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THE THEOSOPHIST

A MAGAZINE OF
ORIENTAL PHILOSOPHY, ART, LITERATURE AND OCCULTISM

[Founded October, 1879, by

H. P. BLAVATSKY and H. S. OLCOTT.]

ANNIE BESANT, EDITOR.

APRIL 1907.

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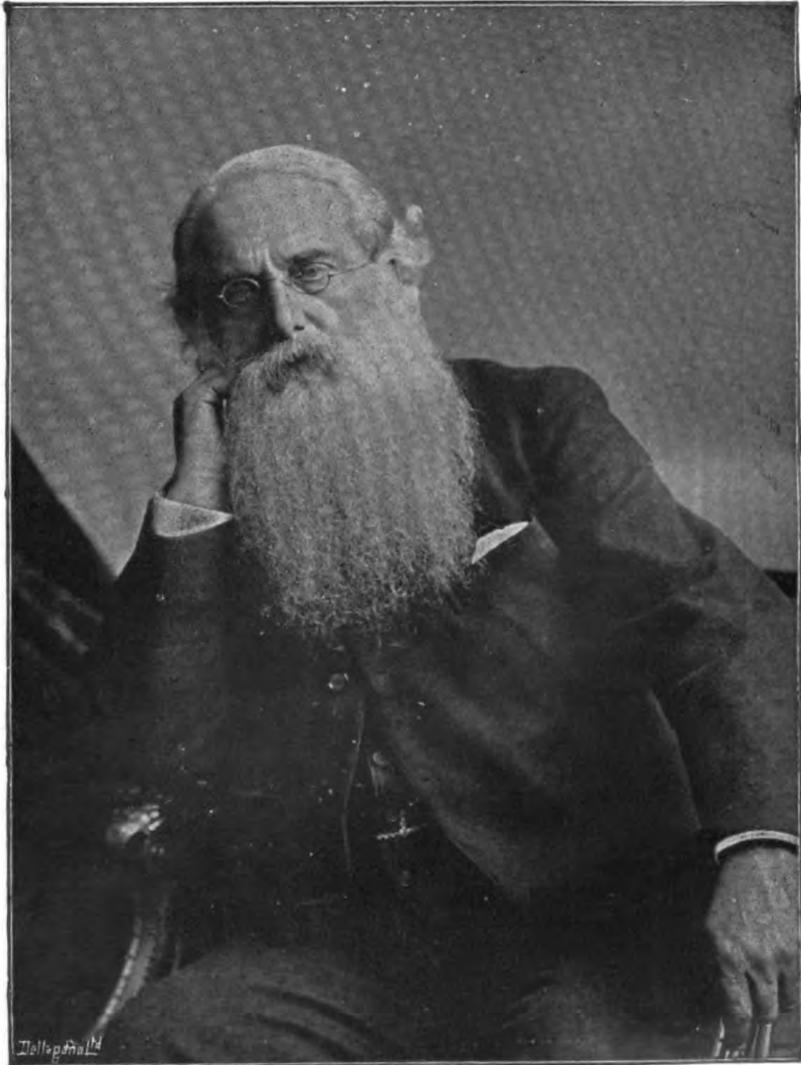
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“HONEST LABOUR BEARS A LOVELY FACE.”

COL. H. S. OLCOTT.

PRESIDENT-FOUNDER, THEOSOPHICAL SOCIETY.

Born 1832.

Died 1907.

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THE THEOSOPHIST.

(FOUNDED IN 1879).

VOL. XXVIII., NO. 7, APRIL 1907.

“THERE IS NO RELIGION HIGHER THAN TRUTH.”

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

THE BROTHERHOOD OF RELIGIONS.

A LECTURE.

A reader, pausing for a moment on the above title, may very well ejaculate: “Well! whatever else religions may be, most certainly they are not brotherly.” And it is unhappily true that if we look into the religious history of the immediate past, we shall find therein very little brotherhood; rather shall we find religions fighting the one against the other, battling which shall be predominant and crush its rivals to death; religious wars have been the most cruel; religious persecutions have been the most merciless; crusades, inquisitions, horrors of every kind, blot with blood and tears the history of religious struggles; what mockery it seems, amid ensanguined battle-fields and lurid flames of countless stakes, to prate of “The Brotherhood of Religions.”

Nor is it even between religion and religion that the continual strife is carried on. Even within the pale of a single religion sects are formed, which often wage war against each other. Christianity has become a bye-word among non-Christian nations by the mutual hatreds of the followers of the “Prince of Peace.” Roman Catholics and Anglicans, Lutherans and Calvinists, Wesleyans, Baptists, Congregationalists, etc., etc., disturb the peace of the nations with their infuriated controversies. Great Britain and Ireland are now paying the legacy of hatred entailed by the cruel wrongs inflicted on Roman Catholics by the terrible penal code created by a Protestant Parliament; at the present moment the United Kingdom has been

precipitated into a great constitutional struggle by the hatreds of Anglicans and Nonconformists, who cannot even agree on a minimum of common Christian teaching, which may be taught in the national schools to the children of all Christians. France is rent in twain and is in danger of civil war, as a result of the revenge of Freethinkers on the Roman Catholic Church for the wrongs inflicted in the days of its supremacy. In Belgium, political issues are decided by the clerical or anti-clerical majority. Islām has the fierce quarrels of its Shīahs and Sunnis, while both unite in denouncing the infidel Sufī. Even in Hinduism there are now bigoted camps of Vaiṣṇavas and Śaīvas, who denounce each other with a narrowness borrowed from Missionary examples. Religious controversy has become the type of everything most bitter and most unbrotherly in the struggles of man with man.

It was not always thus. The antagonism between religions is a plant of modern growth, grown out of the seed of an essentially modern claim—the claim of a single religion to be unique and alone inspired. In the elder world there were many religions, and for the most part religion was a national thing, so that the man of one nation had no wish to convert the man of another nation. Each nation had its own religion, as it had its own laws and its own customs, and men were born into and remained in the creed of their fatherland. Hence if we look back into the history of the elder world, we shall be struck with the rarity of religious wars. Even when the Hebrews invaded Palestine, and murdered the idolatrous dwellers in the land, it was a war of conquest, prompted by ordinary greed, and a war between Jahveh, their particular God, and the Gods of the invaded peoples; in fact, the general ancient tendency to take into their own religion the Gods of the conquered tribes showed itself many times in their history; this tendency was bitterly denounced by their prophets, not as heresy, but as a national apostasy from their own particular Deity, who had liberated them from Egyptian tyranny and had conquered Palestine for them. We shall further observe that within a single religion there were many schools of thought which existed side by side without hatred. Hinduism has its six Darśhanas—six “points of view”—and, while the philosophers wrangle and debate, and each school defends its own positions, there is no lack of brotherly feeling, and all the philosophies are still taught

within one *śol* or *pāṭhashālā*—religious school. Even in one philosophic system, the *Vedānta*, there are three recognised sub-divisions, and *Advaita*, *Vishishtadvaita*, and *Dvaita*—differing on the most fundamental of teachings, the relation between God and the separated spirit—dwell side by side, and fellow-students in the same school learn one or two or all of them without attacking each other's orthodoxy. A man may belong to any one of the three, or to none of them, and yet remain a good Hindu, though, as said above, in these modern days, religious sectarianism has become more bitter.

In the mighty Empire of ancient Rome, all creeds were welcomed, all religions respected, even honored. In the Pantheon—the temple of all Gods—of Rome, the images that symbolised the Gods of every subject nation were to be found, and the Roman citizens showed reverence to them all. And if a new nation came within the circle of the Empire, and that nation adored a form of God other than those forms already worshipped, the images or symbols of the Gods of the new daughter-nation were borne with all honor to the Pantheon of the Motherland, and were reverently enshrined therein. Thus thoroughly was the elder world permeated by the liberal idea that religion was a personal or a national affair, with which none had the right to interfere. God was everywhere; He was in everything; what mattered the form in which He was adored? He was one unseen eternal Being, with many names; what mattered the title by which He was invoked? The watchword of the religious liberty of the elder world rings out in the splendid declaration of *Shrī Kṛṣṇa*: “However men approach Me, even so do I welcome them, for the path men take from every side is Mine.”

The first time that religious persecution stained the annals of Imperial Rome was when young Christianity came into conflict with the State, and the blood of Christians was shed, not as religious sectaries but as political traitors, and as disturbers of the public peace. They claimed supremacy over the older religions, and thus provoked hatreds and tumults; they attacked the religions which had hitherto lived in peace side by side, declaring that they alone were right and all others wrong; they aroused resentment by their aggressive and intolerant attitude, causing disturbances wherever they went. Still more, they gave rise to the most serious suspicions of their loyalty to the State, by refusing to take part in the ordinary

ceremony of sprinkling incense in the fire before the statue of the reigning Emperor, and denounced the practice as idolatrous ; Rome saw her sovereignty challenged by the new religion, and while carelessly tolerant of all religions she was fiercely intolerant of any political insubordination. As rebels, not as heretics, she flung the Christians to the lions, and chased them from her cities into caves and deserts.

It was this claim of Christianity to be the only true religion, which gave birth to religious persecution, first of Christianity, then by it. For as long as your religion is yours, and mine mine, and neither claims to impose his religion on the other, no question of persecution can arise. But if I say : "Your conception of God is wrong and mine is right, I only have the truth, and I only can point out the way of salvation, if you do not accept my idea, you will be damned ;" then, if I am logical, and in the majority, I must be a persecutor, for it is kinder to roast misbelievers here than to allow them to spread their misbelief, and thus damn themselves and others for ever. If I am in a minority, I am likely to be persecuted ; for men will not readily tolerate the arrogance of their fellow-men, who will not allow them to look at the heavens save through their special telescope.

Christianity, from being persecuted, became dominant, and seized the power of the State. The alliance between the State and the Church made religious persecution half political. Heresy in religion became disloyalty ; refusal to believe with the Head of the State became treason against that Head ; and thus the sad story of Christendom was written, a story which all men who love Religion—be they Christians or non-Christians—must read with shame, with sorrow, almost with despair. And how the "Power that shapes our ends" has marked with national ruin the evil results of unbrotherliness in religion. Spain carried on a fierce persecution against the Moors and the Jews ; she burned them by thousands, she tortured and mangled them ; weary of slaughter she exiled them, and her roads were strewn with corpses during that great Exodus, corpses of old men, of women, of nursing mothers, of little children ; the tears, the cries, of the weak she crushed so pitilessly, became the Avengers who hounded her to ruin, and she sank, from being Mistress of Europe, to the little-regarded Power she is to-day.

Islām caught from Christianity the deadly disease of persecution, and forgot the wise teachings of Ali to tread the evil path of slaying the infidel. The name of Muhammad the Merciful was used to sharpen the swords of his followers, and in India the doom of the Mûghal Empire rang out in the cries of the dying, slaughtered for their faith by Aurangzeb. In India, as in Spain, religious persecution has resulted in political disaster. Thus is the need for Brotherliness enforced by the destruction that waits on unbrotherliness. A law of nature is as much proved by the breaking of all that opposes it, as by the enduring of all that is in harmony with it.

The multiplicity of religious beliefs would be an advantage, not an injury, to Religion, if the religions were a Brotherhood instead of a battlefield. For each religion has some peculiarity of its own, something to give to the world which the others cannot give. Each religion speaks one letter of the great Name of God, the One without a second, and that Name will only be spoken when every religion sounds out the letter given it to voice, in melodious harmony with the rest. God is so great, so illimitable, that no one brain of man however great, no one religion, however perfect, can express His infinite perfection. It needs a universe in its totality to mirror Him, nay, countless universes cannot exhaust Him. A star may tell of His Radiance, He the sun of all. A planet may tell of His Order, revolving in unchanging rhythm. A forest may whisper His Beauty, a mountain His Strength, a river His fertilising Life, an ocean His changeless changing ; but no object, no grace of form, no splendor of color, nay, not even the heart of man in which He dwells, can show out the manifold perfection of that endless wealth of Being. Only a fragment of His glory is seen in every object, in every mode of life, and only the totality of all things, past, present and to come, can image out in their endlessness His infinitude.

And so also a religion can only show forth some aspects of that myriad-faced Existence. What does Hinduism say to the world ? It says DHARMA—law, order, harmonious dutiful growth, the right place of each, right duty, right obedience. What does Zoroastrianism say ? It says PURITY—stainlessness of thought, of word, of act. What does Buddhism say ? It says WISDOM—Knowledge all-embracing, wedded to perfect Love, Love of man, Service of humanity, a perfect Compassion, the gathering of the lowest and

the weakest into the tender arms of the Lord of Love Himself. What does Christianity say? It says SELF-SACRIFICE, and takes the Cross as its dearest symbol, remembering that wherever one human Spirit crucifies the lower nature and rises to the Supreme, there the Cross shines out. And what does Islâm say, youngest of the world's great faiths? It says SUBMISSION—self-surrender to the one Will that guides the worlds, and so sees that Will everywhere that it cannot see the little human wills, that live only as they blend themselves with It.

We cannot afford to lose any one of these words, summing up the characteristics of each great faith; so, while recognising the differences of religions, let us recognise them that we may learn, rather than that we may criticise. Let the Christian teach us what he has to teach, but let him not refuse to learn from his brother of Islâm, or his brother of any other creed, for each has something to learn, and something also to teach. And, verily, he best preaches his religion who makes it his motive power in love to God and service to man.

Let us see in detail why we should not quarrel, apart from these general principles. It can be put in a sentence: *Because all the great truths of Religion are common property, do not belong exclusively to any one faith.* That is why nothing vital is gained by changing from one religion to another. You do not need to travel over the whole field of the religions of the world in order to find the water of Truth. Dig in the field of your own religion, and go deeper and deeper, till you find the spring of the water of life gushing up pure and full.

Is the above sentence on the universality of religious truths true in fact, or is it only verbiage? Four special lines of study may be followed in order to prove the fact is thus: common Symbols; common Doctrines; common Stories; common Morals. Each of these heads might be a section of a book entitled *The Brotherhood of Religions*, but in a lecture, or an article, they can only be touched on, superficially, with the hope that the listener, or the reader, will turn to the library when the sketch has been placed before him, and make his own the study which has been merely outlined in the sketch.

SYMBOLS.

Everywhere in the temples, tombs, and other buildings of dead and living religions, the same symbols are found.

Let us take the Cross. That the cross was used all over the world as a religious symbol long before the time of Jesus, called the Christ, is a matter not for argument but for ordinary reading. Archæological research has established it for the past, as observation while travelling, establishes it for the present. The Etruscan rule was ancient ere infant Rome was born. The Etruscan tombs belonged to a time so remote that, when some of them were opened in our own days, only the first man who entered saw the outline of a corpse, ere it was blown into impalpable dust by the incoming draught of air. But though the man's body was dust, his works remained, and vessels lying at the feet, bowl and platter and vase, spoke of his faith ; on those ancient bits of pottery the cross was traced, telling that the man, whose body had vanished into viewless dust, had died in surety of immortal life, triumphant over death. From Egypt—where it is carven on obelisk, painted on inner chambers where lie mummies in their sarcophagi, frescoed on temple walls—it travelled eastwards through Assyria, Chaldæa, India, to China. Assyrian tiles, Chaldæan pottery, Indian temples, and those of China, wear the cross as treasured symbol of life. Across the Pacific to America travel still ; stand in Mexico, where the ancient temples of Maya and Quiche are being unburied by unwearied explorers, and see the cross, in its Egyptian form, reproduced once more. Travel back across the Atlantic and land in Scandinavia, and from the ancient sagas you hear of the hammer of Thor, the cross once again. Leave the purely religious buildings, and turn to the Masonic temple, the treasury of ancient symbolism, and there, brought from antique Egypt, is the Cross upon the Rose—Cross symbol of life, Rose symbol of matter, and symbol of secrecy as well. Nay, the very symbol of the R. W. M., engraved, or worn as jewel, is but the Cross, as Svastika, refolded on itself, until it makes his badge.

Why is the Cross thus universal ? Because it is the sign of Spirit triumphant over matter, moulding it, shaping it, forcing it to bear its own impress. It is the symbol of creative power, of the Supreme God sacrificing Himself within the limitations of matter, as in later despiritualised days it became the symbol of creative power, at the lower, instead of at the higher, pole of being. For the cross as phallic symbol, whereof so much has been made in these later days, is but the cross dragged down to earth from heaven ; as, in very

truth, the creative power in men, animals and plants, is the reflexion, in gross matter, of the Universal Life whereof we all are begotten. Holiest of powers, verily, though degraded to vilest uses. And the cross meant also, by easy transition, the sure re-birth of life from the tomb or the pyre, the certainty of immortality. Who, then, shall say: "The Cross is mine" in any exclusive sense? Mine, as including all. Mine, as excluding none.

