early *Yasna* and the late *Yasna*. The early *Yasna* consists of the five *Gâthâs* and of the *Yasna-Haptanhaiti* or the *Yasna* in seven chapters. These are written in

what is called the *Gáthá* dialect, the form of the Zend that stands nearest to the Vedic Sanskrit. The word *Gáthá* is well known in Vedic as well as Buddhistic literature and means "song." The *Gáthás* of the *Yasna* were, no doubt, sung by the *Atharvan*, as the verses of the *Sámvéda* by the *Udgátri*. These five *Gáthás* of the *Yasna* certainly belong to Spitama Zarathustra himself, as the *Gáthás* of the "*Lalitavistáram*" to Buddha Sakyamûni. They are metrical compositions and consist of short prayers, songs and hymns which generally express a strong religious feeling combined with ethical and metaphysical speculations. It is further interesting to note that all these five *Gáthás* are written, more or less, in the same metres as used in some of the earliest Vedic hymns. For instance, the first *Gáthá* called *Ahuna-vairi* is written in the same metre as the *Gáyatrí* of the Brahmins. The second *Gáthá* is called *Ushnavairi*; the third, *Spentomaiyu*; the fourth, *Vohu-kshathram*; and the fifth, *Vahistoishti*. Before I proceed to give you a more complete idea of the *Gáthás*, allow me to say a few words about the two sacred formulas of the *Parsís*, the *Ahuna-vairyó* and the *Ashemvohu*. These two formulas are to the *Parsís* what the Lord's prayer is to the Christians, the Bismillah to the Mahomedans, the *Gáyatrí* to the Brahmins, and the Noble Eight-fold Path to the Buddhists. They are recited on every possible occasion. Their high and holy importance is sufficiently attested by the fact, that there are two chapters in *Yasna* (19th and 21st) exclusively devoted to explaining and elucidating each word and each phrase which either of them consists of. Nevertheless it is not easy to find out what they really mean. I have here with me two translations of the *Ahuna-vairyó*, the one by Dr. Haug and the other by Professor Darmesteter, but you will see how widely they differ from each other. Dr. Haug translates *Yathá Ahúvairyó** thus:—

"As a heavenly lord is to be chosen, so is an earthly master (spiritual guide) for the sake of righteousness (to be) the giver of the good thoughts, of the good actions of life towards Mazda. And the dominion is for the Lord (Ahura) whom He (Mazda) has given as a protector for the poor."

* *Yathá ahú vairyo athá ratush asha-d chíd háchá, vanheush dazdá mananhó shkyaothnanam anheunsh mazdai, Khshathremchâ ahurai á, yim dregubyô dadhad vastârcm.*

Professor Darmesteter's translation runs as follows in French:—
 “Le désir du Seigneur est la règle du bien : Les biens de Vohu-Manô aux œuvres faites en ce monde pour Mazda. Il fait régner, Ahura, celui qui secourt le pauvre.”

“The desire of the Lord is the rule of the good. The blessings of the Vohu Manô are with those who do good works in this world for the Lord. Ahura, the Lord, makes him rule who protects the poor !”

I myself have been breaking my head over it for some years but I am afraid I find myself no nearer the real meaning than either the German Professor or the French *savant*. The fact is, the true meaning of the *Ahuna-vairya* or the *Honovar* as it is popularly called, as well as of the *Ashém Vohû* is far deeper and higher than is commonly imagined. So far, however, is certain, that the burden of both is in praise of *Righteousness, Asha* (it is also translated as Truth or Purity), as the highest good through good thoughts, good words and good deeds. How very characteristic is this of the religion of Spitama Zarathustra! Like Gautama Buddha, Zarathustra also laid the same stress on moral duties and said : “The best way to serve Ahurâ Mazda is to be righteous, true and pure in thought, word and deed and so shalt thou attain *Asha-vahishta, i.e.,* perfect blessedness !”

*Ashém vohû vahisstem asti ;
 Usta asti ; usta ahmat ahat
 Ashat vahishtaî ashem.*

Righteousness is the best good—a blessing it is ; a blessing be to that which is righteousness according to *Asha-vahishta, i.e.,* measured by the Ideal of Perfect Righteousness, that is to say, Ahura Mazda. And if Righteousness exalteth a nation, so should the followers of Zoroaster be exalted over all the other races of India, if they would only rightly follow the lofty ethics of their great prophet.

But do the Parsîs of the present day really follow Righteousness? Let them answer that question for themselves. Sir Monier Williams hinted, in a lecture which he delivered some years ago, that the present Parsîs worship rather the Rupee than Righteousness, that although they do not bow to the hideous idols of some of the Hindu sects yet they most sincerely worship the silver image of the fair goddess Victoria, on that poor depreciated coin which is the source of so much trouble and anxiety in these days. Parsî friends and

brothers, you must take these words of the Oxford *savant* in the same spirit in which they were uttered, and if there be the least foundation for the insinuation they contain, you should profit by his warning voice as soon as you can and prove to him and to the whole world that though you may like the Rupee, you *love* Righteousness, truly and sincerely, a hundred times more. That the Parsís might be guilty of some such backsliding was evidently foreseen by some of their greatest sages. Since in a Pahlavi work called the "Ardai Viraf Nameh," which has been compared to the "Inferno" of Dante, the sage Ardai Viraf saw the pitiable state to which the soul of a covetous money-hoarder is reduced after death. "I saw it," says he, "creep along in fear and trembling and presently a wind came sweeping along loaded with the most pestilential vapours, even as it were, from the boundaries of hell . . . In the midst of this wind appeared a form of the most demoniacal appearance." And who do you think was this? His own *Ferouer*, his own spiritual counterpart which he had thus deformed by his crimes. His *Ferouer* thus addresses him: "You have laid in no provisions for this long journey; you were rich, but you did no good with your riches And not only did no good yourself but prevented, by your evil example, those whose inclinations led them to do good." &c.

N. CHATTOPÁDHYAYA.

[To be continued].

WHO ARE THE PITRIS INVOKED IN THE S'RÁDDHA?

[Continued from p. 778, July number.]

LIKE the Law-Book of Manu, the other *Dharma-Sástras* have no answer to our question, and the same applies to the *Grihyasútras*, as may be best seen in the case of the *S'ráddha* called *Aṣṭaka* (to be celebrated, according to *Āśvalāyana*, in the second half of the months *Mārgaśr̥sha*, *Pausha*, *Māgha*, and *Phálguna*). "There are various opinions," thus *Gobhila* tells us (III., 10, 3), "concerning the deities [to whom this ceremony is directed]. Some say [it is directed] to *Agni*, some, to the *Pitris*, some, to *Prajápati*, some, to the deities of the seasons, some, to the *Viśvedevas*," and *Āśvalāyana*

states (II., 4, 12) that some refer it to the *Viśvedevas*, some to *Agni*, to *Sūrya*, to *Prajāpati*, to the *Night*, to the *Constellations*, to the *Seasons*, to the *Pitris*, and some even to "Cattle" (*paśu*), while Pāraskara declares (III., 3, 2): "It is sacred to *Indra*, to the *Viśvedevas*, to *Prajāpati*, to the *Pitris*." If, then, from here we proceed to the *Itihāsas* and *Purāṇas*, we find indeed, that they seem to contain some older and more valuable material concerning our point than the *Sūtras*, e.g., the division of the *Pitri-gaṇas* in "formless" and "corporeal" beings,* but that, on the other hand, the manifold statements about the *Pitris*, if put together, are like an impenetrable jungle to us. This is sufficiently clear already from Professor Wilson's notes on the subject,† although they do not cover the whole material. Consequently, there is only one way left open to us, if we want to discover the thread of Ariadne in this labyrinth of opinions: we must begin with the beginning, i.e., in this case, with the *Vedas*, or, more particularly, with the undisputably oldest document of Indian literature, the *Rigveda-Samhitā*.

It is a commonplace among Western scholars that the Indian of the Vedic time did not believe in reincarnation. The Indians themselves, however, continue to assure us that he did, or rather that they cannot believe that he did not, and sometimes, very seldom, they try to fix their standpoint. In a small paper introductory to the "Rambles in the Vedānta," by Rajam Aiyar (Madras, 1905), Mr. Kannoomal, B.A., says that in the *Brahmavādin* he has given a reply to the Western scholars "showing the untenability of their position." I was anxious to see the reply,‡ and I find it so instructive as to a certain manner of demonstrating by quotations pulled out of their context and natural soil, and so good a starting-point for our further considerations that I cannot forbear citing the passage in question. Mr. Kannoomal says: §

"Let me try to point out the existence of this doctrine [of reincarnation] in the *Vedas*.

* Comp. "Secret Doctrine" Vol. II., p. 96. We shall come back to this later.

† Wilson, "Vishnu-Purāna," Vol. III., pp. 157—166.

‡ *Brahmavādin*, November 21, 1896.