And what of the Double Triangle, with one apex pointing upwards, and one downwards? This is as universal as the Cross, symbol of the interlacing of Spirit and matter, the fire and water of the elder world. And the five-pointed Star, which is the Jewel in the Lotus, the Self in man. And the seven-pointed Star, and the nine. And the Circle with a Point at the centre, or with a Cross within it, or a Cross above or below it. And the Eye, alone or within a Triangle. And the Lotus, or Lily, of Vishṇu and of the Virgin Mary. And the whirling Discus, or thunderbolt, of China, of Japan, of India, of Tibet, of Greece, of Rome, of Scandinavia. And the Serpent—of Good and of Evil—and the Dragon, and the Fruit, and the Tree. But time fails me to mention a tithe of the common symbols, common to the earliest antiquity of which traces remain and the latest church built by the most modern architect. And I have said nothing of the symbolism of rites and ceremonies, of the tonsure, and the surplice, and the stole, and the cope; of the up-raised hand with two fingers folded and thumb touching, of Pope and "pagan" Priest; of ceremonial gestures, and symbolical sprinklings—an endless host of details.

There is but One God, one Nature, and one Religion, and symbolism is the common tongue by which all religions tell of their origin from one religion, the WISDOM-RELIGION, the WORLD-RELIGION, ancient yet ever new; and by which also they tell the everlasting truths concerning God and Nature, for the sake of the telling of which they were instituted by the Elder Brothers of Humanity. Symbolism is the common language, and no religion which uses it—and all use it—can claim to be unique.

ANNIE BESANT.

(To be concluded.)

DEVOTION IN ZOROASTRIANISM.

[*Concluded from p. 422.*]

BUT Ahura Mazda still watched over His people, His love never deserted them, and His glory next descended on the hero Farêdûn, who destroyed the demon Azi-Dahâka, and introduced to man the knowledge of the means of curing sickness, and many other wonders. On hero after hero did it descend, and each one brought to the country greater knowledge, prosperity, and power. At length the "glory" descended on Zarathushtra through whom it shone more radiantly than through any before ; for he is said to have been the only one who was fitted to be, even like Ahura Mazda Himself, both Ahu and Ratu, both earthly and divine ruler of men. And even yet that "glory" is shedding its radiance on man, shining down through the ages, and in the future the time shall come when another great teacher, Soshiants, the "son" of Zarathushtra, and even greater than he, shall show forth to the world yet more radiantly the "glory of Ahura Mazda."

Around Ahura Mazda is a group of angels and archangels, His messengers, those through whom the link between Himself and humanity is drawn yet closer. Of these, the closest to Ahura Mazda are the seven Ameshaspentas ; indeed, He is sometimes even included amongst them as the chief Ameshaspenta. The most prominent among them are Vohumano, Asha, and Armaiti. Vohumano and Asha appear to be the constant companions of Ahura Mazda, embodying respectively the Good Mind, and the Best Holiness or Righteousness ; it is always through them that His devotees can approach and reach Him. In them is the same loving and protecting power as in Ahura Mazda ; shown both in the destruction of all evil opposing forces, and in the favour and help shown to the faithful. "Vohumano, Peace, whose breath is friendly, and who is more powerful to destroy than all creatures ; the heavenly Wisdom, made by Mazda, and the Wisdom acquired through the ear, made by Mazda" (Haptân Yast, 1). Darmesteter says of him, "When we define Vohumano in the words of the Avesta, we define the Logos ; and inversely, Vohumano may be defined in the same terms as Philo's

Logos Theios ; 'as the manifestation of the divine powers, he is the first-born, the first archangel of God ; as an ideal type of human nature, he is the perfect man.' Like Vohumano in the Gâthâs, and still more, the Logos is the instrument of creation. Like him, he is the perfect intercessor, for he applies to the Father to obtain for men forgiveness of sins and plenty of benefits. As Zarathushtra applies to Vohumano for his first instruction, so is the Logos the Messenger of God, His elect, the transmitter of His revelations. Both Philo's Logos and the Avesta Vohumano are God's first-born and first instrument, the ideal man, the intercessor, the revealer " (Sacred Books of the East, Vol. IV., Introd. P. LVI.).

Asha, the fairest, undying, beneficent, presides over and is closely associated with Fire, the son of Ahura Mazda, which is "the strongest, most active, wonderful source of help, ever giving courage and joy through Asha" (Gâthâs, Hâ XXXIV., 4). But we are given very few details as to these ; and similarly as to Armaiti ; she is the beautiful daughter of Ahura Mazda, sometimes called also the Spirit of the Earth, who gave strength to the body of man, and ever gives increase and prosperity to all the faithful.

But there is another female angel who is painted in rather clearer and more vivid colours, Ardvi Sura Anahîta. She also is the daughter of Ahura Mazda, and we are told that her abode was in the heavens, in the star region, until Ahura Mazda the merciful requested her to come down to the earth which He had made. Then she descended, and the manner of her descent reminds us a little of the story of the descent from heaven of the Hindu goddess Gangâ. She came down from the mountain, Hukairya, which, with its deep precipices made of gold, is of the height of a thousand men ; and, as she fell into the sea, Vourn-kasha, its waters boiled up all around her. She is the celestial river, from whom flow all the waters that spread over the seven regions of the earth, and to nature and to man alike she brings purity and productiveness ; she is also the angel, radiant in her strength and beauty, who is ever ready to shower her benefits on those who worship her. To her appealed hero after hero for help in his attacks on the powers of evil ; and, ever gracious, she granted to each the boon of success that he asked. To her also appealed the dark and evil powers, hoping that their sacrifices and libations would win her favours in spite of their evil intent ; but in

her was divine wisdom, whereby she could see even into the hearts of her worshippers ; and ever was her answer the same, only to the pure and holy did she grant their boon ; to others no success was given, no matter what the sacrifices they offered.

Many other angels are there in whom the beauty and beneficent love of Ahura Mazda are shown forth : Srosh, the messenger of Ahura Mazda, who speaks words of wise counsel to His prophets, and who stands in a certain sense as mediator between Ahura Mazda and men, for no sacrifice, no act of worship is complete, unless Srosh is there to guide and bless. He is a protector also, *the* protector of man, *par excellence*, for he it is "who strikes the evil-doing man and woman ; . . . who maintains and looks over all this moving world ; who, never sleeping, wakefully guards and maintains the creation of Mazda ; who protects all the material world with his club uplifted, from the hour when the sun is down ; who never more did enjoy sleep from the time when the two spirits made the world, namely the good spirit and the evil one ; who, every day, every night, fights with the demons. He bows not for fear and fright before the demons ; before him all the demons bow for fear and fright, reluctantly, and rush away to darkness." (Srosh Yast Hadokht).

Or take Ashi Vanguhi, whose father is Ahura Mazda, whose mother, Armaiti, and her brothers, Srosh, Rashnu (the God of truth) and Mithra the God of justice) ; she "endows all the Saoshyants with the enlivening intelligence ; she also brings heavenly wisdom at her wish, and comes to help him who invokes her from afar and worships her." She is fair and radiant with joy, and she gives good glory to those men whom she follows with her favours (Ashi Yast).

Others might be named, but in all we find the same general characteristics. Each has his own special function, each presides over his own special department of nature, his own special virtue, but in all alike shine forth beneficence and protective love on all who seek the good.

Let us turn next to the study of the life and character of Zarathushtra, on whom, as we have seen, the glory of Ahura Mazda descended in its fullest radiance. Indeed even on her who was to be his mother, the "glory" had descended in her earliest childhood, so that her relatives and friends were almost terrified at the light which

ever shone around her ; and it is said that her father, fearing, forsooth, lest some evil power had taken possession of her, sent her away alone. She was guided by the angels of Ahura Mazda to a distant village, to the house of the father of Pourushaspa, to whom she was afterwards wed. Still more brightly did the glory shine around her, until at length Zarathushtra was born, and at his birth occurred marvels and wonders which caused Pourushaspa also to fear. His fear laid him open to the influence of the demons, and at their instigation he caused the infant to be exposed to various dangers. It is said that on one occasion he was laid on a narrow path along which a herd of oxen were to be driven, that he might be trampled to death ; but the foremost of the oxen was better able to recognise the messenger of the Lord than his own father had been, and stood over him till all the rest had passed by, leaving him unharmed. Indeed, the whole of nature rejoiced that he had been born. It is said of him that for him "the Ameshaspentas longed in one accord with the sun, in the fulness of faith of a devoted heart ; they longed for him as the Lord and Master of the world, . . . as having a revelation of the Law, that most excellent of all beings. In whose birth and growth the waters and the plants rejoiced ; in whose birth and growth the waters and the plants grew ; in whose birth and growth all the creatures of the good creation cried out 'Hail ! Hail to us ! for He is born, the priest, Zarathushtra.'" (Farvardên Yast, 92—94).

As we follow the story of his life, we find that throughout his childhood attempts were made to destroy him, but he frustrated them all by the power of his wisdom and his courage. In his later life, too, the characteristics which strike us most in him are his strength, courage, and loyalty. The first part of his life was one long struggle with his enemies, whether we regard those as being outer foes resisting the advance of the religion, or as the inner foes that a man has to fight within himself. Again and again in the Gâthâs does he speak of the difficulties against which he has to contend, again and again does he seem to be left practically alone, to fight single-handed ; and yet there ever ring out hope, energy, and resolve. Never does the thought of yielding occur to him ; the opposition of his enemies, the disasters which from time to time fall upon him are but the signal for renewed efforts, for a more earnest calling together of the few faithful

followers and supporters to put forth all their energy in the contest. It is not surprising that there was ever this note of resolve and courage; for his faith in his own ultimate success rested on a sure foundation. Was he not the chosen messenger of Ahura Mazda? how then could he fail? Was he not in constant communion with Ahura Mazda, receiving from Him not only strength and encouragement, but even the very words that he was to speak to the people? So along with his strength and courage we find faith and piety, his thought ever turned towards God and His angels, ever drawing from them the strength he then gave to the people. Their power and blessing were upon him, and he was recognised by all as the first and best of men. How then could any power of evil prevail against him? Even Angra Mainyu himself acknowledged that Zarathushtra was the one being against whom he was powerless. "All the gods together have not been able to smite me down in spite of myself, and Zarathushtra alone can reach me in spite of myself. . . . He makes it better for me that I should leave this earth; he, Spitama Zarathushtra, the only one who can daunt me." (Ashi Yast, 18—22; see also Zamyâd Yast, 79—82; Bahram Yast, 1-33; Farvardên Yast, 87—95, 148, 152; Tîr Yast, 44).

Of his life after the triumph of the faith we are told but little; but tradition paints him as ever the faithful, loyal priest and teacher, devoting his whole life and being to the work of Ahura Mazda and the teaching of the people.

"O Ahura Mazda! what Thou hast taught me will be difficult to spread among the people; but I will do it, for what Thou hast taught me is the best knowledge." (Gâthâs, Hâ XLIII., 11: Kanga's translation).

"As long as I have strength and power, I will teach men to remain in the love of truth." (Gâthâs, Hâ XXVIII., 4: Kanga's translation).

"O Ahura Mazda! tell me on what Thy power is established, and what is Thy desire, so that, abiding in Thy friendship, I may by my good deeds, my purity, and my good intentions, give protection to Thy needy servants." (Gâthâs, Hâ XXXIV., 5: Kanga's translation).

"Zarathushtra sacrifices to Ahura Mazda the soul of his body and the excellence of Vohumano. He also sacrifices the energy of

his work and his obedience to the teaching of religion for the sake of purity." (Gâthâs, Hâ, XXXIII., 1 : Kanga's translation).

"O Ahura Mazda ! first of all I offer to Thee the immortality, the purity, control and happiness which are the result of my deeds, words and prayers." (Gâthâ, Hâ, XXXIV., 1 : Kanga's translation).

Absolute devotion and complete self-surrender to Ahura Mazda, not only now, but for all time, the sacrifice to Him of all the fruits of his labour, these are indeed the marks of the true and faithful Prophet ; little wonder is it that wisdom and power were his, and that, as he taught men the mystic power of the spiritual fire, he himself was able to draw down from heaven its sacred symbol, the living celestial fire. " Oh ! if I could show you Zarathushtra, the Mighty One, as He first spoke to the people, and taught them the truths that the Fire had revealed to Him, the Sons of the Fire who sent Him to the earth to teach those truths to the people. Picture Him standing by the altar, speaking of what the Fire revealed to Him. Remember what is said in one of those 'Oracles' which reproduce the early traditions : ' When thou beholdest a Sacred Fire, formless, flashing dazzlingly throughout the world Hear thou the voice of the Fire.' As Zarathushtra spoke, there was at first no fire on the altar at His side ; there was sandalwood in fragrant heaps, there were perfumes, but no fire. As the prophet stood there, He held a Rod—of which every occultist knows, a Rod, a copy of which was used in the Mysteries—filled with the living fire of the upper spheres, and with the living fire-serpents round it. As he raised that Rod, pointing it to heaven, through infinite space, through the vault of the blue sky, the heavens burst into fire, and lambent flames played on every side ; cleaving the air, some of these flames darted downwards, and fired the altar at His side, and the living fire wreathing round Him made Him a mass of flame as He spake ' the Words of the fire ' and proclaimed the everlasting truths. That was how Zarathushtra taught in the ancient days" (" Four Great Religions." A. Besant, pp. 75,76).

And around that figure, so beautiful, so strong, so loyal, yet withal so gentle and tender, gathered the love and devotion of His people, holding them in the paths of truth and goodness as they lived their daily life, inspiring them with courage when they went forth to battle with the foes who attacked the religion and the country they loved so well. And when the last great conflict began—the

conflict which was to end in the final firm establishment of the faith, though marked in the beginning by disaster and defeat—Zarathushtra still stood at His post by the altar, surrounded by His priests, tending the fire which he had called down that its power might bring success to his country's arms. But family dissensions had weakened the power of Vishtâspa, and at the first attack his army was defeated, and the invading hordes poured into the capital, invading the precincts of the temple, and penetrating even to the altar itself. There, around the sacred fire "were eighty priests whose tongues ceased not to repeat the name of God ; all these they slew in the very presence of the Fire, and put an end to their life of devotion They have entered the temple Mîshâdar, and they have crushed the head of the Master, Zarathushtra, and of all the priests ; and the brilliant Fire has been extinguished by their blood." (Shâh Nâmah, quoted in "Zoroaster, the prophet of Ancient Iran," by A. V. Williams Jackson). Thus died the Prophet at his post, ever loyal, ever strong and faithful. But though the Fire on the altar was extinguished by his blood, yet it burned on in the hearts of his followers, and brought them ultimate success, though the joy of the triumph was marred by the loss of their beloved Prophet.

And yet the "Prophet is not dead. He is not perished ; He is watching over the religion that He founded, ever seeking to raise it from its present degradation, to give it back its lost knowledge, its lost powers. . . . The Fire is not dead ; it is only smouldering on its ancient altars ; white-hot are the ashes, ready to re-burst into flames."* And they will thus re-burst into flame when in the hearts of the priests of the fire-temples is again awakened the spirit of the Prophet of old, and when in the hearts of the worshippers is again enkindled such loyal and undying devotion as inspired the first heroic followers of the faith. Of that day may it be said that "the breath of the great Prophet Zarathushtra shall sweep again through His temples, fanning the ashes on the altars of those ancient fanes, and every altar shall flash into fire, and again from heaven the answering flames shall fall, making the Iranian religion once more what it ought to be, a beacon light for the souls of men, one of the greatest religions of the world."*

LILIAN EDGER.

* "Four Great Religions." Annie Besant, p. 82.

THE SOUL OF INDIA.*

[Concluded from p. 445.]

FAITH reveals higher aspects of Dharma, aspects accessible only to the soul which has come to maturity ; and it is perhaps here that the Hindû and European conceptions of the same term differ the most from one another.

Faith, for the Hindû, is not at all identical with the "belief" in such and such a thing : faith, moreover does not consist in a sort of implicit confidence in some one thing which is beyond man, and to which one has recourse at the moment of need : faith is also not a far off hope in some fine promises.

For him, faith is an inward, meditative (in the meaning which Molinos would give to this word) persevering, sober, and silent, attitude of the soul which has once seized, even though it be only in a flash and even without having perfect perception of it—the way from which the real life comes to this soul—that is to say, the strength and the life, and which having seized it, never more entirely forgets it—which continuing to take part in the things of the world, always keeps one part of itself turned towards the way whence once the flash burst forth, and waits without impatience, without fatigue, without desire.

In a word, faith for the Hindû, is in some measure a recoil of the thought which, having grasped the difference between the passing phenomena of the world and the deeper realities which determine them, never completely identifies itself with the contingencies of life : in a word, faith is at one and the same time, the index and the cause of an inward progressiveness of the energies of the Self.

You can gauge for yourselves all the difference which separates our superficial conceptions of faith from the aspect which it presents to the Hindû.

The definition of faith, which I have just given, will enable you, I hope, to understand what the Hindû conception is, of the fourth of

* A lecture delivered at the Paris T.S. Head-quarters in 1906. Rendered into English by M. O. Macvicar Shaw.

the "authorities" of which I wish to speak, namely—the direction of the Guru, or spiritual instructor.

* * *

At a more advanced stage of its maturity, the soul passes through a critical period, in which the weariness of a deceptive world predominates. It is sufficient to have read some Vedântin works to know how much this growing weariness is a characteristic of Hindûs, and how it shows itself especially in detachment from existing things, and in "indifference"—an indifference which does not seek so much to isolate itself from the world, as to discern in everything its ephemeral and passing nature on the one hand, and on the other, the real and true side of things, in order to guide itself into the best perception.

When it has arrived at this stage of its development, the soul, weary of a world of illusion, gains little by little a consciousness more and more clear, of a higher world, and seeks to place itself under the regulation of its laws—not in order to free itself from the terrestrial world—as I have just said—but to attain to the realities hidden in it ; but how shall the soul be guided henceforth ?

How shall it discern Dharma ? Neither the Sacred Writings, nor Ethics, nor even Faith, are sufficiently sure and certain guides. The man has set his foot in an entirely new world, where he feels quite alone : he realizes by self-analysis that feeling comes and goes, that nothing lasting can be built upon it.

He sees that the intellect deceives, that it is only an external in relation to the man's inner life—the thinking Self. Wandering, unstable, it obeys the play of the laws which rule it, bringing into the field of consciousness, ideas which the man has neither created, nor sought for—ideas which react on one another, and which, being fragile and uncertain, leave him disabled at the moment of need. He has neither security nor assurance to expect from knowledge, and yet there exists that inward illumination revealed by faith : what is to be done to be more assured of it, and to better understand it ?

The only reply of the Hindû is : "Seek the spiritual guide," the Guru.

Notice first of all, that with the Hindû, spiritual direction is absolutely useless to any one who is not born to the spiritual life, and as a set-off, indispensable afterwards. The Hindû chooses his Guru,

with full knowledge of the case, after having for a long time analysed the character of the man into whose hands he commits so important a portion of himself :—but, having once made his choice he places himself towards it, in absolute dependence. An instance will make this better understood.

A young man wished to place himself under the direction of a Guru. Filled with enthusiasm, and with the fire of youth, he went to find a Yogî who had retired into the jungle, and asked him to accept him as his disciple. The Yogî contemplated for a moment his future disciple and made no other reply to him than these words : “Go to that hill, and tend my cows.” The young man obeyed, thinking to remain at this post for a day only. One week, a month passed by, and the patience of the young man waxing feeble, he abandoned the herd, came back to find his master, and said to him : “I do not know whether I clearly expressed my desire. I want your spiritual direction.” “Yes,” replied the Yogî, “and I sent you to look after my cows. I have nothing more to say to you just now.” The young man resumed the care of the cows, but he did not fail to reflect, and to go down into his own self, during the leisure time that was afforded him in his function of shepherd. He perceived then, that in coming to the Yogî, he had not divested himself of many preconceived ideas : he wished to be helped, but in a certain way chosen by himself, following certain ideas fixed by him : he was not at all ready to separate himself from all his ideas, from all the feelings of his personal and selfish nature : he wished very much to be guided, but guided according to his own wishes. He then understood that all that must disappear.

From that time, without dreaming of going back to the Yogî, he applied himself to the best of his power to control his own nature—an expression which occurs constantly in Hindû literature—so as to be no longer the sport of all the energies which acted within him, but on the contrary to control these energies, to be the master and the arbiter of their activity.

Without having gone to see the Yogî again, the latter soon sent another disciple to replace him, and on his return, the Yogî said to him, “Well done ! sit down here ; you can now understand what I have to say to you.”

ÿou see how the Hindûs understand the Guru’s direction : it is

rarely shown out in long discourses, and never in saying : do this or do not do that. The Guru is contented to place before his pupil the conditions which more and more appeal to a deep intuition, to the inner perception of the laws of being, to the level of which the pupil must rise. Sometimes the Guru will allow his disciple to commit very serious errors : he will stop him only at the moment when these would become dangerous and will merely say to him : "Stop and think" ! Nothing more. Long explanations—anything that words can convey of one's thought to another, is generally useless ; the development of the inner energies of the human soul is hardly produced by such superficial communications : in order to attain that development, the tension of the thought and of the will of the pupil must be sufficiently fixed and sustained to bring him into contact with that higher world where he desires to live.

Here again, the contrast between the Hindû ideas and ours is too marked to require any emphasis. Nevertheless, understand, that the spiritual direction which the Hindûs approve of by no means exacts, but on the contrary refuses, an abdication of the intelligence or of the will ; it demands only a complete receptivity. It permits no mere inertia nor indolence on the part of the pupil : it requires on the contrary an intense super-activity of all the energies of the individual, but an activity turned inward.

In conclusion I will enumerate the ten virtues which the pupil must practise from the very first, and which are joined together, five by five, under the names of *Yāmā* and *Niyāmā* "the control of the Self : " he must succeed in practicing them with a certain degree of success, before being able to make any progress in the perfecting of himself.

The first five precepts of *Yāmā* are : "innocence (taken in its etymological sense of doing harm to no one), truthfulness, honesty, continence, the absence of all covetousness." *Niyāmā* requires—"Purity, austerity, contentment, deep meditation on the Sacred Scriptures ; an intense aspiration of the whole being towards its source, which is God."

A simple story will make you understand what this aspiration ought to be.

A Yogi one day saw coming to him a young man, not less enthusiastic nor better prepared than the one before mentioned, who

asked him to be his guide to the spiritual life. By way of reply, the Guru invited him to accompany him to the river in order to perform their religious ablutions.

As soon as they had entered the stream, according to custom, the Guru seizing the young man, plunged his head into the water and held it there an instant :—then he assisted him to come out of the water in a state of semi-suffocation.

When the disciple had recovered his senses, the Guru asked him : “What was your thought when I held you under the water ? what did you wish for ?”—“For air,” replied the unfortunate youth. “Return to your occupations” continued the Guru ; “when you long for God as ardently as you longed for air, when you thought you were going to be drowned, that will be the right moment for seeking your Guru !”

Thus this short and necessarily incomplete outline will have enabled you to note some essential traits of “The soul of India” and to find out the value of those ruling thoughts bequeathed by ancient tradition to this race which has produced some of the most lofty and most beautiful souls of which Humanity can make her boast.

I prefer now to leave to yourselves the work of weighing these various ideas, of reflecting for yourselves upon the characteristics which I have tried to point out, and to recognise for yourselves if there is not something in all this which is worth the trouble of meditating upon, of letting it rest on your minds, and of trying to live up to it.

My conclusion will be short, and it will be addressed especially to those persons present who are not members of the Theosophical Society.

Perhaps you have heard it said that the members of the Theosophical Society are united by a common and compulsory belief in a certain number of ideas,—by their attachment to a dogma established by the works of some among them ; and that consequently to belong to the Theosophical Society it is, to a certain extent, peremptory to adhere to a certain number of “beliefs ;” if such be the case with you, I must in truth declare that you have been wrongly informed.

The same reverence which the Hindû feels for his Vedas, the Theosophical Society claims for all the Sacred Scriptures of every race : every teaching which bears the seal of the higher inspiration

has the right to be respected, and deserves to be studied, without compelling credence thereto.

It is with the same feeling of reverence, combined with the most free analysis, that the members of the Society devote themselves specially to the study of the works of some among them, because experience shows them, that if one strives even but a little to understand and to gauge their depths, some of these works, (it is true they are not all equal in value) contain knowledge not only useful but precious. Such is the attitude of the Society, it is very simple : the Society has no dogmas, no official revelations, no decrees ; it proposes a united study of a certain number of subjects, defined in its " Objects." It leaves to each one of its adherents the liberty of assimilating these ideas or not, with full knowledge of the subject, and in all inward sincerity.

You have also perhaps been led to understand that the Theosophical Society suggests besides,—“the study of the powers latent in man,” and that these latent powers consist especially of the possession of certain faculties, such as clairvoyance.

This mistake is only too widely spread : that is why I shall try to correct it.

Certainly “ Clairvoyance ” and the other forms of psychism are faculties too little known, though deeply interesting, the study of which opens to the investigator a domain as vast as it is fruitful. However, notwithstanding all the importance that one may assign to these faculties, they do not measure the sum total that is implied in the development of the “ new sense : ” in themselves alone they are by no means the index of a high development of the soul, and on this point Hindû tradition is in complete accord. Allow me to state positively that in eulogizing the study of the powers latent in man, the Theosophical Society by no means proposes to those of its members who find such a study interesting, that they shall acquire new senses ! What it does offer to their efforts is that they shall lead to the inner attitude of which I have tried to give you a glimpse in speaking of faith, and which has no other outward signs than these : more wisdom, more goodness, more love.

P. E. BERNARD.

WHAT IS SPIRITUALITY ?

IF there is any one word that is used more frequently than others in Theosophical circles it is this word, Spirituality ; and unfortunately it is equally true that this is the one word that is difficult to define and is hence mistaken for everything that it is not. It is not morality, nor character-building ; it is not altruism nor the practice of Yoga, though all these are necessary for its development. As the Muṇḍaka Upaniṣhaḥ has it : “ This spirit cannot be reached by recitation, by intellect, by much hearing.” “ This Spirit cannot be reached by a sense of impotence, by loss of sense, or by meditation on the unconditioned,” though all these means are necessary to one that wishes to tread the path that leads to the goal of human evolution.

The answer to the question “ What is Spirituality ? ” depends on the answer to the question, “ What is Spirit ? ” The idea of Spirit has been reached by man in two different ways. “ In this world two ways have been of old declared by me, O sinless one ; that by Jñāna Yoga for the Sāṅkhyas, and by Karma Yoga for Yogīs ” (Bhagavad Gītā III. 3.) These two classes of men are described later on as “ those who worship the Changeless, Indefinable, the Unmanifested, the Omnipresent, the Inconceivable, the Set-on-high, the Immutable, the Steadfast, who keep under control the totality of sense-organs and regard all alike ” (*Ib.* XII. 3-4) ; and those “ who having fixed their minds on Me, ever united with Me, worship Me, possessed of supreme faith ” (*Ib.* XII. 2).

These two paths correspond to the two human temperaments—the intellectual and the emotional. Men of the intellectual temperament are more meditative than active, and from them come those that contribute to the growth of human knowledge. Men of the emotional temperament are more active than meditative, and these are the men that make history ; for emotion, after a certain critical point, necessarily leads to action. The former delight in abstract ideas ; concrete images appeal to the latter. Of the two *nāḍis*, Ida and Pingala, symbolised by Moon and Fire, one is predominant in one class of men and one in the other.

About the men of the intellectual temperament, those who are fit for the *Sāṅkhya Niṣṭhā*, it has been said : “ Some wise men see the *Pratyagātmā*, turning their eyes inward, desiring deathlessness ” (Kath. Up. IV. 1). Of the three generalizations of modern thought—Consciousness, Energy and Matter—they turn away from the last two and contemplate pure consciousness. “ The self-existent pierced holes forthgoing, hence (all beings) look out ” (*Ib.*). Those that look out see matter. But the *Jñāna Yogī* reverses the direction of the natural flow of his *prāṇa* and turns his looks inwards. During this introspection, he meets visions, “ pictures in the astral,” hears sounds, etc. But he knows that pictures and sounds are not the self of which he is in search. He knows that any object, gross or subtle, whether seen outside or inside, is still an *object* outside the self. As H. P. B. said : “ Seeing the Triangle outside is nothing ; it is merely a reflection of the Triad on the Auric Envelope, and proves the seer is outside the Triangle . . . You must endeavour to merge yourself in it, to assimilate yourself with it.” He thus learns to centre himself on the “ I ” by separating from the experience of the Ego whatever is extraneous to it. The ordinary human experience is neither the consciousness of the “ I ” nor of the “ not-I,” but of these acting on each other ; in meditation, a man puts off the “ not-I,” deliberately, and gradually learns to realize the pure Ego. But this is not the end of his path ; for the Ego is the result of *ahankāra*, the I-maker, a subtle modification of matter. It is only when he rises higher and realises pure Being, when he knows himself to be the *Puruṣha*, above desire and above action, which are products of matter, that he has reached true enlightenment. Then he knows Spirit to be the only reality of experience. To him, Spirit is no abstraction from experience, but *the* only concrete reality. It is an absurd travesty of words to speak, of Spirit as an abstraction, to one who has realised it and has unified his life with it. He starts from the consciousness reflected in his body (*Pratibūnbachaiṭanyam*), to the inner consciousness (*Pratyakchaitanyam*), which is the life of the Spirit as opposed to matter, of the Ego as opposed to the non-ego, and thence climbs to the heights of *Shuddha-chaitanyam*, pure Being, of *Kaivalya*, when *Prakṛtī* exists for him no more, vanishing, for him at least, into the nothingness from whence it arose. In each stage, his consciousness is a concrete experience to him,

whether it be the muddled consciousness of the ordinary life, the relative knowledge (of Spirit as opposed to non-spirit) of contemplation, or the pure Being of realisation. There is a putting by of extraneous elements from experience, but no abstraction. Abstraction is the process by which we *mentally* contemplate one factor of experience and endow it with a fictitious reality for purposes of contemplation. The realization of Spirit above described, transcends the mind at an early stage and is not at all an abstraction but a reality. Hence *Pratyagâtma* is not abstract Spirit; much less the *Puruṣha* of the *Sânkhya*s.

The *Sânkhya* path is beautifully described in the "Chchhing chang ching," or the classic of Purity, one of the earliest Tâoist treatises. "Now the Spirit of man loves Purity, but his mind disturbs it. The mind of man loves stillness, but his desires draw it away. If he could always send his desires away, his mind would of itself become still. Let his mind be made clean, and his Spirit will of itself become pure. . . . The reason why men are not able to attain to this, is because their minds have not been cleansed and their desires have not been sent away. If one is able to send the desires away, when he then looks in at his mind, it is no longer his; and when he looks farther off at external things, they are things which he has nothing to do with. When he understands these three things, there will appear to him only vacancy. This contemplation of vacancy will awaken the idea of vacuity. Without such vacuity there is no vacancy. The idea of vacuous space having vanished, that of nothingness itself also disappears; and when the idea of nothingness has disappeared, there ensues serenely the condition of constant stillness. In that condition of rest independently of place how can any desire arise? And when no desire any longer arises, there is the True stillness and rest. That True (stillness) becomes (a) constant quality, and responds to external things (without error); yea, that True and Constant quality holds possession of the nature. In such constant response and constant stillness there is the constant Purity and Rest. He who has this absolute Purity enters gradually into the True Tâo. And having entered thereinto, he is styled the Possessor of the Tâo. Although he is styled possessor of the Tâo, in reality he does not think that he has become the possessor of anything. It is as accomplishing the transformation of all living things, that he is styled Possessor of the

Tão. He who is able to understand this may transmit to others the sacred Tão." (" Sacred Books of the East," Vol. XL. pp. 251—3).

In the " Bhagavad Gîtâ," the path of the *Jñāna Yogī* is described stage for stage, phrase for phrase, in the same manner. " He whose Buddhi is attached nowhere, who has subdued himself, whose desires have passed away, wins by renunciation to the consummation of mastery over works (lit. worklessness). Learn from me briefly, O son of Kuntī ! how he who has won (this) consummation reaches Brahma, that which is the Supreme way of *Jñāna*. Possessed of purified Buddhi, and steadily controlling himself, having abandoned the sound and other objects of sense, casting aside attractions, and repulsions, dwelling in solitude, moderate in eating, holding under control his speech, body, and mind, given over to meditation, constantly under the rule of dispassion, having given up *ahankāra*, violence, arrogance, desire, anger and covetousness, without self-assertion, he reaches Peace and becomes fit to reach Brahma. Becoming Brahma, he is serene of spirit, and grieves not and desires not (XVIII. 49—54).

Spirituality means the characteristics of the life of the Spirit. How does the Spirit manifest itself in the life of the man who walks in the Sāṅkhya path? Bhagavad-Gîtâ XII. 3-4, already quoted, refers to restraint of the sense-organs and a dispassionate outlook on the world as the chief note of *Jñāna Yoga*. What is restraint of the sense-organs? It is said in another shloka of the Gîtâ, (III. 33.) " Born beings follow nature. What can restraint do? Cancellation of the normal activities of the body is neither possible nor desirable." Hence the true meaning of restraint is explained in the next shloka : " Attraction and aversion to objects of the several senses have been ordained (by nature). *Do not become enslaved by these*" (*Ib.* III. 34). " Become not exulted when pleasure befalls you ; Become not dejected when pain befalls you " (*Ib.* V. 20). Pleasure belongs to the body, and the Puruṣha that feels exulted when pleasure reaches his body, mistakes his body for himself. Spirituality in his case is the withdrawal of his Spirit from his bodily and mental life. Such a withdrawal on the one hand will enable him to realise the life of the Spirit, and on the other his mind and body, left to their own laws of life, will act perfectly ; for nature left to herself ever works perfectly under the guidance of the gods.