§ I omit the Samskr̥it text (very imperfectly reproduced) and correct the unpardonably careless translation. The passage of the *S'atapatha-Brahmana* referred to later on I likewise omit because it is out of place here and belongs to a later period to be dealt with separately in our paper.

“ In the 8th *Ashtaka* of the Rig-Veda we find the following verse which clearly points to the existence of this doctrine in *Vedic* times (R.V. X., 59, 6 and 7) :

‘ O Asunîti,* give us again, in this world, our sight, our breath, our enjoyments. May we long see the bright sun moving aloft ; O Anumati,† favour us with thy blessing. May Earth give us back our life (*asu*), may the divine Sky, may the Atmosphere give it ; may *Soma* give us again our body, and *Pûshan* the path which is our welfare.’

Again in the Yajur-Veda we come across the significant verse (Taitt. Âr. II., 5, end) :

“ May I again have my mind, again my vital power (or ‘life-time,’) again my sight, again my ears, again my breath, again my striving, again my thinking, again my learning.”

“ These verses of the Vedas prove the existence of this idea of reincarnation in the ancient Vedic literature of our country.”

Before examining this conclusion, I will cite another passage in order to show that, although the second of the above quotations is taken from a more recent literature, yet the same idea is also found in the Samhitâs of both the Black and White Yajur-Veda. Taitt. Samh. I., 8, 5, 3 (beg.) = Vâj. Samh. III., 54-55 runs as follows :

“ Let our mind come back to us again for wisdom, power, and life, and to see the sun for a long time. May the heavenly folk (*daivyo janah*) give us again our mind, O Pitris ; may we join the troop of the living.”

Now, what does this prove ? Granted the passages refer to another birth in this world—for, indeed, the *iha* ‘ here ’ in the Rig-Veda passage forbids to refer them to Heaven ‡—do they really show the existence of the *doctrine of the Samsâra* in the Vedic time ? I do not think so. Whoever is convinced of reincarnation as a *necessity*, cannot speak like that. That is, on the contrary, the language of him who asks for a boon the fulfilment of which he considers a *special grace*. And that this grace was *not* rebirth after death, but simply

* ‘ Spirit life, life of the other world,’ personified.

† ‘ Grace,’ personified.

‡ Of which the Vedas often give such a sensual picture that all the other words, except, perhaps, the “ troop of the living,” would suit it.

purification or renewal of the present life, or, at best, restoration to youth, is clearly shown by the following reasons :*

(1) The first passage (Rig-Veda X., 59) stands in a prayer for prolongation of life, beginning as follows :

“Farther be lengthened his (the singer's) life anew (or, as a new one), [as vigorously] as the two skillful drivers of the chariot (the Aśvins) [rush downward]. Then C'yavāna (*i.e.*, the singer as a C'yavāna) will effectuate his prosperity. Far away † may destruction (*nirriti*) depart.” ‡

The old Rishi C'yavāna (called C'yavana in the later literature) was, at his wish, *restored to youth* and made a happy husband by the two Aśvins, the physicians of the gods, who were travelling on earth, doing magical cures. The story is several times alluded to in the Rig-Veda and is told at length, but apparently not in its oldest form (there is, *e.g.*, an open doubt whether the sage was a *Bhārgava* or an *Āngirasa*), in the S'atapatha and Talavakāra-Brāhmaṇas and in the Mahābhārata, and, with modern variations, in the Bhāgavata and Padma-Purāṇas. It is probably connected with that of Medea's cauldron, and the Germanic *quecprunno* (well of renovation).

“Far away may destruction depart” is the refrain also of the next three verses, and verse 5 (preceding ours) says :

“O Asunīti, keep the mind within us (*mano asmāsu dhāraya*) and kindly lengthen our time to live ; let us be happy with the sight of the sun, and strengthen thou thyself with the ghee [we offer].”

So also in the following two verses (6 and 7), being the pretended argument for the doctrine of the *Samsāra*, the underlying

* Apart from the fact that not one of the commentators, as far as I know, refers these passages to the doctrine of reincarnation.

† Comparative for superlative.

‡ This verse has been generally misunderstood. Its two halves closely correspond to Rig-Veda I, 116, 10, telling us that the *As'vins* restored to youth old C'yavāna and then (*āt*) made him “lord of young girls.” Even granted that Śāyana was right in taking *C'yavāna* as a participle and not as a name (although it is doubtlessly a name in six other hymns), yet an implicated hint to the story of *C'yavāna* can hardly be denied, if we compare the wording of I, 116, 10: . . . *C'yavānat | prātiratam jahitasydyur dasrād it patim akṛinutam kanīnām* || with that of our verse: *pra tāry āyuh . . . | adha c'yavāna ut tavity artham . . .* ||, and if we further take into account the mentioning of the *As'vins*. For they, of course, are meant, the *vṛishina śhātārā* (X, 181, 8), the *kratumantā* (188, 2), (weak form:—*atā*) whose car is “like a torrent rushing downward” (181, 8).

idea can hardly be any other than prolongation or renovation of the present life. "In this world" is a refusal of the heavenly happiness not yet wished for. The invocation of the Earth, etc., refers to the old idea of an affinity between sight and sun, breath and wind, mind and moon (*Soma*), etc.—the "honey-doctrine" of later days (*Bṛihadâraṇyaka Upanishad*, II., 5, 1-14).

(2) *Taitt. Samh. I., 8, 5, 3* (beg.) = *Vâj. Samh. III., 54-55* is taken from the *Rig-Veda* (X., 57, 4-5), but with one significant variation, *viz., na* "us" instead of *ta* "thee" in the first (not likewise the second) verse, the original verse being directed to the spirit of a deceased man. This is an important item to be well considered hereafter. Meanwhile we have to state that in *Taitt-Samh.* the two verses in question are preceded by the following ones :

"The *Pitṛis* have got [their portion], much enjoyed have the *Pitṛis* | Depart, Lunar *Pitṛis* (*pitarah somyah*), by the mysterious paths of old | and go then to the Liberal *Pitṛis* who with *Yama* revel in enjoyments. |

"We call hither the mind with a hymn to *Narâśamsa* (*Agni*) and with the holy songs of our ancestors (*pitṛis*). | "

In *Vâj. Samh.* likewise the dismissal of the *Pitṛis*, together with an invocation to *Indra*, (= *Rig Veda I., 82, 2 and 3*) * precedes. So there can be no doubt that the mind invited to come back is indeed, as *Mâdhava* has it, the *pitṛiyajñânuṣṭhânaparam c'ittam*, the "mind engaged in the performance of the ancestral ceremony," *i.e.*, the mind of the worshippers which for the time the ceremony lasted, had entered, as it were, the realm of death.

Finally, as to the *Âraṇyaka* passage, it cannot be claimed as a proof, first of all, because the *Âraṇyakas* belong to a much later time than that of the *Rig-Veda*. Yet, it is possible, of course, that it came down to its place through the *Brâhmaṇa* period from the *Samhitâ* (which, as the *Atharva-Veda*, extends to the age of the *Rig-Veda*), but in that case, its surroundings not containing anything decisive, we have to interpret it by means of the other passages of that kind, *i.e.*, as a *prayer for renewal and purification of life*, and, indeed, it is, as I am informed, still now daily used as such in the

* In *Rig-Veda* not the *Pitṛis*, but the *Maruts* are dismissed : an interesting difference which we have to bear in mind.

early morning (before the *Sandhyâvandana*) and at other occasions, by a certain class of Brahmins.

Let us return now to Rig-Veda X., 57. It is a fact that in the *Samhitas* of the Yajur-Veda many passages of the Rig-Veda have been misinterpreted or newly interpreted and subjected to quite another purpose than the original one. We are, therefore, fully entitled to ask, if not in the mentioned hymn of the Rig-Veda, although in the Yajus it is applied in another sense, originally the idea of reincarnation was at the bottom. To him who believes that the As'vins can make a decrepit old man a youth again, it is evidently only a small step to believe and pray that, in the moment of his death, the *Asvins*, the "friends," might "rush down" from Heaven, seize the soul and lead it to a new birth on earth, either directly or after some short intermediate state. (Happiness in Heaven, I repeat, was much less desirable to the Vedic Indian than that on earth, and rather looked at as supplying but an ideal). So, has this step been done, and are the two verses in question (X., 57, 3 and 4, the first being identical with the above translated verse of Taitt. Samh. : "We call hither the mind" etc.,*) and, eventually, also the following verse (Taitt. Samh. I., 3, 5, 3, see above), a prayer for a happy rebirth after death? We look in vain for other passages which might justify an explanation like this. The only natural explanation seems to be that one indicated in the seventh book of the *Lî-kî* (I., 7), where an ancient custom is described which still now is said to continue in China here and there, and is or has been also practised in many other countries: "When one died, they went upon the housetop, and called out his name in a prolonged note saying: 'Come back, so, and so.' After this they filled the mouth (of the dead) with uncooked rice," etc.† There are similar instances in the Atharvaveda, and even a whole hymn of the Rig-Veda (X., 58) having its place just after the mentioned one, has the outspoken purpose of calling back the spirit of a deceased person.