Let us now consider the men of the emotional temperament, to which class the great majority of human beings belong. These are the *Karma yogis* of the Bhagavad-Gîtâ. To them, *Bhûtas*, (lit., born beings), concrete objects are the units of experience. The hierarchies of gods appeal to their minds. Îshvara is to them the highest Reality. If men of this temperament philosophise and conceptually analyse beings into their two aspects of Spirit and matter, these are to them mere abstractions. For they do not care to realise pure Being; they only come into contract with Beings, great and small, "from Brahmâ to an ant." For they are men of action and action is possible only in a world of manifested beings. Actions flow from emotions, and love is the highest emotion; hence the path which these men take is the path of Love. This essential unity of emotion and action is expressed by the Sanskr̥t word *Bhakti*—which means both love and service. They love the Lord and serve Him, and he loves them and serves them. "They who verily serve Me with devotion, they are in Me and I also in them" (Bhagavad Gîtâ, IX. 29.) "Those men who, thinking of no other, worship Me, to them, ever harmonious, I bring security" (*Ib.* IX. 22).

The main object of the "Bhagavad-Gîtâ" is to proclaim this path of service to men. "Hear again my supreme word, most secret of all; you are dear to me and steadfast; therefore I will tell you what is for your weal. Fix your mind on Me. Serve Me, sacrifice to Me, worship Me, you will reach Me. I make you a truthful promise, you are dear to Me. Surrendering all Laws, come to Me alone for refuge. I will deliver you from all sins; grieve not" (*Ib.* xviii 64—66). "Even if the most sinful devote himself to my service with undivided love, he shall be deemed good, for he is of right purpose. Speedily he becomes of righteous soul and reaches everlasting peace. O son of Kuntî, know that my devotee is never lost. For even those born from wombs of sin, O Pârtha, women, *vaiśyas*, even *sûdras* if they turn to Me, tread the highest path" (*Ib.* IX. 30—32). The man that follows this path does not place before him as his ideal, the liberation of his separated self. As a *Vaiṣṇava Bhakta* sings: "I worship your two Feet, not for gaining aduality, not for escaping being boiled in Hell, not for gaining pleasures of soft, creeper-like, fair women, but so that in every birth I may constantly keep your picture in my heart. I do not yearn for righteousness, nor wealth, nor pleasures

of the senses. Let what will befall, befall me according to my past Karma. I beseech this, that in this and future births I may constantly be devoted to the service of your Lotus Feet." With regard to them the teacher of the *Gîtâ* says : " I lift them out of the ocean of death-and-birth-wandering " (XII. 7).

It has been already pointed out that spirit "*prakṛtīviyukṭātmā-svarūpa*" (Rāmānuja), pure consciousness separated from matter, does not attract men of this temperament. *Īshvara*, the Lord (Rāmānuja), destitute of all defiling taints such as *avidya*, possessed of boundless, matchless, countless, auspicious qualities, Parabrahma, Purushottama " (Rāmānuja) is from their point of view the Highest *Tattva* (Reality), which they desire to know, " knowing which there is nothing more here which requires to be known." His body is two-fold—one made of atomic matter, the other " which becomes *Ĵīva* (living) and by which this world is upheld " (Bhagavad *Gîtâ* VII. 5). " A portion of Myself becoming *Ĵīva* (living) in the world of life, eternal, draws round itself the senses, which are six including the *Manas* " (*Ib.* XV. 7). This " portion " of *Īshvara* has in it the potentiality of his three *Shaktis*, *Ĵñāna*, *Ichchhâ*, and *Kriyâ*. These are differentiations of *Prāṇa*, as it flows in the body of knowledge, the body of desires, or the body of Action. When the *Bhakṭa* gradually makes his Love of the Lord the Supreme motive of conduct, His Lord's *Shakti* gradually flows into him. His progress is a series of illuminations. Each time he unifies his will with that of *Īshvara*, His Lord's Power descends on him. Hence to him growth of Spirituality is proportionate to the intensity of the union with *Īshvara* he feels, to the identification of his will with that of *Īshvara*, which he succeeds in making. When his *Ĵñāna*, his *Ichchhâ*, and his *Kriyâ* flow in harmony with that of *Īshvara*, he gains mastery over Nature and over his bodies.

H.P.B. in her fragment called " The two Paths," in the " Voice of the Silence," says : " The path is one, disciple, yet in the end two-fold . . . The one becomes the two, the open and the secret. The first one leadeth to the goal, the second to self-immolation. When to the permanent is sacrificed the mutable, the prize is thine ; the drop returneth whence it came. The open path leads to the changeless change—Nirvāna, the glorious state of absoluteness, the bliss past human thought. Thus, the first path is liberation. But

path the second is renunciation, and therefore called the path of love . . . The open way, no sooner hast thou reached its goal, will lead then to reject the *Bodhisattvic* body, and make thee enter the thrice glorious state of *Dharmakâya*, which is oblivion of the world and men for ever [*Kaivalya*]. The secret way leads also to Paranirvâṇic bliss [*Apavarga*—but at the close of Kalpas without number; Nirvâṇas gained and lost from boundless pity and compassion for the world of deluded mortals.”

These are the two ancient paths fit for the two different classes of men. One is not superior to the other; the philosophical and metaphysical implications of one are not truer than those of the other. The question may arise in the mind of the reader, which of these two solutions of the “riddle of the universe” is the ultimate truth, for the truth must be one. This question is based on a misconception. The only test of truth in the world is man’s experience. Whatever he experiences is true. Explanation of this experience is a mental analysis of it in terms that appeal to the explaining mind. If the mind be differently affected by differences of temperament, it follows that various equally valid solutions of the same problem will result therefrom. It is a mistake to regard one solution as truer than another. And after all, experience belongs to the spirit, whereas explanation is a function of the mind, and surely the spirit’s experience is very much more important than its reconstruction by the mind.

The average man is partly intellectual, and partly emotional; even the advanced man is not intellectual to exclusion of all emotionality, or *vice versâ*. Both qualities belong to all men; only in the more advanced one, temperament colours their lives much more strongly than the other. When this is clearly perceived, the *adhikâra* of each man, the path which it will be advantageous to him to follow, will be known.

Each spiritual aspirant must find out for himself for what path he is the *adhikâri* fitted by nature, and following which he may reach the *padamanâmayam*, the stainless region, “where the sun does not shine, nor moon, nor the constellations.”

We thus see that neither the meaning of Spirit nor of Spirituality is the same for all men. Spirit is to one a reality of experience, but to the other, abstraction therefrom. Spirituality in one case is the

gradual withdrawal of the Spirit and of the centre of conscious life from the body, from the mind, from the *ahankāra*, and so on ; whereas in the other case Spirituality is the development of the *Shaktis* and the training of the body and mind so as to be available always for the Kosmic will.

P. T. SRINIVAS IYENGAR.

SELF-CULTURE

OR

THE YOGA OF PATANJALI.

[*Continued from p. 456.*]

IN the last chapter we considered only one subdivision of the sound branch of the human speech—the true nature of the sounds of the external world as transmitted to the mind through the operation of the sense of hearing ; and we learnt what a wealth of development lay in store for us along the line of the study of the interjectional portion of human speech. This is wherein truth is shown by the Sankhya yoga philosophy to be hidden in the interjectional theory of the origin of language.

Professor Max Müller quotes Horne Tooke as saying, “ The dominion of speech is erected upon the downfall of interjections. Without the artful contrivances of language, mankind would have had nothing but interjections with which to communicate, orally, any of their feelings. The neighing of a horse, the lowing of a cow, the barking of a dog, the purring of a cat, sneezing, coughing, groaning, shrieking, and every other involuntary convulsion with oral sounds, have almost as good a title to be called parts of speech as interjections have. Voluntary interjections are only employed where the suddenness and vehemence of some affection or passion returns men to their natural state, and makes them for a moment to forget the use of speech ; or when from some circumstance the shortness of time will not “ permit them to exercise it.” Now what is this erection of the dominion of speech upon the downfall of interjections ?

“ We sneeze, and cough, and laugh, and scream,” says Professor Max Müller, “ in the same manner, as animals ; but if Epicurus tells us that we speak in the same manner as dogs bark,

moved by nature, our own experience will tell us that this is not the case."

"There is as much difference between a real word, such as 'to laugh,' and the interjection, ha, ha, ! between 'I suffer,' and Oh ! as there is between the involuntary act and noise of sneezing, and the words 'to sneeze.'"

Now there are two *roots* in the Sanskrit language, घग्घ (*ghaggha*) and कक्ख (*kakka*), which are both put down as meaning 'to laugh.' It is not difficult for the most ordinary man to see that both these *roots* are mere cries and interjections. And the root हस (*hasa*) itself which also means 'to laugh,' is nothing but the involuntary sound of the English ha, ha ! The last ha of this interjection is changed in Sanskrit into *sa*, because the Sanskrit word *hasa* is not pronounced with a hiatus between the syllables, and it would be difficult to pronounce ha, ha, rapidly without a hiatus. All these roots have the capacity of forming any number of words, with the addition of any number of terminations, in the same way as they are added to other roots. That all these roots now convey the general idea of laughing, and not the peculiar rings of laughing, which they originally must have denoted, goes only to show that they too have been subjected like every other root, to a process of generalization, such as we may have occasion to illustrate in the future.

And what is the English word *laugh*, itself? In its Anglo-Saxon form it is *hlihan* ; German, *lachen* ; D., *lachen*. In modern English the guttural has become a labial.

In Sanskrit we find on a comparison of roots that sometimes the sound of an *r* is added to a root without changing the meaning. Thus we have *bhan* and *bhran*, to speak, to send forth sound, *kand*, *krand*, to call ; and it is also well known that *r* and *l* are interchangeable. Therefore we can very well conceive that there originally existed a root in the form of *khra* or *ghra*, as what we may call the amorphous (if such a word be permissible) घग्घ or कक्ख. Let us now take this root घग्घ or कक्ख and see how it would appear in the Western languages. Webster's Dictionary gives us the following under the word 'LAUGH' :—"O. E. *lighe*, *lihe* ; H. S. *hleahhan* *hlihhan* ; O. Sax., *hlahan* ; Gothic, *hlahyan* ; O. H. Ger., *hlahhan* *labhan*, *lachên* ; N. H. Ger., *lachen* ; Dutch, *lagchen* ; Icel., *Hlaa* ; Dan., *lee* ; Sw., *lee*."

We find that in A. S. and O. Sax., both the *gh*'s of घृग्व (ghlaggh) become *h*'s. In O. E. in both the forms given, the initial *h* is dropped, as it is also dropped in Danish and Swedish. In Icelandic the aspirate becomes another guttural, as we may also notice in Persian *ast* and *hast*, both meaning 'is.' The final *gh* is retained in one form, while in the other it becomes simply *h*.

In O. H. Ger. we find the word appearing in three forms—*hlahhan*, *lahhan*, *lachen*. The initial *h* is retained in the oldest form, but is dropped in the later ones, while in the last it becomes *k* or *ch*, another guttural. The English word *laugh* may thus be traced through O. English to Saxon in this way ; *hlahan*, *hlihhan*, *hleahhan*, *lihe*, *lighe*, *laugh*.

It is not difficult to see how the Sanskrit root घृग्व appears through all these forms. In Latin also the व (gh) is changed to *h*, and from a form *hlah* we have the word *hilaritus*, English, *hilarity*.

As to the addition of an *r* or *l* to the root *ghaggh* it may be pointed out that the English word *break* has been traced to the Sanskrit root *bhanj*, with the addition of an *r* after *bh*, thus making it *bhranj* (see Morris's *Accidence*). Thus we find that the English word *laugh* itself has been made out of the imitation of an interjectional sound of man which expresses a particular form of merriment. There is no doubt a good deal of difference between the word *laugh* and the interjection *ha*, *ha* ! but the difference can be defined in this way, that while the interjection is still preserved as such, as expressive of merriment, it has also become a root, and has given a start to many a word in different languages. There can be no doubt whatever, thus, that interjectional sounds have supplied at least some roots to language. There is every capacity in these "involuntary convulsions with oral sound," to form roots, just as much as there is in every other natural sound. Only in order to become a root of articulate speech it must pass through the human mind to the workshop of *Vāk*, to be thence transmitted to the outside world in the shape of an articulate sound. It can hardly be said to be true that language begins where interjections end. Interjections have a very bright future before them. In the past they supplied man with certain roots only, because man was as yet incapable of understanding the full import of an involuntary sound, whether coming from man or the brute world ; and further, it is a very much more difficult

task to generalize and give the meanings of passions and appetites to interjectional sounds, than the task of connecting the external circumstances of an object with the sound it emits. When the power of hearing becomes more powerful and nice, and when the powers of analysis and synthesis become so well-developed that men may begin to see a law in emotions, then the use of interjections will become fully intelligible to man, and the sounds of birds, &c., will begin to become intelligible. Meanwhile man is learning and developing the powers of *analysis* and *synthesis*; the majority of mankind being still at a very low level.

So much for the inarticulate sounds of nature. I shall now briefly consider the operation of *Vāk* in the producing of our articulate sounds. The reader will readily see that the production of distinct literal sounds is due to the universal process of evolution, which is going on in every department of life. "I am one, let me be many," is the law of evolution as laid down by Hindu seers. "Evolution proceeds from the one to the many," as has also been recognized by modern science. The Sankhya philosophy is the grandest exposition of the working of this law, throughout the Universe, in the branch not only of physics, but of metaphysics too. The same law works consistently in the mineral, vegetable and animal kingdoms, as also in the physical, moral, mental and spiritual kingdoms. The working of this law in the kingdom of speech is consistent with the whole scheme of the Universe. Indefinite sound appears as distinct sounds. These are further individualized as letters. Then these letters are joined together in various forms, which are again further and more highly developed individuals of the sound-energy possessing distinct forms, flows, temperatures, modes of motion and notes. Up to the animal kingdom we find that the output of this energy is simply sufficient to give such individualization to indefinite sound, as is found in the interjectional sounds of animals.

In the human animal the same energy expresses itself so far as to render the definite individualization of letters possible. So far individualization was effected by *breaking up* the indefinite into definite sounds. When that had been done, then the individualized literal sounds began to be *joined together*, but with the same object in view, throughout, that is to say, the manifestation of higher and

higher individualized forms. This might be said to be a change of method, and this was rendered possible in man by what in modern Theosophy has been called the incarnation of the *Manasaputra*; but which I have called the accession of the higher energy of *Buddhi-ahankara*, at a time when lower evolution had come up to a pitch which made this incarnation necessary and possible.

The reader may perhaps be usefully reminded here of the law of *prakṛtyāpūra* mentioned in a previous paper. The word means the filling up of the *prakṛitis*. The *prakṛitis* are the creative powers of the Sankhya philosophies, or what may perhaps be more fitly described in modern idiom as the life-energies of the universe. When the separating process of the evolution (*pariṇāma*) is complete by the working of these very energies, they begin to put together the individualized atoms in order to express higher individual forms. Now this passing of life into higher forms only becomes possible when the lower forms have developed the capacity of being joined so as to express the higher forms. This capacity is developed by the gradual building up of the higher energies absorbed from the higher planes one after the other. When the capacity is developed up to a certain desired point, the higher energy makes a permanent home in the type, and thus a change of species takes place therein (*जात्यन्तर परिणामः प्रकृत्यापूरत्*). Applying this law to the evolution of speech, we find that the energy of *Vāk* works in obedience to the same general law. This energy exists of course everywhere—in the mineral and vegetable kingdoms, as well as in the animal. In the former two, the power of thought is not strong enough to cause the manifestation of sound from within. In animals the principle of *Manas* is more active and therefore we find the *Vāk* manifesting itself from within. But in animals this energy stops at a certain point. The comparatively indefinite sounds which the mineral and vegetable kingdoms can send forth, begin to be crystallized into definite individual sounds.

It is only in man that it becomes possible to join these individual definite outputs of indefinite sounds, into higher individual sound forms. Up to a certain point in his evolution man is only an animal, because he cannot think out new sound forms by joining together the elementary sounds in his possession, or, in other words, he cannot abstract the elements (or qualities) of the older individual

forms to weave them into higher ones. This power is supplied by the energy of the *manasa-putra*; and he now begins to abstract and weave, whereas formerly he used only to weave indefinitely more or less. There is thus an evident difference between the power of *sankalpa*, and that of *sankalpa* strengthened by *anwaya*.

It is by the exercise of the power of higher thought that the manipulation of *Vāk*, as also the improvement of the *shrotra*, the sense of hearing, becomes possible.

Now this sound which manifests as speech has, like all other sound, the capacity of expressing different forms, flows, temperatures, modes of motion, and notes. The passions and emotions of man can and do weave themselves into sounds, just as much as they weave themselves into the sounds of birds and beasts.

It is this fact which renders possible the existence of vocal music. Mankind generally are very little conversant with high-class music. There are but few people who can sing well or sing at all. In India, music, from being a subject of study for Vedic students, has now become the profession of low-class and immoral men and women, because it is easier to excite low passions than to educate high-class ones.

But we have now to understand how the development of speech is very much easier than the development of music. Just as in the case of interjectional sounds, so in the case of higher music, we should be able to perceive and sense the passional and emotional colours, rings, forms, &c., of every individual sound, before we could join these into new forms or symphonies as they are called. Man cannot now generally perceive these, although at a future stage of evolution every son of man must come to possess that capacity. Music is a powerful instrument, which may be employed in cultivating this power. But it is a dangerous instrument too, especially in the hands of unprincipled men. Musical sound when it comes into contact with the subtle bodies of men and women, can excite the *tattvas* which are already there, very much more than it can call out those that are not already there. For example, the more powerful the music and the more forceful the devotion which is put into any note, the more uncontrollable may be the passion of lust which it may excite in a man or woman on that low level. Even as high-class religious teachings, are always brought, by lowly developed

souls, down to their own low level, and made the instruments of infamy, even as the highest philosophical teaching of the unity of all *Jīvas* is interpreted by low-class people to mean the best sanction for immorality, even so is high-class music prostituted by undeveloped man to his own base purposes. And the reason is plain. The higher energy of thought, as of sound, is too much for those who are still lingering on a lower plane of morality. It is for this reason that while on its own plane the *Sāmaveda* is the most powerful—so much so that S'rî Krishna says : “ Of the Vedas I am the Sâma Veda—its sound becomes impure (as Manu says), when coming into contact with the majority of mankind. Before any *siddhis* are acquired, we should make ourselves perfect masters of the *yamas* (restraints) and *niyamas* (observances) of Patanjali ; that is to say, we must make the highest good of every living creature the guiding star and ruling principle of our lives. That however by the bye. It is plain that vocal music is a high-class development of the same power which is responsible for the creation of words. The difference is this : The sounds which go to constitute a word—literal sounds—do not convey to the human ear and therefore to the human mind, the full impression which they are capable of carrying. The ordinary mind is not capable of putting out the full force of a word. Nor is the ordinary mind capable of comprehending its full force. But there are men and women comparatively more highly developed than the majority of mankind, who can make the most ordinary words the vehicles of the noblest emotions. Every word which they utter is a dancing fairy, who goes forth to weave her energy into the lives of their hearers.

The thoughtful reader will find no difficulty in comprehending that the future development of human beings lies in that direction ; and also that when the utterance and comprehension of words becomes so perfect as to carry the full impression of all the emotions and appetites, which is always ensouled in a word, the sounds of animals will become to man an open book.

At present language is required by the majority of mankind for very ordinary purposes, which are suited only to the present stage of development. It was therefore necessary, from the nature of things and the necessities of evolution, that language should take the line of development which it has taken. That is to say, words should be

coined only to denote the ordinary objects of human knowledge. We therefore find that the sounds of nature have as yet been only utilized partially in the formation of language. It is necessary that we should learn to join the simplest elements of sounds for the purpose of denoting the causes and effects and circumstances and conditions which make the production of these sounds possible, before we can make our words denote higher things.

Patanjali says in his aphorisms that sound is connected to meaning by the working of the power of memory, and this must be limited to the percepts of the sound of objects, as connected with their form, flow, temperature, mode of motion and note.

We have thus arrived at the following conclusions : The sense of hearing and the power of speech have as yet large possibilities of development before them. The power of *Vāk* has as yet manifested itself only in the capacity of expressing articulate sounds, and joining them into words and sentences.

The articulate sounds are the results of the general law of evolution. 'I am one, let me be many.' So are also words and sentences.

This same power when sufficiently strong, will enable man to see that the elements of sound are capable of being further woven into higher forms of the same energy.

That this recognition will lead in time to the further development of the power of speech and the sense of hearing.

That thereby sound will convey to the human mind the full idea of all the passions and appetites of the lower animals ; and that every word will become the living image of thought and emotion in a very much more real and full sense than it is at present.

That this high possibility of language will only be developed when, by studying the past ways of language, a very high form of the energy of conjunction manifests itself in the human mind.

We thus see that the chief element which lies at the root of language is the *sankara* (coming together) of the notions of the sound and the object. We also see that the notion, the sound and the object are three different things, existing independently of each other, although the one is brought into consciousness by the appearance of the other therein. Sound reminds of the word, the object and the idea. The words remind of the sound, the object and the idea. The

idea calls into consciousness both the modifications of sound and the object.

The first beginning of language is in the fact of sound becoming associated in the human mind with the forms, flows, temperatures, modes of motion and notes of external objects, and their mutual relations in time and space, or in other words their causes and effects, circumstances and conditions. It is in this fact that lies the truth of both the interjectional and the onomatopoeic theories. The sound received through the ear is really the same which is emitted through the mouth by the power of thought, both the organs being fitted so as to answer each other's purposes. In this sense therefore it might be said that man rings, and sends forth the sounds as he receives them. Herein may be detected the truth which lies in the *ding-dong* theory.

As is always the case, man having become enamoured of his attainment in the fashioning of his present language, has lost sight of the future possibilities of progress. By separating the three elements of language, and studying each independently of the others, together with the process of *adhyasa* (superimposition) and the fact of *sankara* (coming together), he can see his way to further progress along the same lines, and can expedite the processes of nature by taking a conscious and intelligent part in the work of evolution. The study of language along these lines is thus one of the highest practices of Patanjali's Yoga.

Many connected problems present themselves for consideration in studying the origin of language. We have seen that the *roots* came into existence by man trying to express the sounds he hears. These sounds having become individualized at his stage of evolution, the phenomenon reduces itself to the articulation through man, of inarticulate sounds. But then the question arises, 'How is it that roots as they are at present given to us in the Sanskrit, all express *general ideas* instead of being only specific names of all the objects, with reference to the sounds they emit?'

RĀMA PRASĀD.

[To be continued.]

ILLUSTRATIVE STORIES.

[Continued from p. 465.]

LYING.

4. STORY OF A FISH.

DURING the time of Kasyapa Buddha two brothers were admitted to the Order by some of his disciples. The name of the eldest was Sôdana and that of the younger, Kapila. Sôdana was their mother, and their sister Tapana was a Bhikkhuni (female devotee who has renounced the world).

Sôdana and Kapila enquired how many Duras (different modes in which a Priest may live) there were, and Sôdana decided to pass the Grantha Dura. Having remained with the Teachers for five years he went to the desert and through persistent endeavours became an Arahat. Kapila passed the Grantha Dura and became well versed in the teaching embodied in the three Pitakas. Owing to his deep learning, he had a large number of followers, through whom he began to gain much. He became proud of his erudition and began to contradict what others said ; for instance if they said one thing was wrong, he would say it was right, and so forth. The elder Theras now advised him again and again not to pursue that sort of action, whereupon he derided them. They then induced his brother, the Arahat Sôdana, to advise him. Sôdana now advised his brother not to continue in expressing opinions which are untenable, and this advice was repeated again and still it was unheeded. He said to Kapila, "You will have to suffer for what you do now," and went his way. Kapila severed his connection with the other Theras and began to do whatever he wished, suppressing the truth in the Dhamma and presenting as truth what is not in the Dhamma. When the Bhikkhus assembled at the Confession Hall Kapila sat on the dais and questioned them as to whether they were abiding by the rules prescribed for them. None replied and he said, "There are no such rules amongst us now." In this manner Kapila corrupted the religion. On that day Sôdana, the Arahat, died, and after some time Kapila Thera also died and was born in hell. Their mother and

sister, having treated Bhikkhus contemptuously, died and were also born in hell.

There were five hundred robbers who, when being chased, ran into the desert, and seeing a Bhikkhu in a cave, entreated him to protect them. He said to them, "Nothing can help you now my friends, but take as your guide the Three Gems and the Pancha Seela." They accordingly did so, but the villagers, who suffered at their hands came and killed them all. They were all born in the Kamāvachara Deva Loka. During the time of Gotama Buddha, the chief robber was born as a son of a prominent fisherman in Sāvaththi, and the rest were also born in the same town. Those five hundred grew old, and they all became good friends.

Kapila, who was undergoing suffering in hell, was born in the river Achirawathi as a very big fish, which was golden in colour, but had a most offensive smell in its mouth.

One day a band of young fishermen went out fishing in this river, and having spread their net, Kapila was caught in it. As these young fishermen at their very first attempt caught a huge fish, they took it to the King, who had the fish taken to Buddha, who then resided at the Jetawana monastery. When the fish opened its mouth, the whole monastery was pervaded with a most offensive smell. The King enquired, "Why, Oh Lord, does the mouth of this fish, whose colour is golden, have such a putrid smell." "Maha Rajah," replied the Buddha, "this fish was born as a Bhikkhu during the time of Kasyapa Buddha. He was well versed in the Dhamma, but represented truth as untruth, treating elder priests with contempt, and he corrupted the religion. As a result of such actions, he was born in hell and now he has been born as a fish. Owing to his having abided by the precepts for a time, whilst he was a Bhikkhu, he has now acquired this colour. He presented the truth as untruth, he reproached and abused well-conducted priests; on this account a putrid smell now emanates from his mouth. Maha Rajah, shall I make this fish talk?" "Very well," replied the Raja. The Lord then called upon the fish to talk, whereupon it said, "Oh Lord, I am Kapila."

"From whence have you come?"

"From Avichi, hell, Lord."

"Why were you born there?"

" For presenting untruth as truth, Lord."

" Where is your brother, Sôdana ? "

" He has attained Nirvâna, Lord."

" Where is Sôdani, your sister ? "

" Born in hell, Lord."

" Where is Tâpana, your mother ? "

" Born in the great hell, Lord."

" Where will you be born hereafter ? "

" In the great hell, Lord."

After a while Kapila, striking its head in its struggles, died and was again born in hell. Then the Lord delivered to the assembly a discourse which was thereafter known as Kapila Sutta.

[Kapila Sutta Aththavannanâ].

DESIRE.

5. STORY OF GÔSAKA.

In the town of Kosambi a courtesan gave birth to a child. Knowing that it was a son, she ordered it to be thrown on a dung-hill, upon which a crowd of dogs and crows surrounded the child. A neighbour being attracted by the sight, came hither and carried the child home with great affection. A Sitâna of the town, on his way to the palace, met the royal astrologer returning home, and enquired from him as to the position of the planets on that day. ' Any child born to-day,' he said, ' will become the chief Sitâna of the town.'

During the day, his wife was in labour, and he, therefore, being anxious to get home, hastened to the palace and returned. He then ordered a maid-servant named Kâli to bring any male child born in the town on that day by giving for it one thousand pieces of money. She went about enquiring, and finding a child born on that day, paid one thousand pieces of money to the parents and brought it to the Sitâna, who thought that if his wife should bring forth a daughter she could be married to this child, but if a son, then this child should be destroyed. His wife gave birth to a son, so he resolved to destroy the other child, and various methods were adopted to carry out his design. This child was first left at the gate of a cattle-shed to be trampled on by the cattle, then it was placed on the high road, to be run over by carts or trampled on by oxen. Again it was left in a

cemetery, to be eaten by the Yakshas (forms of devils), but there it was nursed by a she-goat ; and on another occasion it was thrown down a precipice, over which condemned criminals were cast. Each time the Sitâna spent one thousand pieces of money to get back the child from those who had rescued it on the several occasions. The child now began to grow steadily and was named Gôsaka.

The Sitâna had a friend, who was a potter by profession, to whom he said, ' Friend, do me the favour of destroying my illegitimate son, by throwing him into your oven, for doing which I now advance you one thousand pieces of money. To-morrow I shall send the boy on to you,' and to this the potter agreed. The following morning the Sitâna summoned Gôsaka and said to him, ' Son, I entrusted some work to that potter yesterday, go and tell him to do that work to-day.' Now Gôsaka started on this mission, and his brother, who was playing ball, observing him bound on a journey enquired where he was going and Gôsaka duly informed him, whereupon the brother volunteered to undertake the work, and in turn told Gôsaka to make up whatever he had lost in playing. At first Gôsaka disliked the idea, but on his brother insisting, Gôsaka remained playing and his brother went on the errand. When the brother met the potter, the latter took him up and threw him into the oven.

Sometime afterwards Gôsaka went home and the Sitâna asked him whether he had gone to the potter, and being informed of what had happened, immediately went running to the potter, only to be told that he had done as he had promised him. The Sitâna was overwhelmed with grief and passed his days in great misery. The Sitâna committed these crimes owing to the affection he bore towards his own son.

[Dhammapada Aththa Kathâ.]

ANGER.

6. STORY OF KĀLA YAKKINI.

In Benares there lived a wealthy Brahman at whose death the duty of looking after the property and the support of his wife devolved on his son. After the lapse of some time the mother suggested that her son should get married, but he disliked the idea, on the ground that he had to maintain the mother as long as she

lived. The mother again and again made the suggestion, seeing the son had to perform the household duties and to look after the property ; and the son remained silent, thus expressing his consent. On the mother starting to search for a suitable consort for her son, he told her to which family she should go. This she did and after all the preliminary arrangements, the girl selected was married to the young Brahman amidst great rejoicings and many ceremonies. As time passed on it was found that this his wife was childless. The mother thinking that should there be no issue from this union there would be none to carry on the family traditions, proposed to the son to bring another consort, but he rejected the proposal three times. The young Brahman's wife overheard the conversation and thinking that a son would not disobey a mother, and that should he bring another consort she would have to serve as a maid, she wished herself to make the selection. Accordingly she went about and selected a suitable consort and subsequently got her married to the young Brahman.

After some time the first wife, thinking that should the new wife give birth to any children, she would become the chief in the family, decided to prevent any child-birth, and requested the new wife to inform her when she became aware of conception. Accordingly when she perceived that conception had taken place she informed the first wife of it, who thereupon mixed some medicine with the usual food, gave it to her and an abortion resulted. A second time she did the same thing with a similar result. A neighbour told the second wife that some one was hostile to her, and upon the wife relating all that had happened she was advised not to inform the first wife any more when there had been a conception. Acting on this salutary advice the second wife did not inform the other on the third occasion when conception had taken place. Noticing symptoms of pregnancy the first wife enquired from the second why she had not been informed of the circumstances previously. The answer was : " It was you who brought me hither, and twice you have brought about abortion by drugging me, therefore I did not wish to inform you." When pregnancy was advanced the first wife by some means or other made the second take some medicine unconsciously. As a result of this she began to suffer great pain and even doubted her survival. She spoke and said to the first, " Now you have killed

three of my children, and I shall also soon pass away. After death I will be reborn as a Yakkini (she-devil) and eat all your children." After enduring great agony she died and was reborn in the same house as a cat. The young Brahman having heard of the circumstances of the second wife's death beat the wife so mercilessly that she died and was reborn in the same house as a hen. As the hen began to lay eggs the cat ate them three times and lastly ate the hen as well. The hen at the point of death was so angry that she determined to be born as a lioness. The cat died and was reborn as a hind. The hind had three young ones and the lioness ate them up and lastly ate the hind as well. Before death the hind yearned to eat up the whelps of the lioness, and was subsequently born as a Yakkini. The lioness died and was born as a daughter in a family at Savaththi. When she grew up she was given in marriage to a man in a neighbouring town. After some time she gave birth to a son. The Yakkini now came in disguise to the house where she lived and enquired from the inmates as to where their friend was. Being informed that she lay in the room after child-birth, the Yakkini expressed the desire to see if the child was a son or daughter, and going in to the room took the child in her arms as if with affection, ate it and went away. A second time also when she had a child the Yakkini ate it up. The third time she went to her mother's home for child-birth.

Pretending to be greatly fatigued, the Yakkini went to her so-called friend's house and was informed that she had gone to her mother's house. 'Wherever she may go, I will hunt her up' said the Yakkini. After child-birth the woman started to come to her husband's house. On the way she tarried at a pool hard by Jetawana monastery, and had a bath. After her bath the husband gave her the child and went for a bath himself. Now the Yakkini happened to come this way, and the woman, seeing her, ran into the monastery in great fear.

At this time the Buddha was preaching to the people and the woman ran to him, and placing the child on the foot-stool, on which the Buddha kept his feet, implored for protection. The Yakkini chased the woman, but was not allowed to go beyond the threshold of the door. The Lord then desired Ānanda Thera to have the Yakkini conducted hither and this was done. The woman seeing

the Yakkini at a distance began to cry out through fear, which the Lord Buddha assuaged. The Lord then said, 'Had you not come before me, your anger would have continued for a long time. Anger never ceases by anger. It will cease only through kindness. Both were then made friends, and the support of the Yakkini thereafter was entrusted to the woman.