There are three other passages in the Rig-Veda which have been referred to the doctrine of the *Samsâra*; viz., by S'ankara and other commentators of the Upanishads.‡ Professor Deussen has shown

* Apart from *Somena* instead of *stomena* ("with *Soma* sacred to *NarAs'amsa*.")

† Sacred Books of the East, Vol. XXVII., pp. 868-69.

‡ Rig-Veda IV., 28, 1; IV., 27, 1; X., 88, 15.

in his "Philosophy of the Upanishads" (English translation, pp. 317, 318) that they have nothing to do with it, and the same has been done (independently) by Professor Hillebrand. Deussen's explanation of the "two paths" in X., 88, 15 as "Day and Night" (the two paths of Agni) is also supported by Taitt. Brâhm. II., 5, 5, 3 ("two sisters") and Mahâbh. I., 3, 144 *et seq.* (observe the part of Agni).

The Rig-Veda belongs to the childhood of the Indian nation, and it must not be looked at otherwise. In that stage of the Vedic Indian, man is not yet capable of thinking to an end religious and philosophical ideas, of pursuing them up to their last consequences. He stops at the beginning or in the middle, with the unconscious feeling that a going further on is not possible. It is exactly the same that everybody who has some philosophical inclination, can easily discover with himself, if he looks back on his development. For some time we have been completely satisfied with the explanation that the sun, moon, and stars have been created to illuminate the earth, and beasts and plants to be eaten or cultivated by men; that the world was created so that man might behave decently in it; that our dead parents are in Heaven, etc., etc., and only by and by, gradually, we began to ask for reasons. In the Rig-Veda, these philosophical beginnings appear in some isolated flashes of thought and in a few hymns of the later books. There were a few philosophical geniuses who outran their age, and were not heard or not understood, *e.g.*, the author of the eternally admirable *Nâsadâsya* hymn. By these, a general judgment of the Rig-Veda, of course, must not be influenced. Then the final conclusion of one who has carefully studied the Rig-Veda and the science of man, will needs be this: *It is a psychological impossibility that the Rishis of the Rig-Veda believed in reincarnation.* Their belief led *into* Heaven, but not *out* of it. It was but in the time of the *Brâhmaṇas* that people began to ask for the *duration* of heavenly life and disquiet themselves with the idea of an exhaustion of merit (*ishtâpūrte*) and of a *death in Heaven* (*ṣunar-mṛityu*, "re-death"), and only in the *Upanishad* time these ideas developed into a *theory of reincarnation* from which then, beginning and end now being lost, naturally enough sprung into existence the theory of the *Pralayas* and *Manvantaras* and the other details of the *doctrine of the Samsâra*.

There is no hope to fathom the problem of the Pitris, unless we carefully examine at least the first part of this line of development.

DR. OTTO SCHRÄDER.

[*To be continued.*]

BĀLABODHINĪ.

[*Continued from p. 145.*]

CHAPTER IV.—IN DEFENCE OF THEISM AND ON THE
FORM-SIDE OF THE INFINITE.

NOW the term *Īsvara* is well-known to refer generally to the *Saguṇa* aspect of *Brahman*. The *S'rutis* very often apply it to the *Nirguṇa* aspect too. This fourth chapter, "In defence of Theism and on the Form-side of the Infinite" is begun in the hope that by applying that term, as the *S'rutis* do, to the *Nirguṇa* aspect as well, the devotees of the *Saguṇa* aspect may, by means of *Nirguṇa Jñāna-Yoga*, attain *Kaivalya* and that the atheists may also become convinced of the existence of God.

Question.—The idea that there is an *Īsvara* who is the author of this universe is a useless one. Why? because, do we not see that wonderful mundane objects are manufactured by human beings themselves from out of the five great elements which are inert? Hence there is no use of granting an unnecessary Principle termed *Īsvara*.

Answer.—The ultimate decision must be that there is an *Īsvara* who is the author of this universe. Why? because—without Him who is endowed with the attributes of Omniscience, Omnipotence, etc., who is Existence-Intelligence-Bliss, and who is all pervasive—the act of creating, preserving and destroying or regenerating this universe cannot be done by either the *Jīvas* whose knowledge is limited, or by such non-intelligent principles as *Mūlaprakṛti*, *Māyā*, *Avidyā*, the five elements and the ultimate atoms (which the adepts alone in *Yoga* are said to be able to cognise).

Question.—Can the greatest of literati write without the use of materials like paper, pen and ink? Would the fact that they cannot write without the aid of such *non-intelligent* materials (of writing)

make the latter superior to the former who are intelligent? The *Īśa* is therefore not to blame for using such materials as *Prakṛti*, etc., for his work. The fact that he alone pervades everything is stated thus by *S'vetâśvatara* the 14th *Upaniṣad*.

Answer.—Know that *Mâyâ* is *Prakṛti* and that *Mâyin* is the great Lord; the whole world is filled with what are his limbs, viz., *Prakṛti* and other elements.

Question.—If *Īśa* is all-pervading, He must be seen by all in their daily experience. If it be contended that He is not seen, because he is screened by this world, then it cannot be established that he pervades the inner, outer and mid regions.

Answer.—Just as one who has not seen the actor put on the female attire (as is customary in the Hindu dramas) first sees only the female form and afterwards clearly sees the man himself when the female attire is removed, even so can the Lord be clearly seen by those who see Him after removing the names and forms pertaining to this world.

Question.—He who created the world can alone remove those names and forms. How can the *Jîva* possessing limited knowledge remove them?

Answer.—Does not *Jîva* in the states of deep sleep and unconsciousness virtually remove (or forget) the world of names and forms? Why should he not similarly be able to remove it now? By the bye, do not suppose that *Īśvara* is He who is in the *Suṣupti* or the state of unconscious consciousness. The world disappears altogether when *Buddhi* is transferred to the higher centres of consciousness (such as *Suṣupti*, *Turīya*, etc.). Even though the world (which is created by the will of the Lord) continues for all times, yet if the mind is withdrawn from the waking state, it (the world) will disappear and the Lord can undoubtedly be seen.

Question.—Why could not the world have spontaneously come into existence by the mere actions of the five elements without the interference of the Lord? Do we not see the non-intelligent milk becoming curd; water, of its own accord, becoming hail stones; the rain drops falling into the ocean becoming pearls; and the hairs, of their own accord, grow on the skin? Such instances can be multiplied.

Answer.—Just as sugar-candy is formed by evaporating, distilling,

and then sufficiently heating and condensing the juice of sugar-cane, palm trees, etc., even so by the increase of heat is the watery vapour changed—and, possibly, converted into hail stones.

This heat is the quality of the third element in nature. Just as fire, the third element, which is non-intelligent, requires an intelligent hand to work it up, even so does the universal fire which is the cause of the entire universe, require a competent Intelligent Being to work it up. Is not the union of magnet and needle brought about by a man who places them both near each other to be attracted? If they were to remain apart how can the union take place of its own accord? From similar examples we conclude that as intelligent beings are required to bring about the union of non-intelligent substances, there ought to be an all-pervading, Intelligent Being to bring about the necessary union of the various immeasurably great Elements. Says *Taittirīya* the 7th *Upaniṣad*: That is Brahman from whence these beings are born, by which they live and into which they enter and finally become absorbed. How is that?

Question.—The *S'ruti* (just quoted) merely says that these beings are born of Him, but it does not say that he himself pervades the universe. It is the earth alone that pervades pots and other earthen vessels, but never the potter. By similar reasoning as well as by experience, we arrive at the conclusion that *Īśvara* is not all-pervading although He is the creator of everything.

Answer.—When an actor personates himself as a woman, the assumed womanhood does not penetrate his entire system. From this, do not conclude that it is the energy alone and not the Principle possessing the energy that pervades. Does not the fire too pervade every atom that is pervaded by its energy, heat? Illustrations, says the rule, need not satisfy all parts or details. As only one Principle pervades the entire Kosmos, there is no room to doubt if every creature has a separate *Īśvara*. There are numerous scriptural authorities to the effect that the Lord the Supreme God is one alone. In *C'hândogya* the 6th *Upaniṣad* it is said:—

Prior to the creation, my dear, Brahman alone was, one without a second. Then that Being having thought of creating these three Devatās (beings) entered into them with this living self alone, and revealed names and forms.

Because in the above *S'ruti* passage the words *Brahman*, *Ātman*

and *Devatā* are of different grammatical genders, do not doubt that they connote any meaning other than that of *I'sa*. One and the same Principle is denoted by such words as *S'iva*, *Nārāyaṇa*, etc.