[Dhammapada Aththa Kathâ.]

FEAR.

7. STORY OF THE ROYAL COOK.

Once upon a time King Brahmadaththa reigned in Benares. He never ate a meal without meat, and owing to this the royal cook used to bring a supply of meat to last for two days on the day preceding the Upos-atha (a day corresponding to the Sabbath) day. Once owing to remissness on the part of the cook the palace dogs stealthily ate the supply of meat. Being in fear, the cook taking handfuls of gold coins went about everywhere in search of meat, but his efforts were not successful. The cook now feared that the king would punish him if he prepared the meal without the meat ; he therefore devised a plan to get out of the difficulty, and going to a cemetery he cut some flesh out of the thigh of a corpse and returned with it as though he were bringing the usual supply of meat. He prepared it in the same manner as he prepared meat on other days and set the table. On tasting a piece of the meat the king thought it was excellent and his nerves were strengthened. The king found the meat delicious, for he, when born in a previous incarnation as a Yakkha, had been accustomed to eat human flesh. Wishing actually to know how the cook got such good meat on that day, he, pretending to dislike it, threw it out after tasting a little. On being questioned as to how he had obtained such bad meat, the cook informed the king that the meat was the same as supplied on other days, but that the taste differed owing to the different manner in which it was prepared. But the king insisted on the cook telling him without concealment how he had procured that meat, else he would get him executed. The cook through fear-of death related to the king what had happened, thereupon the king ordered him to continue to supply him with the same kind of meat daily and to serve to the others in the palace the meat usually supplied. Upon

this order being made, the cook informed him of the difficulty there would be in procuring it daily, and the king ordered him to murder a prisoner in the jail each day, privately. This order was carried out and after a short time there were no prisoners left in the jail. The king then ordered the cook to seize robbers, kill them and get meat. After a time robbers became scarce. In the evenings the cook lay in ambush, pounced upon men going to and returning from the market and killed them. Noticing human bones scattered about the town, the townsmen concluded that these murders must have been committed by a man, and they went in a body and besought the king to have an enquiry made and have a stop put to this massacre. The sub-king consoled the people, promising them to have careful search made and ordered strict watch to be kept all over the town; upon which a soldier detected a man cutting flesh with a sword, off a woman's corpse, and putting it into a basket. A company of soldiers then seized the man, bound and brought him before the sub-king, who instantly recognised him as the royal cook, and the man, being questioned, related the whole fact. To test the veracity of the cook's statement the sub-king caused the matter to be carefully investigated. In the meantime the cook, on being questioned, volunteered to repeat his statement even in the presence of the king. The sub-king accompanied by other ministers of state, townsmen, and companies of soldiers, brought the culprit before the king. On the night on which the cook was seized, the king had no dinner, and was looking out the following morning through a window to see if he was coming. The king perceiving the crowd approaching the palace, sat on the throne. On arrival thither the sub-king enquired from the king if the story related by the cook was true, whereupon the king said it was so, and asked the sub-king why they should harass the man who had carried out his orders. The sub-king now entreated the king to discontinue this diabolical practice, else his life and kingdom would not be secure. Still the king said that he was unable to give up this practice. The other ministers and townsmen, greatly irritated at this, rose up in a body and demanded to have the king dethroned and sent out of the country. The sub-king again made an effort to induce the king to give up this cannibal practice, but with no satisfactory result. Thereupon the king was dethroned and sent out of the country. It was owing to the fear that the cook

entertained towards the king that he committed so many inhuman acts, destroyed the lives of so many innocent men, and at last brought ruin upon the king and his country.

Had he at first informed the king what had happened to the flesh brought for cooking, all this evil would have been averted.

[Dhammapada Aththa Kathâ.]

D. J. SUBASINHA,

(Translator).

(To be continued.)

CHA-NO YU.

THE TEA CEREMONY OF JAPAN.

JAPAN owes much to Buddhism : art and philosophy came over from China with the Buddhist missionaries. So did tea, and the curious tea ceremonies still performed throughout the country originated in monasteries of the Zen sect.

In olden times, the effective sovereigns of Japan, called the Shoguns, as well as the phantom Emperors, used to resign their title and activities early in life and to retire into the precincts of convents. There time was long, amusements scarce, etiquette rigid, and the retired magnates used to drink tea in company with the holy abbots and a few faithful courtiers. The tea ceremonies were slowly evolved, out of sheer *ennui*, by these men who, being artistic, highly bred, refined in their tastes and manners, elaborated a ceremonial which has been scrupulously handed down to posterity and has kept a double character, half religious and half courtly. It is considered now as a school of good manners, patience and harmonious motions, and it is kept up, I think, on account of its softening influence on youthful natural petulance.

Now for the ceremonies themselves :—

They are extremely long and tedious, every insignificant action or motion being determined with a minuteness of accuracy very trying to a western witness. Ceremonial tea is not the beverage we know by this name ; it is not drunk to assuage thirst, nor as a pretext for social gathering. The partakers cannot be more than five : the

host and four guests. It takes place in a pavilion erected in the garden specially for the purpose, whose material and dimensions are severely prescribed by infrangible rules. Everything has to be according to pattern; the tiny kitchen where the tea-things are kept, the almost as tiny room of four mats and a half, where the guests sit, on the floor—and the tea is made on the floor as well. The wood used in the construction of the pavilion ought to be unpainted: in certain places the bark ought not to be removed, in others one single stem of bamboo *may* be used. The sliding door—called *fusuma*—is of plain white paper; there is not one single piece of furniture, the matted floor being used as seats, table, cupboard, without even a cushion or a tray. In the little recess called *tokonomo*, found in all Japanese rooms, hangs a *kakemono*—paper scroll—sometimes painted, more often covered with beautiful Japanese writing, the inscription relating to tea or morals. Under the *kakemono* is placed a flower vase with a few chosen flowers in it: these must not be of brilliant hues, and they must have no strong smell. There are two openings to the tea room: the door, closed by the sliding screen leading to the kitchen, and a square hole opening on the garden. It is through that hole that the guests crawl in on their knees, one after the other—a most polite way of entering a room. First they have met on a sheltered bench in the garden, so as to have time to compose themselves and to be assembled at the proper hour. They walk slowly to the tea pavilion, the principal guest leading the procession, on large flat stones, a very Japanese institution whose usefulness is self-evident on rainy days, let us say six days out of seven. At the entrance they find a little fountain and a long wooden ladle and wash their hands in turn. Then leaving their clogs on a special stone, they enter the tea room on their knees, with well-bowed head, to avoid bumping it against the low lintel. The host is waiting on his (or her) knees and answers by three deep prostrations to those of each guest in succession. Then it is proper to sit down on one's heels, on the mats, the host near the kitchen door, the principal guest near the *tokonomo*, the other three in a half-circle according to their rank. After a dignified silence, the head guest crouches on all four to examine the *kakemono* and flower vase and praises them in prescribed terms; the others do the same in their turn, in fewer words. After another silence the host gets up slowly, reaches the

kitchen door with four steps—never three nor five—opens the *fusuma* with two fingers placed in a certain way on a certain spot, and disappears. The guests either keep a perfect silence in his absence, or make a few remarks in a low voice; these must bear on the tea ceremony, for it is unlawful to speak of anything else. Especially prohibited are politics, gossip, news of the day, and all personal matter. It is out of the question to talk about oneself or anybody else.

Re-enters the host carrying the fire box and urn. After a prostration reproduced by the four guests, the fire box is duly placed in its proper corner and the host retires with four steps. The next time he brings a covered pail of water; the next, the coals and tongs; the next the tea caddy, and so on for a considerable time, for these are to be brought one by one: a bowl of brown pottery for the tea, another of common China for the rinsings, a wooden ladle and its support, a splint of bamboo used as a spoon to measure out tea powder, a bamboo article that resembles most closely a shaving brush, a red silk wiper and a white cotton one. Each implement has to be deposited carefully in a certain spot: the support with the ladle lying on it and the rinsing cup, along the wall on the left hand side; the tea bowl in front of the host, between him and the fire box; the bamboo brush and white rag inside the bowl. A little to the right, in front of the pail of water are the tea caddy and tea-spoon. The red wiper is tucked in a certain way in the belt of the operator. All these being laid out in perfect order, and everybody keeping an attentive silence, the important preparations of tea-making begin in earnest. All the objects previously described are most carefully washed and wiped, although scrupulously clean when brought. And for each operation the red handkerchief has to be taken out of the belt, unfolded, folded in another and intricate way, used, unfolded, refolded and replaced in the belt. The washing of the bowl is almost a magic ceremony. First the cover of the pail has to be lifted up and set on the left hand side of the pail. There is only one proper way of placing the fingers on it to do so. Then the ladle is handled as daintily as possible to pour a little water in the bowl and the bamboo brush is turned three times in the water, held by three fingers only, the other two reposing on the rim. At each turn the brush must be released and fall against the right side with an audible

click. The rinsing water having been thrown away, an elaborate wiping follows and the tea can be made.

There is no tea-pot, and the tea used is a green powder. Three little spoonfuls are taken with the bamboo splint and placed in the bowl : then three little ladlefuls of water are poured on it with great solemnity, and the brush comes once more into action to whip the mixture into a greenish frothy cream, that does not look very inviting in the dark earthen vessel. Mind that the water was not boiling: Japanese tea, ceremonial or plain, must be made with moderately warm water. The bowl is offered in silence to the head guest who has to take it with his two hands, turn it three times half round and then drink the thick stuff quite to the dregs, with a loud gargling noise, a highly polite expression of delight. The very last drop having been sucked noisily, the traces of the lips on the rim are carefully removed between the thumb and first finger, the bowl turned three times half round, and given back to the host with due prostration. If no more is wanted by the first guest, the bowl is rinsed as before and the whole ceremony gone through again for each succeeding guest. When all have drunk the tea, the implements are carried back again to the kitchen, one by one, as they had been brought. All this cannot be properly done in less than two or three hours, during which nobody must move, and very few words have been spoken. The guests retire as silently and politely as they had come. The ceremony is called *cha-no-yu* (hot water tea) and those who practise it *Cha-jin* (tea-man).

I should like to point out the philosophy of these traditional ceremonies, although it may have made itself quite apparent to the reader through the tediousness of the description. This is a lesson in patience, self-control, composed manners and reserved bearing, both for host and guests. They have to forget for the time being all their pre-occupations, interests, comforts and impulses to speak or to move. Thoughts must be concentrated on tea. As I have remarked before, no scandal may be spoken and the utmost politeness is *de rigueur*. The host has to remember a very considerable number of minute rules : both his memory and self-control are heavily taxed, and he dares not forget nor jumble, for the guests are closely watching and they have a right to criticise. Then simplicity is another lesson, for everything that is used in *cha-no-yu* must be of

the cheapest kind : common pottery, wood, bamboo, etc. Truth to say, this simplicity is often very expensive, for some old tea bowls and tea-caddies are museum pieces and cost their weight in gold. But this is degeneracy.

These ceremonies are taught in girls' schools : there are professors of tea as well as of literature. Flower arrangement is taught too as an art, and, what seems more strange, as a philosophy. There are incense ceremonies as well as tea ceremonies, but they have fallen more into disuse.

All this is exceedingly Japanese, and well fitted to throw a light on the self-contained, sealed, patient Japanese soul. It shows to what extent they like to submit to very minute rules, how little they think of allowing themselves any personal freedom even in their amusements, and perhaps too how different some of their ideas of politeness may be from those that obtain in other countries.

L. V.

HELP FROM THE INVISIBLE.

WE have just perused a recent work on the above subject by a prominent Occultist wherein it is claimed that help from the higher planes is given to the embodied, principally by the Masters and their pupils : and (by inference) that they are virtually guardian angels, who protect man most from physical dangers, implant within him the seeds of spiritual truths and give him impulses in the right direction. The subject is far more important than would appear from a superficial glance, for it involves the question as to whom we shall look in time of trouble—in whom we shall put our trust,—suffering and distress being universal. We may say at once, with all due respect to the Masters and those who work directly with and for them, and recognizing their relation to and value in the world, that we hold a different opinion to that expressed and illustrated by the earnest, sincere and advanced writer of the work referred to.

If the children of earth had to depend for succor upon the Masters and their followers *only*, in addition to their good karma, hard and bitter indeed would be their lot, we fear, for how can watch and ward over the teeming millions of this world be ade-

quately kept by a few adepts and astrally active pupils? Instances are widely quoted of occult power being exercised for the deliverance of those whose distress some passing traveller, watcher or investigator upon the astral plane, happened to remark; but small and comparatively insignificant must be the help which can be directly rendered by such entities functioning upon the astral plane as those referred to, when there is such world-wide suffering and there are so many in sore distress and danger at the same moment. We do not refer only to national calamities, wars, railway catastrophes, or shipwrecks, nor to Jewish or other massacres. But no doubt if it were asked if such heartrending scenes as have recently occurred in the Jewish quarters of Russian cities, for instance, could not be prevented by the projection of a great wave of energy from the Masters, out of sheer pity and compassion, the reply would be that the karma of the people alluded to rendered material aid out of the question. Even if adepts, etc., devoted all their time to attending to the physical needs of man—in satisfying the hunger of the famished, and in protecting him from bodily dangers, the work would, in our opinion, be one with which they could not possibly cope.

We are told that force is carefully husbanded and great care is taken against its profitless expenditure. Therefore, an adept, ere he liberated energy, would require to look into the past of the individual or race he would aid and discover the cause of their present distress,—and then decide whether, if it be due to bad action, he should and could temporarily ward off the result; or, if due to necessity, and merely occurring that Will and Faith might be developed, whether he should interfere with the Divine Will. If his compassion were so great that whatever the causes and effects, he could not refrain from expending the required energy (the writer above referred to stated that *mortals* should pay no attention to causes), then he would surely have little or no energy for any other class of work, and would achieve comparatively little in this—for suffering is universal. There are very few among the compassionate upon the physical plane who have not the imagination to realize acutely the miseries of a single large city, and yet, though they be moved to tears, how powerless they are to adequately or materially relieve! If the Masters can do more, how is it that the poor and wretched are always with us? The fact is, that the universe is not built upon such a plan that the

children of men have to depend directly and almost entirely upon astral help for their deliverance.

We know that pain exists,—for two reasons. The First Cause is Necessity, the second, Action (action which may or may not be good—as well as positively bad action). This being the case, why should we concern ourselves greatly about the sufferings of others, and why deplete our energy (of which we never, at any time, have too much) in their behalf? Says the cold, calm sage of the Mejnour order (representatives of which [still exist): ‘It were a crime to deprive the infant soul of the steps by which it must climb, so let it suffer; it is useless to attempt to interfere with Karma, for it must and will be satisfied,—so pass ye by on the other side.’ Now Justice requires that wrong-doing must be expiated, but if we knew positively that the sufferings of some poor soul were of its own causing and that we were *not* brought to its side and impelled to relieve or deliver by its good Karma, the Law does not prevent us from soothing and comforting and actually mitigating the pain of the sufferer, *for Justice is tempered with Mercy*. It might well be, seeing that suffering is mostly due to ignorance of Law, and it *is* because God is love as well as Force. Creation was conceived in Love and Love is the Substance of Existence, and therefore enters into and is manifested in every condition thereof. It gives to the animals of the frozen regions their thick coats of skin, and leads the thirsty denizens of torrid climes to the water-brooks. To the lost lamb Love brings the mother. It heals the bleeding wounds brute force has caused, and robs the knife and spear-thrust of their sting. It brings to helpless children all they need and showers on them caresses which are life. For the unloved soul it finds a tender friend and heals at every turn the aches and pains necessity and ignorance have caused. Love stays the hand of the Trier of all things—Satan the Destroyer—and snatches from his grasp the weak and suffering soul, to lead to fresh, green fields and and silent waters. We who have wandered up and down in this world have marked with indescribable delight and an emotion too deep for words, that the tender and resistless power of God, as Love, watches over all, from the elect to the humblest; that it protects from unseen dangers; that whatever necessity may demand it says thus far and no farther. In short that in all walks of life it guards

and saves. "Are not two sparrows sold for a farthing, and are ye not of "more value than many sparrows? The very hairs of your head are numbered. Not a leaf shall fall to the ground without your Father." Of course the young eagle must be taught to fly,—the soul must become wise and be made strong by experience, for its own sake and the satisfaction of its unquenchable desire for Unity. Thus, all things and beings compete, though it is in love that God tries His children, *all* of whom survive. "The bruised reed he will *not* break."