Doubt.—How can one and the same *I'svara* himself become the insentient things and make the sentient *Jīvas* enjoy them and at the same time, like a water drop on the lotus leaf, remain untainted even though he be in union with them? Is it possible for any one to do so?

Answer.—It is within the experience of all that a *Jīva* of limited knowledge sees a man in his dream and converses with him. Here, is the fact that the very mind of the seer which has assumed the form of the man seen in his dream is itself capable of conversing with him (who is but the creation of his own mind). If an ordinary *Jīva* could possess such capacity, why can not the Omnipotent *I'sa* possess such powers? Besides the said reasoning and experience, there are the following *S'ruti* and *Smṛti* passages in support of the same:—

All this universe is a manifestation of His greatness. Greater than this (universe) is that *Puruṣa*.

All this universe is but a quarter of him; three-fourths being immortal (and changeless) remain in Heaven, self-luminous. So says *Puruṣa-Sukta*.

An eternal portion of Me it is, which has become an individual soul in the mortal world (*Gītā* XV., 7).

I stand supporting all this by (but) a single portion (of myself). (*Gītā* X., 42).

Doubt.—If the world and the *Jīvas* are a part of that Lord, then He, whose part they are, will Himself have to suffer the pains that affect the parts. Does not the soul suffer the pain when a finger is cut off from the limbs of the body?

Answer.—The finger is part of the body but not of the *Jīva*. Is the entire body cut off when the finger is removed? This simile is not therefore appropriate. To confound the *Upamāna* (comparison) with the *Upameya* (the compared) is improper. If sorrows result from the relation established between the two factors—the enjoyer and the enjoyed—into which the part (*i.e.*, the aforesaid one-fourth) subdivides itself, how can such sorrows affect the three other immortal parts of the whole? If from a lump of 100 palams of gold, the goldsmith separate a portion weighing one palam and then beat

it out with his hammer, does that beating affect the original lump (of 99 palams) ? If it be objected that the first blow which separated the small piece from the original lump, must have affected the latter ; we answer that the objection is not valid, because that separation is said to have been brought about by its inherent ENERGY in the same manner as a drop of honey falls, of its own accord, from the honey-comb ; and that it was not due to any extraneous interference. If one comparison does not entirely satisfy the parts of the subject of comparison, it is reasonable to have recourse to another comparison. The raising of frivolous objections without minding the appropriateness of the simile as regards the particular point intended to be illustrated, does not become an intelligent man. It must now be granted that it has been established by sound reasoning that the *Īsa* stands in the same relation to the *Jīva* as the whole does to its part.

Doubt.—It is well-known that all the scriptures of the world represent God the Lord as kindness itself. If there be such a God, the sufferings of His creatures must cease without any effort on their part. Because one of His attributes is eternal contentment, He could, without awaiting the petitions of *Jīva*, remove his sufferings. We must decide that there is no God because, He does not reveal Himself even to him who invokes Him, day and night, by incessantly calling out "O, Lord," "O, Lord."

Answer.—Could one say that the fire cannot burn and that it has no existence at all, because the moist wood does not catch fire and burn ? Just as the fire easily acts on (dried) fuel and burns it to ashes immediately, even so does *Īsvara* remove the sufferings of the *Jīva* whose *Citta* is in the right condition. Do we not often hear and at times come across persons who say and feel that they are blessed and free from sufferings, even though they appear to ordinary persons as being subjected to sufferings ? That God will, of his own accord, reveal Himself to and bless and protect those whose *Citta* is in the right condition, is also clearly taught in *Kathavalli*, the 3rd *Upaniṣad*, as follows :

That Self (called *Īsvara*) cannot be gained by the Veda, nor by understanding, nor by much learning. He whom the Self chooses, by that *Jīva* alone the Self can be gained. The Self chooses him (that *Jīva*) and reveals His form to him (II., 23).

In contradiction to what the above *S'ruti* declares, it is not right

to say that He is unkind and that He is devoid of form. Some say that *Iśa* is like the son of a barren woman or the horns of a hare. We will simply say in the case of such people that they do not care to have recourse to scripture, reasoning and experience.

Doubt.—It was said before that *Iśa* will reveal Himself to those alone who discard the names and forms. This is unjust. He should reveal Himself to others too who do not do so. There will be no necessity to discard the names and forms, if *Iśa* were to occupy the inside alone of the world. As He is said to occupy the outside too, why could not all see Him easily? We generally see water inside and outside the pot that is immersed in a tank. Likewise, should not *Iśa* too be seen outside? As He is not so seen, it is difficult to believe the existence of *Iśa*.

Answer.—In the above comparison, the water outside the pot is capable of being seen and in the subject of that comparison the water inside is incapable of being seen. Therefore the comparison is not right. But yet the water inside can be shown by inference. We will explain how. In all things are seen *Sat*, *C'it* and *Ânanda* the attributes of *Brahman*. The *Puruṣa Sūkta*, as well as *Sarasvatī-rahasya*, (the 96th *Upaniṣad*) testify as follows, to the fact that *Iśa* is seen inside and outside the universe, like the earth which is seen inside and outside the pot.

“That which pervades the inside and outside of whatever is seen and heard in this world, know that to be the Supreme Being known severally as *Brahman*, *Paramâtman*, *Parameśvara*, *Paramaśiva*.”

“Of the five, *viz.*, *Sat*, *C'it*, *Ânanda*, name and forms, the first three constitute the *Svarūpa* of *Brahman* and the other two that of the universe.”

Thus we conclude with the aid of scripture, reasoning and experience that *Iśa* can be seen inside and outside.

Doubt.—If as was said before, the *Jīva* is a part of *Iśa*, then because they are separated like spark and fire, the relation of the worshipper and the worshipped must be established between them. Such relation may, indeed, lead to the blessing of *Jīva*. Even then, in order that *Jīva* the divine spark too, may, like the Lord whose part he is, remain untainted by the world of senses, it should be held either that *Jīva* has no real existence but only an imaginary one like

the serpent in a rope, or that he is a mere reflection like that of the Sun in the water. There are also some well-known schools of *Vedānta* which uphold such views. This decision is further supported by scripture, reasoning and experience. Therefore it is wrong to decide that *Jīva* is part and that the Lord is the whole.

Answer.—*Jīva* does not become false even if it be decided that *Iśa* is like the serpent and that *Jīva* is like the rope. That the serpent itself is a reality can be proved by the fact that when one sees a rope, the idea of the serpent is presented to his mind because it (the mind) had taken the impression when he formerly saw the serpent. When he mistakes the rope for the serpent, fear is generated in his mind and his body shivers; and from the reality of this effect we rightly deduce the reality of the cause. If the serpent were false, mental fear and bodily shivering would not have been generated. The serpent has form, because it was actually seen (formerly). Similarly, because the sun is perceivable, and the water in which it is reflected is true, and because also, the water and the reflection are one, both of them are real. Anything that affects the water will also affect the reflection. Thus will the *Jīva* who is reflected in *Avidyā*, *Buddhi* and other limitations, be tainted by the world of senses; and the original, divine spark (whose reflection *Jīva* is) remain untainted. It is only when the *Jīva* is compared to the son of a barren-woman that the comparison goes against human experience, but not so when such illustrations as “the sun seen reflected in the water,” and “the serpent in a rope,” are used. This meaning can clearly be gathered from *Iśāvāsya* the 1st and *Mundaka* the 3rd *Upaniṣads*. They declare as follows :—

A man may wish to live a hundred years, performing the daily rites (*nitya karmas*) pertaining to his *Āśrama*. *Karmas* will not then cling to a man like you because you do not perform *Kāmya* (or selfish) *Karmas*.

Two birds (*Jīvātman* and *Pratyagātman*), like inseparable mates, cling to the same tree (the body). One of them eats the sweet fruit, the other shines without eating.

From *Vyāsa's Vedānta Sūtras* and several other scriptures we find that there are two *Ātmans* in the cavity of the heart. According to our experience and reasoning too, we find it indispensably

necessary that there should be two such *Ātmans* and a supreme Lord pervading the inside and outside of the whole universe.*

Doubt.—What harm is there if it be held that one and the same *Ātman* is termed *Jīva* when viewed from the standpoint of the world of senses, and *Pratyagātman* when viewed from the standpoint of *Īśvara*? Why should there be a division into two, *viz.*, (1) as reflection, and (2) as its original?

Answer.—Is it not advantageous to convert a full coin of one Rupee into sixteen annas? Your fear regarding the aforesaid division is evidently due to your thought that “the enjoyment of the senses may then become impossible because the reflection as well as avidyā and other limitations are non-intelligent.” There is no room for such fear. As the reflection and its original always remain together in the cavity of the heart without being separated even for a second, the non-intelligent reflection, etc., can, with the capacity derived from the proximity of the intelligent original, perform *Karmas* and enjoy their fruits.

Doubt.—Who is the worshipper of *Īśvara*. Is it the *Jīvatman* or *Pratyagātman*?

Answer.—As the *Jīva* has, through the enjoyment of senses, directed his entire attention outwardly; it should be understood that *Pratyagātman* who is devoid of enjoyment and who is introspective is alone the worshipper of *Īśvara*.

Doubt.—The external and internal organs that are required for worshipping *Īśvara*, belong exclusively to *Jīva* as they were secured by him through his *Karma*. Apart from them, the *Pratyagātman* has no other organs of his own. How can he then worship *Īśvara*.

Answer.—According to *Kākaṣinyāya* or the illustration furnished by the eyes of a crow, the said organs, when tainted by the contact

* The current *Sāṅkhya* is termed *avaidika* because it does not teach that there are two *Ātmans* in the body. It does not admit the Lower-self or *Jīvatman* who is under the influence of (*avidya*) *Prakṛti*, the HIGHER-SELF or (*karya*) *Pratyagātman* (within) who is attached to (*Vidyā*) *Prakṛti* and the (*karana*) *Pratyagātman* or the Supreme Lord who is unattached to anything, who is everywhere and whose part the (*karya*) *Pratyagātman* or HIGHER-SELF within is. For this reason and also on account of the fact that it does not accept the *Sāṅkhya-Yoga-Samuc'c'aya* doctrine, the current *Sāṅkhya* is said to be *avaidika*, and distinct from the *Vaidika Sāṅkhya* taught in this work. (See *Jīvac'intamani* for further particulars on these points).

of senses, belong to the *Jīva*; and when they remain untainted without being attached to the senses, they belong to *Pratyagâtman*.

The aforesaid *Kākaṣinyāya* illustrates the fact that the crow is able to use only one of its eyes at a time, because the power of its organ of sight is probably so limited that when it uses the right eye, the left one is powerless to see, and *vice-versâ*. The two *Âtmans* occupying the cavity of the heart should be distinguished in the manner aforesaid, *viz.*, as *Jīva* or he who enjoys; and as *Pratyagâtman* or He who enables the former to enjoy. If, without making such a distinction, you contend that there is but a single *Âtman*, then it would follow that *I'sa* pervades only the outside and not the inside. It should therefore be clearly understood that *I'sa* fills the entire universe—His part or *amśa* pervading the inside and Himself or *amśi* pervading the outside. It is also stated in the Vedic passage quoted below that *Parameśvara* who is superior to *Pratyagâtman*—as the latter is attached to (*Vidyâ*) *prakṛti*, even though he is a part of the Lord—shines everywhere, and pervades everything without being attached to anything.

The Vedic passage mentioned above says:—"He is the great Lord (*Maheśvara*) who is above that *Âtman* who is denoted by *svara* (or *Praṇava*), before beginning the recitation of *Vedas*, who is seated in *Vedânta* and who is absorbed in *Prakṛti*."

Doubt.—We find the whole world made up of *Prakṛti* and *Puruṣa*. Even if the interior of each and every body be mentally examined, it will be found that everything can be resolved into the same *Prakṛti* and *Puruṣa*, such being the case, we can only say that *Jīva* is he who is attached to *Prakṛti* and that *I'svara* is He who is not so attached. Hence it is impossible to believe that there is another *I'svara* besides the one mentioned.

Answer.—If he who is bound by attachment to *Prakṛti* would desire to get that bondage removed, then is it not necessary for him to seek the help of another for the purpose? While climbing up a tree one can leave (his hold of) the lower branch, only after getting hold of the one above it. Even when he is attached to *Prakṛti* is the *Jīva* by himself able to enjoy the senses without another to direct and guide him? Not only will the *Jīvas* make no progress if there be no Lord capable of protecting them all, but will further go astray and be ruined like sheep without a shepherd or like subjects without

a king. The *Puruṣa* who enjoys, the objects of senses which are enjoyed, and the *Parameśvara* who directs and governs such enjoyment ; these three are referred to in the 14th Upaniṣad and the *Gāyatrî* Mantra as follows :—

Considering these three, viz., the enjoyer (or *Jîva*), the enjoyed (or the world of senses) and the ruler (*Iśvara*) ; all these have been declared to be threefold Brahman.

We meditate upon that effulgent Being the Supreme Lord who is above the spirit in the Sun and who guides our intellects (or intuitions).

Thus it is enjoined in all the Vedas and S'āstras that the Supreme Lord, the Ruler of the universe must be worshipped or meditated upon.

G. KRISHNA S'ĀSTRĪ,
(Translator).

[To be continued.]

FROM AMERICA.

There are several items to report this month. One that will be acceptable to those who are especially interested in our third Object is the following extract from a letter of a member whose veracity is beyond question :

“ I was in a terrible accident at E———. If the tiniest circumstance had been different, I should have been killed. It was an automobile accident in which I was hurled backwards down a ravine the auto coming down on top and supposedly killing me. When I peered out from under the tonneau, men were coming with a stretcher which fortunately I did not need. When I flew out of the auto, I sent forth the most powerful prayer I could to the ‘ Invisibles ’ and, whether I dreamed or imagined, I certainly saw a shining triangle in the air before me, and fear vanished. Another strange circumstance—I fell on rocks, but was not even bruised. There was not a scratch or any evidence of injury—which astonished everyone.”

During recent years it is remarkable how the interest in super-physical affairs has found its way not only into literature but into the drama as well. “ Under the Red Robe,” “ My Friend from India,” “ The Garden of the Gods,” are only several of a large number of plays in which this has been shown. And recently a friend has written from one of our large cities ; “ I went to see a play

last week that has attracted much attention here and in England—Pinero's last work, 'His House in Order,' which, besides presenting some moral questions, has a reference to the super-physical."

And in ways even more important is the spirit of Theosophy permeating the community. More and more often do we find emphasized the need for sound morals, for honesty, and for decency. A new publication, *Ridgeway's, A Militant Weekly for God and Country*, which is issued in fourteen cities simultaneously, says in its first number, October 6th: "We are prejudiced in favor of honor in public places, decency in private affairs, and the principle of the golden rule."

"The Partnership of Society" is the title of an admirable article by William Allen White, in the *American Magazine* for October. Mr. White may not be a member of the Theosophical Society, but he certainly ought to be a member, as the following extracts from his article prove:

"Soon all the world must come to realize that civilization is built for a purpose, and that purpose is the development of human souls." "All the laws of this universe resolve themselves into one law—the law of cause and effect. And this law of cause and effect is the basis of all the moral law which philosophers have found since the beginning of time." "Every man is his brother's keeper." "And a pressing duty upon every man who sees the wrongs of this partnership is to right them, in so far as he is able."

H. H.

COL. OLCOTT IN ITALY.

[Before the President-Founder left Italy, where he had been under treatment in a Protestant Hospital in Genoa, he addressed the following letter to the Presidents of the Groups of the Italian Section. A copy of this letter has been forwarded to the editor of the *Theosophist*, by the *General Secretary* of the Italian Section, for publication.]

To the Presidents of the Groups of the Italian Section :—

With reference to the circular I sent out on my arrival, and before now quitting Italy and the Italian Section, I wish to send to each member of this Section of the Theosophical Society my fraternal greetings, and to express the sincere hope that my presence among you has tended, in some small degree at least, to promote and

effectuate that spirit of harmony and union in effort and aim which should be the guiding principle of our Theosophical ideals.

Though prohibited by doctor's orders, owing to the effects of my accident, from seeing all or as many of you as I should have desired under normal conditions, I have nevertheless made the effort to see, and have seen without exception, all those members, representatives or otherwise, who have especially desired to interview me, or to lay matters of personal or Sectional importance before me for my consideration.

I have thus been able to gauge pretty accurately the actual condition of affairs in this Section and can state that they have comforted rather than depressed me. There is nothing I have found requiring in any way my official intervention, as I am satisfied with the general course of action taken in the last two Conventions, and have every confidence in the independence and impartiality of your present Executive Committee and the ability and highmindedness of your distinguished General Secretary.

It is a fact always to be borne in mind that it is ever easier to criticise one's neighbour than to avoid the faults one finds in him.

Nine-tenths of the frictions arising in all public bodies are due to this human weakness of aiming to sit in judgment upon others without having first qualified oneself by bravely conquering one's own faults.

Putting entirely aside the questions of personalities and of fault in the administrative scheme of our Society—due to the immaturity of the movement, which time alone can correct—we must try to realise the fact that in the philosophical system we have extracted from the teachings of the ancient Sages, we possess a treasure beyond price ; one calculated to enlighten the mysteries of life, and presenting to us a perfected system of evolution without a flaw or a break.

So great a boon is this that if it had never done anything else, the Society has won the right to our reverence and our devoted loyalty ; and the grandest feature of this teaching is that it offers itself for scrutiny and analysis to our reason and commonsense, and repudiates, in toto, every claim of every individual that we should accept it upon any authority whatsoever.