Now in reference to Prayer. Even if we coldly regard the universe, and all that in it is, as merely an idea of God, He still stands in the relation of Father thereto; and as He is, as a matter of fact, first of all, Love, and we are not only made by him but *of* Him, and He is thus in the truest sense of the term our Father (we speak of Soul, which is immaculate), will He not, out of His sublime pity and compassion answer the cry of His children in travail? "Like as a father pitieth his children." That which is above is as that which is below. Some occultists would reply that it is foolish to suppose that God needs to or will alter the scheme of things at the request of His creatures; that Life is governed by Law; that Existence has been projected and ordered by a perfect Intelligence and Power, and therefore does not require or admit of modification or interference, and that prayer is its own answer. All of which is perfectly true (with the exception of Life not being ruled only by Law, and there being no "has been" with God, who IS, and while necessity demands it is *always* creating), but not so their *understanding* of the facts. With the stream of force that whirls downward from the hand of the Lord of the Universe and Man, proceeds a wave of Love and tenderness which flows from the very heart of Being,—Force (which is also Justice and Law) being subservient thereto and *merely causing the manifestation of Love*. Of this there is not the slightest doubt. Prayer indeed is its own answer, and we will recite just how it is.

We will illustrate it in this way: Those who look ever to the Masters, thinking of and loving them, believing in them and in their power to help,—in other words having faith in them—place themselves in the attitude and position to receive help and succor at their hands, not only when they appeal for it but immediately they need it. Conversely of course, those who deny their existence, or, recog-

nizing it, have no faith in their willingness or power to aid,—or, again, refuse to ask their aid—it will be almost if not quite impossible for the Masters to assist. The Master, who spoke through the Nazarene, could work no wonders in a certain city because of its unbelief ; but she who, full of faith and reverence, merely touched the hem of His garment was immediately delivered from her distress. As above so below. They who put their trust in God (as the Lord), ever thinking of, loving and worshipping Him alone, and not ever thinking of another ; believing in His power to help,—in other words having faith in Him—place themselves in the position and attitude to receive help and succor at His hands. By their faith the Divine and All-powerful stream of Love which pours from the centre of God's Being is tintured and charged with the ' *idea* ' of the particular help prayed for, which directs Force along the lines of the least resistance (exactly as works the elemental also projected by man, which it reinforces if good and when advisable), making the Gods, Planetary spirits, Masters, pupils and elementary spirits, all or one of them, according to the nature of the aid required, messengers and ministering angels,—*instruments* in the answering of the prayers of God's children. Can mortal and embodied man invoke so great a power and work so great a marvel, is it asked ? Faith can move mountains. The sum of the suffering of the children of earth is the amount of pain the existence of the latter causes the Creator, for the Macrocosm and the Microcosm are ONE. Thus, God the Infinite and All-powerful answers the prayers of Himself the finite.

To whom indeed should the distressed soul look for pity and aid ? To the Masters of Wisdom ? They are, perchance, engaged in some work far beyond her reach and cannot hear her cry, for they are not omnipresent ; or, helping so many they may not be able to help her,—for they are not omnipotent. Whom should she put her trust in and ever look to for aid but her own Father,—who, some occultists notwithstanding, is not so far off that he cannot hear the cry of the humblest, however feeble.

We are far from thinking that most of the help given to the embodied emanates directly from the Masters and their pupils (though we own their great and particular value, in the world, of course), but are of opinion as above stated, that they are often used as instruments of God in answering prayer. None, surely, however

high they may have risen or may aspire, would rebel at serving God thus, but rather ever seek to make themselves more perfect media, more useful instruments.

Not a few occultists, whatever they may say about meditation, etc., ever see before them *a* path which circles upward in countless and bewildering spirals, and feel the weight of the unnumbered years it will take them to traverse it. At the end of the awful vista they behold, dimly—God and Nirvāna. But they who are so highly illuminated and so far advanced as to have become as little children, look into their own hearts and behold Him there, an ever present help in time of trouble.

CECIL W. WATSON.

AN APPEAL TO FELLOW THEOSOPHISTS.*

THE circumstances bearing upon the question of the election of a successor to the President-Founder, Col. H. S. Olcott, make it the duty of all interested in the welfare of this great Society, to endeavour to induce those who have to vote, to form as soon as possible a clear conclusion unaffected by side issues. What the voters should decide is, is the candidate-nominate to the best of their judgement, a fit and proper person to be voted for, without reference to incidental matters which attended the publication of the nomination by the Colonel? That it was the Colonel's right to nominate a successor to him in office, nobody denies or can deny. The suggestion that the Colonel lacked mental competence to make the selection he made, is to the best of my knowledge utterly unfounded. My belief is that in his long career as President, he brought, on no question which came for determination, more consideration and reflection than he brought to bear with reference to the nomination he made.

I am equally satisfied that in selecting Mrs. Annie Besant, none of those who were about him in the Head-quarters, at and about the time, exercised over him the slightest influence for or against the selection. As I was in the habit of visiting Adyar almost every day,

* We have pleasure in publishing the following just and temperate appeal of the Recording Secretary of the T.S. who is also one of the Judges of the High Court, Madras.—W. A. E.

at, before and after the time the selection was made, I can say with confidence that the selection was the result of the Colonel's own free choice.

Turning now to Mrs. Besant's attitude in the matter, it is known for a certainty that she was absolutely unwilling to accept the office of President, until she, for reasons stated by her, felt it to be her imperative duty to accept the nomination to it. I can bear testimony to it, having myself more than once spoken to her about it, on all which occasions, she invariably declined to take up the responsibility attached to the position of the President. Among the reasons given by her was the departure which her acceptance of the office would seem to introduce in the original plan of having two persons occupying more or less leading positions in the Society and discharging different kinds of duties in connection with its work. Such being the case and knowing her so intimately as we all do, can any one believe for a moment that, in issuing her circular, the thought of influencing the voters by its contents had ever crossed her mind ?

Why then, it may be asked, did she say what she stated in her circular with reference to her Master's communications to her in the matter ? The answer to my mind is perfectly clear—*viz.*: she did so only by way of explanation as to why and how she came to accept the nomination, having regard to her previous pronounced unwillingness to accept it. I hope that this view will commend itself to every Theosophist and that he will not allow his judgment to be influenced by the recent attempts which have been made to give the matter an entirely uncharitable turn.

I think I should not fail to add a few words with reference to the introduction into this question, of the Masters. It is quite true that a belief in Their existence or in Their connection with the Society, is not a condition to membership in the Society. On the other hand I am sure such a belief is, by no means, a disqualification thereto, and certainly it ought not by any one to be treated as a reproach to those who entertain it. If it were otherwise, it would be absolutely inconsistent with the toleration which is one of the basic principles of this Society. The objections to the references in regard to the communications from the Master, in the circulars issued by the Colonel and Mrs. Annie Besant, would seem to be two-fold. The one has reference to, if I may say so, supposed prudential considerations and

may be thus put: As belief in the existence of the Masters and Their connection with the Society is confined to a narrow circle of members and the attitude of the majority is one of scepticism, if not of utter disbelief, so prominent an allusion to Their wishes in the nomination of the executive head of the Society is in their opinion calculated to introduce a creed and authority into the Society which must alienate the sympathies of the bulk of the members. Whatever might have been the force of this objection some years back, it seems to me that this view implies a certain amount of insincerity, at least in those who, while protesting their belief in the existence of the Masters and Their intimate connection with the Society, seem to show such exceeding tenderness for the susceptibilities of the unbelievers. So much has now appeared in the published Theosophical literature about the Masters, as to make any hesitation in making allusions to Them in communications intended for the members of the Society almost incompatible with a true belief in some of the essential teachings of Theosophy. For such a belief, I am sure, when cherished within the limits approved of by sound reason is more likely to prove conducive, not only to the attainment of spiritual progress of individual members, but also to the T.S. as a whole exerting the influence it was intended to exercise upon humanity at large. The other objection to the allusion is, if I may say so, even more questionable. In connection with psychic phenomena, no member is bound to accept any testimony other than that of his own senses. To decline to act upon any such occurrences, whoever might be the witness thereto, is no disrespect to him: no misgivings can arise in the mind at least of a Hindu, with reference to such an attitude, as our own Scriptures refer to instances in which devotees have declined to accept boons even at the hands of their Ishta-Devatas when They chose not to appear in the forms meditated upon by the devotees. Consequently it would be quite legitimate on the part of any member to say—"I am not going to pay the slightest attention to the messages referred to in the circulars." Mrs. Annie Besant herself claims nothing more: and the straightforward course on the part of those who have written against these circulars would have been to content themselves with saying that and no more. But I cannot understand how members, while admitting they were not present when the messages were stated

to have been given, proceed to discredit them in the way they do. Their reasoning in regard to this point implies that the Great Ones have no business to act in the matter according to Their own judgment, but must conform to the notions of these critics, and that no messages supposed to come from Them should be accepted as bearing the impress of Truth, unless it satisfies the standard of propriety and reasonableness which these critics lay down. I trust I may be excused when I say, this is the height of presumption.

Having myself never had the privilege of personal acquaintance with the Masters, or actual knowledge of Their connection with the Society, no member need suspect that I am endeavouring to influence him in the way the circulars were, it is insinuated, intended to do.

On the contrary I beseech every member to record his vote without any reference to the question of the existence of the Masters or of Their connection with the Society.

In conclusion, I would say : bear in mind the splendid services the nominee has done for the cause of Theosophy for over a decade and a half, and the fact that she of all persons in the world would be the last to seek either this office or any other office whatsoever in or outside the Society, except as she believes it is her duty to take it up, if called upon to do so.

S. SUBRAMANIAM.

17th March 1907.

The senses are truly our greatest enemies ; they are a prolific source of sorrow to us. Like to a wild tiger raging like a firebrand, they are the greatest of all the evils of this our world.

“ Fo sho hing tsan ching.”

Let the disciple choose only noble, pure and faithful friends and let himself be mild and benevolent, blameless in all his walk and conversation.

Then, full of joy, shall he bring all sorrows to an end.

“ Dhammapada.”

ECHOES FROM THE PAST.

[The following is the first of a series of papers taken from old documents. It is apposite now, as the Colonel is again being harshly criticised. Ed.]

H. P. B.'S OPINION OF H. S. O.*

AMONG the various unpublished writings of H. P. Blavatsky which are preserved at the head-quarters of the Theosophical Society, Adyar, Madras, one that I had not previously read, lately attracted my attention. It is her reply to a paper which had been drawn up by a couple of over-critical theosophists in England, embodying many complaints relating to the management of the Theosophical Society. The earnestness and sincerity evinced in her reply to these accusations should carry great weight at present, and will be of special interest in America, where the many years of faithful labor for the Society by its executive head have been so studiously ignored, and where such persistent and bitter attempts have been made by certain misguided people to traduce his character ; also that of Mrs. Besant and others.

This and many more writings of the sort that fully vindicate the President-Founder's character and methods have been left lying unused by him, in the archives at head quarters—he disdaining to make any other defence than that which the growth, strength and prosperity of the Society furnish. There is among us, no more absolute believer in Karma than the President-Founder.

The following extracts are taken from her reply : “ Truth does not depend on show of hands ; but in the case of the much abused President-Founder it must depend on the show of facts. Thorny and full of pitfalls was the steep path he had to climb up, alone and unaided, for the first years. Terrible was the opposition outside the Society which he had to build ; sickening and disheartening the treachery he often encountered within the head-quarters ; enemies gnashing their teeth in his face around ; those whom he regarded as his strongest friends and co-workers betraying him and the cause on

* With an introduction and notes by W. A. English, as published in *Mercury*, June, 1898.

the slightest provocation. Still, where hundreds in his place would have collapsed and given up the whole undertaking in despair, he, unmoved and unmovable, went on climbing up and toiling as before, unrelenting and undismayed, supported by that one thought and conviction that he was doing his duty towards those he had promised to serve to the end of his life. There was but one beacon for him—the hand that had first pointed to him his way up ; the hand of the Master he loves and reveres so well, and serves so devotedly.

“ President, elected for life, he has nevertheless offered more than once to resign, in favour of anyone found worthier than he, but was never permitted to do so by the majority—not of “ show of hands ” but show of hearts, literally—as few are more beloved than he is, even by most of those who may criticise, occasionally, his actions. And this is only natural ; for cleverer in administrative capacities, more learned in philosophy, subtler in casuistry, in metaphysics, or daily life policy, there may be many around him ; but the whole globe may be searched through and through and no one found stauncher to his friends, truer to his word, or more devoted to real, practical Theosophy, than the President-Founder ; and these are the chief requisites in a leader of such a movement—one that aims to become a brotherhood of men. The Society needs no Loyolas ; it has to shun anything approaching casuistry ; nor ought we to tolerate too subtle casuists. There, where every individual has to work out his own karma, the judgment of a casuist who takes upon himself the duty of pronouncing upon the state of a brother’s soul, or guiding his conscience, is of no use, and may become positively injurious. The Founder claims no more rights than every one else in the Society ; the right of private judgment, which, whenever it is found to disagree with branches or individuals, is quietly set aside and ignored, as shown by the complainants themselves. This, then, is the sole crime of the culprit, and no worse than this can be laid at his door.

“ And yet what is the reward of that kind man ? He who has never refused a service—outside what he considers his official duties—to any living being ; he who has redeemed dozens of men, young souls, from dissipated, often immoral lives, and saved others from terrible scrapes by giving them a safe refuge in the Society ; he who has placed others again on the pinnacle of saintship through their status in that Society, when otherwise they would have indeed

found themselves now in the meshes of worldliness and perhaps worse ; he, that true friend of every Theosophist, and verily 'the readiest to serve and as unconscious of the service ;' he is now taken to task, for what ? For insignificant blunders, for useless 'special orders.'"

After alluding to the insignificance of the complaints made, she says : "Since the Society is the child, the beloved creation of the Founder, he may be well forgiven for this too exaggerated love for that for which he has suffered and toiled more than all other Theosophists put together. He is called 'worldly,' 'ambitious of power,' and 'untheosophical' for it. Very well. Let then, any impartial judge compare the life of the Founder with those of most of his critics, and see which has been the most Theosophical ever since the Society sprung into existence. If no better results have been achieved, it is not the President who ought to be taken to task for it, but the members themselves ; as he has been ever trying to promote its growth, and the majority of the 'fellows' have either done nothing, or created obstacles in the way of its progress, through sins of omission as of commission. Better unwise activity than an overdose of too wise inactivity, apathy, or indifference, which are always the death of an undertaking.

"Nevertheless, it is these members who now seek to sit in Solomon's seat, and they tell us that the Society is useless, its President positively mischievous, and that the head-quarters ought to be done away with, as the organization called Theosophical presents many features seriously obstructive to the progress of Theosophy. Trees, however, have to be judged by their fruits. It was just shown that no 'special orders' issuing from the 'centre of power' called Adyar, could affect in any way whatever either a branch or individual ; and therefore any theosophist bent on self-culture, self-involution, or any kind of selfishness, is at liberty to so act ; and if, instead of using his rights, he will apply his brain power to criticise other people's actions, then it is he who becomes the obstructionist and not at all the organization called Theosophical. For if Theosophy is anywhere practised on this globe it is at Adyar, at the head-quarters."

H. P. B. next alludes to the quarrelsome spirit so apparent in England, France and America ; the "backbiting, slandering, scandal mongering," etc., and says, members have "disgraced themselves

and their Society by trying to disgrace others," and speaks in scathing terms of their actions, saying: "they have actually become more like hyenas than human beings, by digging into the graves of the past in the hope of bringing forward old forgotten slanders and scandals."

She then takes up the watchword of these would-be reformers, "Theosophy first and organization after," and says: "Golden words these. But where would Theosophy be heard of now, had not its Society been first organised? And would Vedānta and other Hindu philosophies have ever been taught and studied in England, outside the walls of Oxford and Cambridge, had it not been for that organisation that fished them, like forgotten pearls, out of the ocean of oblivion and ignorance and brought them forward before the profane world?"

She then alludes to the frequent use of the words "untheosophical" and "unbrotherly" by these theosophical critics and reprovers, and says: "yet truly theosophical acts and words are not to be found in too unreasonable a superabundance among those who use the reproof oftenest. However insignificant and however limited the line of good deeds, the latter will always have more weight than empty and vainglorious talk, and will be Theosophy; whereas theories, without any practical efforts at realization, are at best but philosophy." Her views are evidently at one with those of the noted American author, who said there were two classes of people in the world: those who go ahead and do something, and those who sit still and ask why it wasn't done some other way.

She next says: "Belief in the Masters was never made an article of faith in the T.S., but . . . the commands received from them, when once established, have ever been sacred. And this is what one of them wrote in a letter preserved to this day:

"Theosophy must not represent merely a collection of moral verities, a bundle of metaphysical ethics epitomized in theoretical dissertations. Theosophy must be more practical, and has, therefore, to be disencumbered of useless discussion. It has to find objective expression in an all-embracing code of life thoroughly impregnated with its spirit—the spirit of mutual tolerance, charity and love. Its followers have to set the example of a firmly outlined, and as firmly applied, morality, before they get the right to point out, even in a spirit of kindness, the absence of a like ethic unity and singleness of purpose in other associations and individuals. As said before, no theosophist should blame a brother, whether within or outside of the association, throw a slur upon his actions or denounce him, lest he should himself

lose the right of being considered a theosophist. Ever turn away your gaze from the imperfections of your neighbor and center rather your attentions upon your own shortcomings, in order to correct them and become wiser. Show not the disparity between claim and action in another man, but, whether he be brother or neighbor, rather help him in his arduous walk in life. The problem of true Theosophy and its great mission is the working out of clear, unequivocal conceptions of ethical ideas and duties which would satisfy most and best the altruistic and right feeling in us, and the modeling of these conceptions for their adoption into such forms of daily life where they may be applied with most equitableness. Such is the common work in view for all who are willing to act on these principles. It is a laborious task, and will require strenuous and persevering exertion, but it must lead you insensibly to progress and leave no room for any selfish aspirations outside the limits traced.