In our Society such a thing as infallibility does not exist ; and

as its Founder and a maker of its Constitution I must utter a word of warning against any such assumption.

The ideal foundation of our brotherhood can never be realised save by the determination to leave our neighbour to the operations of his personal Karma, and to govern our actions by the requirements of our own, so far as we can grasp and follow it.

This truism which I expressed to my visitors I now convey to each and all of you.

It is then with a lighter heart that I leave your Section, taking with me the hope that all will be well with you in future and that your group of students may by their work and their lives win the respect and admiration of our members throughout the world.

H. S. OLCOTT.

REVIEWS.

THEOSOPHY AS A SCIENCE AND THE THEOSOPHICAL SOCIETY AS AN ACADEMY.*

We have read with great satisfaction this paper of our Italian brother, clear and enthusiastic at the same time, in which the exhortation is renewed which a year ago was pronounced by Dr. Hübbschleiden in the *Theosophist* (October 1905) by his article on "The Coming Period of our Movement." The Doctor stated that this third period of the Theosophical movement, inaugurated by the works of Mr. Mead and others, had the important and absolutely indispensable task of expounding the Theosophical views as *inductive research*, in order to make them acceptable to the whole scientific world; *i.e.*, leading the men of science from their own encampment and by means of their own method to an involuntary acceptance of the assertions of Theosophy. Mr. Agabiti now gives a more detailed description of the necessity of this plan and of its possibility. He begins by affirming that Theosophy in its present form is utterly unable to attract a scientific mind. And why? Because it is not a science as yet. But certainly, the author continues, it can become a science. For "though having part in the nature of many other sciences now known, it is none of

* Augusto Agabiti, *La Teosofia come Scienza e la Società Teosofica come Accademia*. Roma, 1906.

them, differing from them by quite distinct marks ; further, it has its peculiar contents, studying and solving problems neglected by other sciences, and while studying very many others known to them, it does it in a new way. Theosophy has a character which particularly renders it original and important, partaking of the nature of the experimental as well as the speculative sciences : it alone unites the scientific cabinet with the philosophical lecture-room." There is, however, little hope that Theosophy will become what it ought to be, unless the Theosophical Society should develop into a real Academy or University, a body of groups having a democratic constitution, holding a few regular meetings the proceedings of which must always be published, and issuing as many scientific memorials as possible.

We regret having no space for a fuller review of this interesting pamphlet (being the reprint of a lecture delivered in Rome on the 21st June), and conclude by drawing the attention of those who would regard the lofty ideal mentioned as merely utopian, to the Central Library in Adyar which is already a thoroughly scientific institution like those demanded by Mr. Agabiti for the future Academy.

O. S.

BUDDHIST TEXTS IN ST. JOHN'S GOSPEL.*

The author of "Buddhist and Christian Gospels" offers in a pamphlet of forty pages two further parallels between the two Gospels, just discovered by him, *viz.*, John VII., 38, and XII., 34, corresponding to *Patisambhidd-maggo* I., 53, and *Maha-parinibbana-suttam* III., 3. The evangelist is said not only to have directly borrowed from those Buddhist texts, but even to quote them by the words "Scripture" (*graphé*) and "Law" (*nomos*). For to our Bible commentators the sources of both the passages are unknown ; the learned dean Alford, *e.g.*, writing about the first : "We look in vain for such a text in the Old Testament, and an apocryphal or lost canonical book is out of the question," while, on the other hand, the Buddhist Canon, being in the first Christian century "the most widespread of all sacred codes," was, in Mr. Edmunds', opinion, very likely to be known to the fourth evangelist.

Though having much sympathy with the endeavours of Mr. Edmunds, we must confess our doubts concerning his conclusions. We cannot fancy that the evangelist quoting from Buddhist texts would have named them by just those same words which were the acknowledged

* "Buddhist Texts Quoted as Scripture by the Gospel of John : a discovery in the lower criticism." By Albert J. Edmunds. Philadelphia : Maurice Brix, 129, South fifteenth Street, and A. J. Edmunds, 241, West Duval Street, 1906.

designation of the *Jewish* Scripture. *Dhammo* is *nomos*, indeed, but what an abyss between the Jewish "Law" and that of the Buddha! If the evangelist meant the latter, he had need to use a stricter designation. As to "Scripture," there is no exact Pâli equivalent. We are inclined to believe that the two passages in question, as the prophecy mentioned in Mark IX., 13, on the persecution of the second Elijah, refer to some lost *Jewish* text or texts in which the idea of the Christ's abiding "for the æon," as well as the image of the torrents of water proceeding from the belly, may have penetrated either from Buddhism in the time of Asoka or later on, or from some other Asiatic religion. We must not forget that many things in Buddhism—think, e.g., of the Jâtakas!—are not of merely Buddhist origin.

Much stronger than the two new parallels seems to us the following one reprinted in the present pamphlet from the *Open Court*, April 1900 :

Mark III., 29. "Whosoever shall blaspheme against the Holy Spirit hath never forgiveness, but is guilty of an æon-lasting sin."

C'ullavaggo VII., 3 : "Whosoever, Devadatto, divides the Order when it is at peace, gives birth to an æon-lasting fault, and for an æon he is tormented in hell."

This is, indeed, an almost verbal parallel, and here, of course, Buddhism has not borrowed from Christianity. But why Christianity from Buddhism? The idea of the æon-lasting sin (Greek: *aiônion hamartéma*, Pâli: *kappathikam kibbisam*) was well known to ancient Greek philosophy (not to speak of Egyptian). Empedokles, e.g., who lived at about 450 B. C., begins his wonderful poem about Nature with the words :

"It is a law of Destiny, an ancient institution of the gods, everlasting, sealed by broad oaths, that whoever has criminally stained himself by a murder, or has incurred sin by deliberately saying a perjury, *three times ten thousand years (lit. hours) he must roam far from the happy ones*, being born in one by one of the various forms of mortals, wandering one after the other of the troublesome paths of life—as now I myself am a fugitive from the gods and a stranger, attached to raging egotism (*neikos*, lit. hatred)."

Nevertheless, the offence against the Holy Spirit and against the Sangho, both declared to be an æon-lasting sin, is a very remarkable coincidence, and if Mr. Edmunds should succeed in finding more parallels, equally close, we shall have to believe with him that these passages have been directly copied from the Buddhist Canon.

O. S.

CHARACTER OR THE POWER OF PRINCIPLES.*

BY FRANK H. RANDALL.

The author of this excellent work has chosen for his subject one of vast importance ; for the development of a well-balanced character seems to be the chief object in the evolution of every human soul. In Chapter IV. we find a classification of principles. "(1) Those which are desirable : and (2) those which, being opposed to the right laws of living, are discordant, and therefore undesirable." The author styles the former 'creative' principles, and the latter 'exhaustive' principles. In the first class he places the following :

"HEALTH, LOVE, SERENITY, SYMPATHY, COURAGE, HOPE, JOY, FAITH, DETERMINATION ;" and, opposite each, the corresponding 'exhaustive' principles, consecutively, *viz.*, "DISEASE, HATE, WORRY, CALLOUSNESS, FEAR, DESPONDENCY, SORROW, DOUBT, LISTLESSNESS." It would seem that this latter class of 'principles' might also be considered as negative conditions resulting from the absence of the corresponding positive 'principles.' These contrasting 'principles' are ably dealt with in separate chapters with dual titles, such as "Love and Hate," "Serenity and Worry," etc. This work can be recommended as a valuable aid in the formation of correct principles—especially to young people, all of whom *should* be interested in character-building. The book is admirably brought out.

W. A. E.

SEEING THE INVISIBLE.†

BY JAMES COATES.

In his preface, the author alludes to the great progress which has been made in the realm of Psychic Science, during the last half-century, and says, further :—

"These investigations go to prove, not merely that man has a soul—using the term in the popular sense—and may live in some obscure way, in after-death states, but that he *is* a SOUL, here and now. In this volume I present some evidence for my faith ; nay, more, for my knowledge that man is a Greater Self, and that he now demonstrates that, in the exercise of Psychometric and Psychic faculty, and by manifest independence of the Physical form and his Time and Sense environment."

* L. N. Fowler & Co., London. Price Re. 1-14.

† L. N. Fowler & Co., London : Price Rs. 3-12.

The author, who quotes at considerable length the results heretofore achieved by various Psychometrists, has also pursued a long and extensive course of original research in this fascinating field of science, under exceptional advantages—his esteemed wife having the gift of Psychometric perception,—and he gives practical instructions on this subject. The chapters on “Invisible forces and Emanations,” and ‘Nature’s Invisible Biograph,” are highly important and will command the reader’s close attention. The several chapters which are devoted to “Thought Transference,” “Psychic Faculty” and “Telepathy,” afford ample evidence of the power of mind—whether connected with or freed from its physical encasement—to transmit thoughts and emotions to other and perhaps far-distant minds. Some of these narratives are of thrilling interest. The book is well got up and contains nearly 300 pages.

W. A. E.

THE ARGUMENT, *A PRIORI*, FOR THE BEING AND
THE ATTRIBUTES OF THE LORD GOD,*

BY WILLIAM HONYMAN GILLESPIE.

This is considered a very valuable work for the Theologian, and a great amount of time and labour has been devoted to it. The views of past and present Theologians are weighed, exhaustively, and the argument is brought down to a fine point, so to speak. The book contains an engraving of the author, and a brief sketch of his life and work. Demy 8vo., 300 pages ; nicely bound in cloth and gilt.

A HISTORY OF THE CLASSICAL SANSKRIT
LITERATURE.†

By M. Krishnamacharya, M.A. B.L., M.R.A.S.

In all the Histories of Sanskrit Literature published as yet, the classical period is treated either as a mere appendix or in a very unsystematical and unsatisfactory way. A special History of the classical Sanskrit Literature is, indeed, a real need. One cannot say that this need has been remedied by the present work. But it has become a little smaller, at least, in as far as the *beginner* and *layman* has now a comfortable means in Mr. Krishnamacharya’s book, of being

* T & T. Clark ; Edinburgh. Price 1 shilling.

† Madras, Vaijayanti Press, Price. Re. 1-4.

introduced to the classical Sanskrit Literature. The book is a lucid summary of the views of orientalists and also contains some original ideas. In a pleasant style the author deals with (1) The Antiquity of Sanskrit Literature, (2) The periods of Literature, (3) Epic Poetry, (4) The *Kavyas* or Artificial Epics, (5) The Indian Drama, (6) The Dramatic Writings, (7) Lyrical and Didactic Poetry, (8) Sanskrit Prose, (9) Fables and Fairy Tales, (10) Rhetoric, Metric and Dramaturgy. We hope that in a future second edition the subject will be treated a little more from the standpoint of art and a little less from that of history, and that a bibliographical appendix will be added to each chapter, showing the way, to the reader, to a more detailed study.

O. S.

"NEVER SAY DIE," is a pamphlet by J. Wallace Clarke, containing 'hints, helps and counsel on the preservation of health and the promotion of life'—all very good. Price 7 annas.

MAGAZINES.

The Theosophical Review, November, "The Rosy Cross in Russia" is continued. In "The Land of the Living," E. R. Innes gives free play to fancy, and talks 'with the flowers and trees, with the animals and even with minerals,' and educes wisdom from their sayings. "The Nature of Dhâranâ" is ably set forth by Francis Sedlâk. Isabelle M. Pagan contributes the second instalment of her interesting paper—"Some Planks in the Theosophical Platform." A. R. Orage discusses the Problem—"What is Man?"—from his own peculiar standpoint, which is beset with doubts. He thinks other people's views concerning this problem are "ridiculous," but wisely refrains from stating his own. Felix A. Belcher writes, in sympathetic vein, of those upright people who comprise the 'Society of Friends,' and his article on "The Hicksite Quakers" will well repay reading. He says :

Gauged by the canon, "By their fruits ye shall know them," the Friends, in general, including the Hicksites, must be admitted to be on safe ground, for who does not know of their simplicity of life, their truthfulness, gentleness, practical benevolence, their ceaseless struggle against tyranny in high places, their uncompromising stand against that curse of the West—alcohol, and their efforts for the pacific settlement of disputes, international and other.

Mr. Mead contributes a very important paper—"The Master." Here is a short paragraph from it, though we find the task of selection a difficult one :

THE MASTER—Single and plural united in one perpetual blend of sameness and variety, one and many simultaneously, one in many and many in one ! For surely

at the end of the Path of Self-conquest there can be no Masters in any sense of separation, since all who tread that Path to the end, we needs must believe, become one in the One and Only One.

Sarah Corbett favours us with No. II. of her valuable article on "The Foundations of the Science of Education," which we hope will be widely read. She lays stress upon the idea that "inborn characteristics" should be carefully fostered. She says: "children from the same family often show very varied characteristics, moral, mental and physical, and in an ideal plan of education would receive widely different treatment." The writer's attention is chiefly devoted to considering the source of these variations. "The Mystic Ship," by W. M. Blackden, is the first instalment of an article which treats of ancient Egyptian Symbolism relating to the ship—this forming "one great far-reaching symbol, a symbol so great and so far-reaching that it may almost be said to swallow up all other symbols." Numerous quotations from "The Book of the Dead" are given by way of illustration. There are notes "From Divers Lands," and further correspondence on "The Path of Action."

Theosophy in Australasia, October. "The Jewel of Compassion" consists of extracts from the leaves of a journal. "Man in the Making," by W. G. John, is concluded. "Karma," by J. Lester, contains some excellent ideas which should be heeded. "The Pathway to Wisdom," is an 'impressional writing,'—taken down by one who lays no claim to its authorship. "Theosophy from Schiller" consists of a few extracts translated from the German. The main text closes with a brief article on "Spiritual Progress," by F. C. Ramsay.

The N. Z. Theosophical Magazine, October. "Mental Healing," by R.H., is concluded. "The 'Church' and the 'Kingdom' of God," by W. A. Mayers, is a paper of special interest to those familiar with Christian Doctrine. Alluding to the Master, Jesus, he says: "It cannot be proved that he instituted the Church, or indeed any ecclesiastical ordinance. His mission and teachings were spiritual, moral, practical. 'He that doeth the will of my Father,' are words which mark the area of the Kingdom on which devout men of every nation may stand." 'The Stranger's Page' has a very useful little article on "The Causes of Misfortune." "The Mysteries of the Ancients, or Christianity Before Christ,"—a lecture by W. Melville Newton—is to be continued. The Children's Department continues to sow good seed in the minds of the young.

The Theosophic Gleaner, for November, contains Part II. of Mr. G. E. Sutcliffe's paper, entitled, "What is the Physical Ether?"

Following this is a short article on "What is Gratitude?" by P. T. Payan. Mr. Rustom P. Masani contributes the second instalment of his paper on "The Divine idea in Tennyson." "How Pierre Loti became a Theosophist," is continued." Jamshedji D. Mahluxmivala writes on "Lack of Appreciation. There are also continued articles on "Occult Masonry," and "The Growth of the Animal Kingdom."

Broad Views, for November, opens with a long article dealing with the complex problem of "Church and State in France," by Ernest H. Short. Mr. Mallock's serial romance—"An Immortal Soul"—is continued. Mr. Sinnett contributes an excellent paper on "Parallel Streams of Progress"—religious and scientific—and naturally thinks that these two phases of human consciousness "will ultimately blend as two aspects of the same endeavour;" and says, further: "It is indeed desirable in the interest of progress and human welfare, that religion should become scientific, but it is no less essential to true progress that science should become religious. And indeed, that will probably be the first of the two great achievements." He closes with these words: "Scientific truth is all the more effective as it ceases to be pugnacious, and it will be irresistible when it becomes sympathetic." James Wilson writes on "Phantoms of the Sea." "An Atom of Greater Britain," is an interesting account of the inhabitants of an island in the South Atlantic, which contains a population of seventy-seven souls, all counted. "Friendship: is it on the wane?" is a problem discussed by the Rev. J. Hudson. Walter Pierce pictures—in colors necessarily sombre—the relations which exist between "The White Man and the Negro." Alice C. Ames' short article, "Thoughts from the Sea," abounds in beautiful ideas clothed in choice language.

Theosophia, October, has the following articles: "Old Diary Leaves" (continued), by H. S. Olcott; "Something about inner and outer Moral Laws," by M. W. Mook. "Divine Protection," by J. Steketee; "Autumn," by M. J. Vermeulen; "Brotherhood," by Dr. Th. Pascal; "Reply to Dr. Schoenmackers," by B. de Roock; "Answer to H. A. M. van Ginkel," by Dr. Schoenmackers. There are also extracts from foreign periodicals, and notes from 'far and near.'

Neue Metaphysische Rundschau, (Vol. XIII., No. 4). Guido von List, the most original of the present investigators of Teutonic Antiquity, begins, in this number, a new paper not less surprising and fascinating than the preceding ones. Under the title, "Von der Armanenschaft der Arier," it deals with the fundamental doctrine of the esoteric philosophy of the ancient Germans and with the division of the people into three castes, corresponding to this doctrine, viz., the *Ing-fo-ones*

Armanen, and *Ist-fo-oncu* (the Ingævones, Hermiones, and Istaævones of Tacitus), *i.e.*, to use Indian terms, the Vais'yas, Brâhmanas, and Kshatriyas. The "High-holy Three" manifesting itself in the organic becoming of all forms of life, is the trinity "*Urda, Verdandi, and Schuld*" (personified by the three Norns), *i.e.*, "the past from which springs the becoming which, as the future or the debt, fulfils that which the past or the becoming had prepared." There is further the first instalment of a translation of a famous text of Sufism, *viz.*, the "Bird Dialogues" (*Mantiq-Uttair*) of Ferîdeddîn Attâr, said to belong to the grandest in the field of philosophical poetry of all times and nations and which "ought to be placed immediately after the incomparable Bhagavad-Gîtâ." Finally there is the conclusion of an article on "The Elements of the Kabbala," being ten letters of Eliphaz Le'vi imparted by his pupil Montaut.

Revista Teosofica (September). This is the third number of the newly founded organ of the Cuban Section. It brings the good news, among other things, that "all the branches existing in Santiago de Cuba, inspired by the best wishes, are resolving to take a big house in order to celebrate in it, by turns, their meetings."

Sophia (October). "The Construction of a Cosmos," by Annie Besant; "The Great Pyramid," by H. J. van Ginkel (continued); "The case of the Idiot," by Jacobo San Martin Lozano (original); Swedenborg, by R. V. Emerson (continued).

Brahmajñānapatrika (Vol I. No. 3), is a theosophical Tamil monthly published by Mr. A. Ramier, Tiruvalur.

Received with thanks: *Revue Théosophique* (October); *Théosophie*, Antwerp, (October); *The Vahan* (November); *Pewartia Theosophie* (October); *La Cadena de Union* (July and August), a masonic journal of Montevideo.

Bhagavad Gîtâ venba: part I., is one of the series of the "Pocket Tamil Classics" issued by Mr. T. K. Bâlasubrahmanyam, B.A., proprietor of *Sri Vant Vildsa* Press, *Srirangam*, Trichi. This is a Tamil verse translation of the Gîta by Vâdi Késari Azhakiya Manavâla Jiyar, a great South Indian scholar who is said to have lived after the time of Vedânta Desika. In his Introduction the publisher says: "As a matter of fact in several places the author has excelled the renowned Pugalenthi in the case of diction, flow of style and harmony of language." The work is indeed a classical one and the Tamils may feel thankful to the publisher for his having brought out a very good edition of its first part. The remaining two parts are expected to come out

soon. The printing and get up are excellent. The price is not mentioned.

Theosophy in India, for November, contains notes of a lecture by Mrs. Besant, on Mr. Mead's recent book, "Thrice Greatest Hermes." P. T. S. has A Critical Note on Deussen's "Philosophy of the Upanishats." Miss Edger's interesting "Studies in the Pedigree of Man," are continued. Seeker contributes an important paper on "The Necessity of the Guru for the Spiritual Life, and how to obtain him," S. H. Mehta continues his "Critical Examination of the Dasopani-shats and the Svetasvatara," and M. K. Srinivasa Iyer, furnishes a table illustrating "The Path of the Evolution of the Jiva."

Acknowledged with thanks :—

The Theosophic Messenger, The Vahan, Teosofisk Tidskrift, Theosophisch Maandblad, Omalunto, Light, Harbinger of Light, Christian College Magazine, Indian Review, The Lotus Journal, Indian Journal of Education, *The Phrenological Journal, Notes and Queries, The Light of Reason, The Hindu Spiritual Magazine, The Arya, The Grail, The Balance, Mind, The Arena, The Metaphysical Magazine, East and West, The Young Man's Magazine, The Punjab Theosophist, Transactions of the Asiatic Society of Japan : Vol. XXXIV., Part I., Sri Vani Vilasini, The Mysore Review, Srikrishnasukthi, The Siddhanta Deepika.*

Karma-Vyavastha or the T. S. Manual No. IV, "Karma," by Mrs. Besant, translated into Hindi, by Mr. Suraj Bhan, B.A. ; of Amritsar.

"Practical Yoga," a series of practical lessons upon the philosophy and practice of yoga, with a chapter devoted to Persian magic, by Mr. O. Hashnu Hara ; also—

"Yoga Methods," or how to prosper in Mind, Body and Estate, being New Thought Manual No. 1, by Mr. R. Dimsdale Stocker ; published by Messrs. L. N. Fowler & Co., London : 14 annas each.

"The Other Side of Death," translated into Bulgarian, by Sophronius Nickoff.

CUTTINGS AND COMMENTS.

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

Reincarnation as taught through "automatic writing." A T.S. member in America, sends to the *Theosophic Messenger*, a "communication received through automatic writing by a friend of his, a lady whose mediumship seems to put her into touch with thoughtful and instructed people on the other side . . ." We copy from that periodical the following interesting summary of it which appeared in the September number :

"Reincarnation is the method of soul evolution—a logical fact. The soul life evolves through education. Each incarnation purifies and lifts the soul to a higher sphere in the beautiful sun-lit life of immortal growth. The infinite possibilities which reincarnation gives will in time help you to grow onward and upward until you reach the divine life of the saints and saviours of mankind.

This is certain truth. You do not carry the memory of the previous life into the next life, but you are gradually evolving in a graded course. There is eternity in which to develop. The remembrance of past existences I will explain to you. In each incarnation you take a new physical, astral and mental body. At the present stage of evolution the mental alone remembers; therefore the mind cannot remember past incarnations because it is part of the new, acquired for the new birth. The soul, the true self, has had many births: when you can raise the mind into soul, evolution will become real to you, and previous lives unroll, like remembered dreams. The tide of life passes on from sphere to sphere, the evolution of each being the result of previous evolutions."



Spiritualism in Brazil. *The Message of Life* (New Zealand) says:—
"There are forty Spiritualist Associations in the Brazil Republic and nine periodicals devoted to the spread of spiritual truth. *The Reformador*, published in the Portuguese tongue, fortnightly, at Rio de Janeiro, the capital of the Brazil Republic, contains a report of the annual assembly of the Spiritual Federation, from which we learn that the federation held one hundred and fifty-seven meetings during the past year; that it has a special fund of mutual beneficence and another for relieving the necessitous; that it conducts a school of secondary beneficence in which the French, English and Portuguese languages are taught, and that it has a library of one thousand volumes."



A Creed for Teachers. Edwin Osgood Grover, a true friend to all school teachers, has set afloat the following 'Teacher's creed':—

"I believe in boys and girls, the men and women of a great to-morrow, and that whatsoever the boy soweth the man shall reap. I believe in the curse of ignorance, in the efficacy of schools, in the dignity of teaching, and the joy of serving another. I believe in wisdom as revealed in human lives as well as in the pages of

a printed book ; in lessons taught not so much by precept as by example ; in ability to work with the hands as well as to think with the head ; in everything that makes life large and lovely. I believe in beauty in the school-room, in the home, in daily life and out-of-doors. I believe in laughter, in love, in all ideals and distant hopes that lure us on. I believe that every hour of every day we receive a just reward for all we are and all we do. I believe in the present and its opportunities, in the future and its promises, and in the divine joy of living.—*Amen.*

*Buddhist
Works on
Logic.*

At the meeting of the Asiatic Society of Bengal on the 7th November, Mahamahopâdhyâya Satischandra Vidyabhusana, M.A., M.R.A.S., read an interesting paper on Buddhist Logic. The paper gives from Tibetan sources a short account of twenty-five Indian Buddhist works on Logic, the Sanskrit originals of which, with two exceptions are not available in India or Nepal. These Buddhist works, that were composed between A.D. 400-1200, serve as connecting links between the ancient Hindu Nyaya of Gotama about 500 B.C. and the modern Hindu Nyaya of Gangesa, about A.D. 1400, and are specially valuable as they show that Logic was cultivated, not in Mithila and Nadia alone, but also in Kashmira, Andhra, Nalanda, etc. They have not been noticed elsewhere.—*Madras Standard.*

*Theosophy
among the
Parsis.*

The Indian Mirror has the following in regard to the spread of Theosophy among the Parsis :
The first Head-quarters of the Theosophical Society were established in Bombay, but; though the founders and their assistants worked in that city for several years, their cult would not appear to have made any considerable progress there. If it should have appealed to any particular class there, it was the Parsis ; for both Theosophy and Zoroastrianism inculcate occult truths. We are glad, therefore, that, of late, the expectation has been realised in the case of a large number of Parsis. Mrs. Besant recently visited Bombay and initiated about thirty-six Parsi ladies and gentlemen. We note also with pleasure that, side by side with Theosophy, vegetarianism is also taking hold of a number of Parsis, not a few of whom have permanently given up a flesh diet. About two hundred Parsi men and women—not all of them habitual vegetarians—lately partook together of a vegetarian dinner at Bombay, and a Parsi lady, with the not very euphonious name of Mrs. Bottlewallah, enlivened the occasion by delivering a lecture. A Parsi gentleman from Bombay, one Mr. Arya, has just delivered a number of public lectures in Calcutta in Gujarati, and if we are not mistaken, a Parsi Theosophical Lodge will shortly be established in this city.

*The Central
Hindu
College.*

We are glad to notice that the Central Hindu College at Benares has been granted affiliation to the Allahabad University, up to the M.A. standard in English and Sanskrit.