Do not indulge in unbrotherly comparisons between the task accomplished by yourself and the work left undone by your neighbor or brother, in the field of Theosophy, *as none is held to weed out a larger plot of ground than his strength and capacity will permit him.* . . .

Do not be too severe on the merits or demerits of one who seeks admission among your ranks, as the truth about the actual state of the inner man can only be known to, and dealt with justly by, Karma alone. Even the simple presence amongst you of a well-intentioned and sympathizing individual may help you magnetically . . . you are the free-workers on the domain of truth and as such must leave no obstructions on the paths leading to it . . .," The letter closes with the following lines which have now become quite plain, as they give the key to the whole situation : "*The degrees of success or failure are the landmarks we shall have to follow, as they will constitute the barriers placed by your own hands between yourselves and Those whom you have asked to be your teachers. The nearer your approach to the goal contemplated, the shorter the distance between the student and the Master.*"

A complete answer is thus found in the above lines, to the papers framed by the two theosophists. Those who are now inclined to repudiate the hand that traced it, and feel ready to turn their backs upon the whole past and the original programme of the T. S., are at liberty to do so. The theosophical body is neither a church nor a sect, and every individual opinion is entitled to a hearing. After further alluding to those who change their opinions so "diametrically," and shift their "devotional views from white to black," the letter closes by wishing "peace and fraternal good-will to all."

(Signed) H. P. BLAVATSKY,

Corresponding Secretary, T.S.,

. Ostende, October 3, 1886.

CORRESPONDENCE.

The following letter is one written by Mrs. Besant to Colonel Olcott, November 25th, 1898. It was found among his private papers and is such a pleasant "echo of the past," that I was glad to obtain Mrs. Besant's permission to send it to the *Theosophist*.

M.B.R.

"Your loving and touching letter, my dearest Henry, appeals to my heart. Nothing would gladden me more than to regard you as my loving elder brother, to whom I might always turn with affection and trust. You are to me the man chosen by the Masters as the head of our beloved Society, and I always speak of you as such, and teach the members to thus regard you. Besides, you have noble qualities of head and heart that attract affection without you and your work, we could have but a vague congeries of stray individuals, aspiring after the spiritual life, each for himself. With and through you these are welded together into an instrument for uplifting the world. I desire to stand with you before the world as your faithful co-worker. I desire almost as much as you do, to see Adyar a real centre of spiritual life You certainly should never dream of leaving Adyar. You are its necessary centre, and may your life long be spared to remain there. But I would like to see you surrounded there by a strong band of workers, who should regard you with respect and affection, and should feel that every new centre of life in the Society was an accession of strength to Adyar, as well as a focus of life for its own district. You say truly that H.P.B. was masterful, and indeed you too bore nobly for many years, hardships that would have driven away a weaker man. But what held people to H.P.B., was the life that played through her, and her absolute transparent devotion to the work . . . My own dear brother, we will hold to you as loyally as you held to H.P.B. . . . We want to hold you in our hearts as the Head of this blessed movement and as the chosen servant of the Holy Ones. My dear, my work is often hard and bitter enough, as work must be that deals with the wayward hearts of men ; . . . let me find in you a whole hearted brother, and we should love and bear with each other, as faithful brother and sister . . . Five years ago I promised to be your faithful colleague, and I have never swerved from that

promise. Three years ago the Blessed Master bade me stand by you whatever might happen, and His lightest word to me is law. Even if he had not said so my own heart and judgment would lead me to honour you as President-Founder and love you as brother. Besides I respect your life of whole-hearted devotion to the T.S. and your tenacity of purpose.

Your loving sister, ANNIE."

THEOSOPHY IN MANY LANDS.

INDIAN SECTION.

There is little to report this month from the Benares Headquarters. The ordinary work has been carried on as usual, but the subject uppermost in the minds of all is of course the approaching election of the successor to the late President-Founder. A reading-room has recently been opened in the Head-quarters Building, which it is hoped will serve as a centre, where members visiting Benares may be sure of a friendly welcome, and may have an opportunity of coming into touch with fellow-members; it is open every afternoon from 4 A.M. to 6 P.M., to the public as well as to members.

Mrs. Besant returned from Adyar on 2nd March, and has resumed her meetings for conversation on Monday and Thursday evenings.

On March 16th she leaves Benares for a short tour in the Panjâb, accompanied by the General Secretary. Miss Edger will leave at about the same time to visit some of the Branches in the Central Provinces and to attend the Federation meetings at Easter.

We are losing for a time two of our best workers here, in Mr. and Miss Arundale, who are on the eve of starting for a trip to Europe. They will be much missed during their absence, and will carry with them our heartiest wishes for a pleasant holiday and a speedy return.

M. J.

AMERICAN SECTION.

The news of the death of our beloved President-Founder has just reached us. Dear old Colonel! How many thoughts of appreciation and love and gratitude go out to you from thousands of friends the world over as they think of you, of your glorious work, of your long life of unselfish service for mankind.

What an example you have given us; an example of brotherly love, of wisdom, of patience, of untiring devotion to the greatest Cause on earth. How well have you exemplified common-sense, fairness, and the proper attitude of the truth-seeker. And, with all these virtues, how continuously have you protested, as did our revered H.P.B., against any attempt to regard you as infallible or as an object of adoration far above your fellows.

Thousands, yes, hundreds of thousands, are the better because of your life. The Society which you founded and to which you gave over thirty years of uninterrupted labor, has been a most potent factor in the dissemination throughout the world of those things which are essential to its progress—a rational conception of life and death, a high standard of morality, the unifying of philosophy, religion, science and art, and the spreading of good will among men. We are too near to your work to be able to gauge accurately the amount of good you did. But this at least we surely know, that the world is richer for your having been in it, and it is poorer now that you have withdrawn for the rest that you so fully deserve. From your ardent nature we are impelled to believe that that rest will be but brief and that before long you will be working again, on higher planes, for the welfare of the Society.

America rejoices that she is the land of your birth, but she cannot claim you as her own, for you are too big to be owned by one country, one people. You belong to all countries, all people. Again and again you will return to us, each time even greater, nobler, more lovable than now. And many are the friends who earnestly hope that theirs may be the privilege of co-operating with you in carrying out the will of the Masters that humanity may be steadily uplifted.

But enough of words that sing your praises. We know that you would bid us work, not weep, in consequence of your temporary withdrawal from physical activity for the Society you established and so successfully administered. And work we will, all the more vigorously now that you have gone. Petty disturbances, momentary obstacles, we shall try to sweep away; mistakes in management, if such there be, and all else that comes because of our imperfections, we shall reckon as really insignificant when viewed in the light of the great mission of the Society.

That mission we know will be fulfilled, and in that knowledge shall we try to be enthusiastic, self-reliant, strong. United shall we stand in the purpose to live the Theosophical life ourselves and to help others to do the same. Together shall we march under the banner of Truth and Right, thereby hastening the time when those virtues shall be possessed by all mankind, when error and wrong shall disappear and when peace and good-will shall reign supreme.

H. H.

February 20th, 1907.

Information has just come that Dr. Franz Hartman has united with the Italian Section of the T.S., which will be cheering news to many.

He wrote most sympathetically to Colonel Olcott before his death, and old differences were forgotten.

Official notices of the formation of new Branches in the American French, Cuban, and Scandinavian Sections will appear in May *Theosophist*.

NEW ZEALAND SECTION.

The Annual Convention of this Section was held at Christchurch on December 28th, 1906. Mr. John Rhodes, President of the Christchurch Branch, was elected chairman, and Mrs. Hawthorne, Secretary. The gathering seems to have been a satisfactory one. We notice among the Resolutions passed, one to the effect "that Mrs. Judson and Mr. J. H. Simpson be thanked for their work in compiling the

INDEX TO THE THIRD VOLUME OF THE "SECRET DOCTRINE."

This work was a very laudable one and the Index will be of great use to all T.S. students—containing all *necessary* directions but omitting merely verbal references not associated with explanatory matter. It is to be printed on thin paper having gummed edges, for interleaving in the existing Index to the first and second volumes. Price 3 shillings, or Rs. 2-4-0. May be ordered from the *Theosophist* office.

REVIEWS.

THE LIFE OF RAMANUJA CHARYA.

BY ĀLKONDAVILLE GOVINDĀCHĀRYA.

Despite the fact that, in the religious history of India, qualified dualism has played a part at least as important as the monism of S'ri Sankarāchārya, and the tenets of this philosophy have at all times appealed more largely to millions of devotees through the length and breadth of this country, it is strongly true that the teachings of Ramanuja have not been presented at all to the West, and, where an effort was made, it was done so half-heartedly that the wonder has always been that, in Western lands, they have been at all permitted to pass for a philosophy. Thanks to Professor Thibaut for his generous and bold effort, the *S'ri Bashya* is to-day available for English Students ignorant of Samskr̥t and the hope may be fondly cherished that, ere long, Visishtadvaita will command in the West an attention scarce inferior to that accorded to the philosophy of Sankara. It must be said, *en passant*, to the credit of Orientalists, that when they rightly understand a philosophy, they are able to present its salient points—however mysterious—in a charmingly readable shape; and, under their magic touch, what before was fit only for the palates of the few, now becomes a delectable dish for the million. It is a hopeful sign of the times that

efforts *are* being made by Indian scholars themselves to unearth and present in English form the rich mines of learning imbedded in the rocky soil of Samskr̥t and the name of S'rīman A. Govindāchārya of Mysore, is well known to all lovers of Visishtādvaitic literature as an excellent worker in this promising field of work. With his sound scholarship in Samskr̥t and the Dravidian Languages, Mr. Govindachārya has, in the admirable work under review,—appropriately dedicated to the Indian Kaiser, the learned and benevolent Māhārāja of Mysore—provided a very interesting account of the life of the great saint, philosopher, and teacher, S'rī Rāmanuja. From one end to the other, on every page of it, the author gives evidence of scholarship and much patient labour. All standard original authorities have been laid under contribution and the information presented is thoroughly authentic. In a word, the volume is a masterly production worthy alike of its learned author and the grand theme of his work. Copies of this book may be had from *The Theosophist* Office, Adyar.

THE PLANETARY DAILY GUIDE, and PRACTICAL ASTROLOGY FOR EVERYBODY, are two small pamphlets by Llewellyn George, issued from the Portland (Oregon) School of Astrology. The first, is an Annual for 1907 and gives favorable and unfavorable dates throughout the year, calculated according to the science of Astrology, from the date of one's birth, with directions for use, in business, social and personal affairs. The second deals with the Zodiacal signs,—giving one's place in the Zodiac, and explaining the influence of the sun in each sign, with other information on Astrology (by the same author).

THE INDUSTRIAL CONFERENCE AT CALCUTTA, containing the text of all papers read at and submitted to the Conference, and also, the Inaugural Address of H. H. the Gaekwar, the Presidential Address of the Hon. Mr. Thackersey, the Welcome Address of Mr. P. N. Bose, and the Report by Mr. R. C. Dutt : Published by G. A. Natesan & Co., Madras.

MAGAZINES.

The Theosophical Review for March.—The main text opens with an article by Mrs. Besant on "The Basis of the Theosophical Society." She says, "It is, then, not the *fact* of Brotherhood but the *recognition* of it which entitles a man to membership in the Theosophical Society, to become part of the 'nucleus ;' and a further guarantee demanded from two members, that the candidate is a 'fit and proper person to become a member of the Theosophical Society,' implies that the

recognition is believed to be not merely a lip-but also a life-recognition. If these facts are so—and that they are so is surely undeniable—it follows that a member may be expelled if he ceases to be ‘a fit and proper person’ to be part of the nucleus; conditions of admission imply the corresponding right to exclude when the conditions cease to exist.” This article appeared in the *Theosophist* of February last. “The Valuation of Theosophy” is a useful paper by C. J. Barker. The writer says: “Unless Theosophy be useful, unless Theosophy possesses a property or properties that stand in immediate relation with an actual need of my life, here and now, as that life stands related to its environment, then, for me, at the present time, Theosophy has no value at all.” The author proceeds to show the necessity for *living* Theosophy if we are to reap the benefits derivable from it. We quote a paragraph on another page, see *Cullings and Comments*. “True Thinking and Pseudo-thinking,” by Francis Sedlák, is a thoughtful paper. “The Personal factor in Karma” is a very readable reply to an article of the same title which appeared in the December issue of the *Review*. “Professor Hyslop’s Preconceptions,” is of the nature of a review of the Professor’s book, entitled, “Borderland of Psychological Research,” published last year, by G. P. Putnam’s Sons, London. The Professor lays down the rule that “new truth must be assimilated with previous knowledge.” Concerning this rule, Dr. Montagu Lomax, who reviews the Professor’s book, says: “On this condition, the recent discovery of Radio-activity would be ruled out of court as non-assimilable with the ‘previous knowledge’ of the indestructibility of matter. When confronted with the required evidence of such supernormal happenings, the author is content to remark that, in his opinion it is not sufficient. What cannot be explained as perversion of normal psychology can be best accounted for by lack of scientific judgment, and untrained habits of observation. Naturally, all will depend upon what we agree to call ‘normal.’” Mr. Orage writes on “The new Romanticism,” which he defines as “in essence an attempt to escape from the compulsory vision of things as they are, by imagining them to be what they are not.” Mr. Mead’s contribution is on “The Elasticity of a Permanent Body,” or, otherwise, “the permanent element in the Theosophical Society.” He says: “The ‘permanent body’ then, is not the Everlasting Body, but the æonian substantial limit of the separated man-consciousness. How long this æon of substantial limit lasts, depends on the nature of the man’s activities; nevertheless this ‘body’ must in any case be considered as permanent,

when contrasted with the length of days of the bodies of incarnation which a man uses in his many lives on earth, or in the 'three worlds.'” Joseph Offord finds some similarity between the writings of “St. Paul and Classic Authors.”

Theosophy in Australasia, for February. “Power—Selfish and Unselfish,” is dealt with in its various aspects, by W. G. John. “The Song Victorious,” is a cheering poem—author’s name not stated. “A Word to Wives and Mothers,” is a useful paper by Myrtillus. “The Self and Selfishness” is continued from the January number, “Concerning Criticism” is a translation from the *Bulletin Théosophique*. “Local Karma,” is a brief paper by R. H.

The New Zealand Theosophical Magazine contains the Report of the Eleventh Annual Convention of the New Zealand Section, T.S., which was held in Christchurch, December 28th 1906, Mr. John Rhodes, President of Christchurch Branch, was elected Chairman, and Mr. Hawthorne, Secretary of the Convention. Dr. C. W. Sanders was re-elected General Secretary, and Mr. J. R. Thomson, Assistant General Secretary, for the ensuing year. Marian Judson contributes an interesting account of the “Durga Puja Festival” recently witnessed by her in India. Mr. W. A. Mayers contributes an able paper on “The Sources of Authority in the Christian Church.” R. H. gives us the first portion of a paper on “Consciousness in Animals.” There is also the ‘Children’s Department’ the ‘Stranger’s Page’, and reports of activities.

Neue Metaphysische Rundschau (January). This is an important number. It opens with an article of Dr. J. Lanz-Liebenfels (formerly member of the order of Cistercians and one of the most informed scholars in Catholic theology) on “The Ape-man of the Bible,” in which is shown with forcible logic and by many facts not sufficiently noticed as yet, that several classes of strange humanlike animals, being bastards between man and animal, were very well known to and even utilized by the ancient Assyrians, Egyptians, etc. The author thinks that the *baziati* and *uduni* on the Black Obelisk of Salmanassar II., (the third class are the *pagutu* on the relief of Assurnassirbāl) are also somehow related to the “short-legged dwarfs with the fat bag-belly at Amravati, and the sacrificing, upright-walking, tailed ape-men at Sanchi.” He has promised for the next number, an article on “Theosophy and the Assyrian Man-animals.” The second article, “A Catholic Critic of Adolf Harnack,” by W. von Schnehen, is likewise profoundly interesting. It gives the substance of Alfred Loisy’s book, “Evangely and

Church" (put on the "Index" because of its too great sincerity). Harnack's method as well as teaching are severely criticized and proved to be entirely wrong. What H. calls the "essence of Christianity" has no historical basis, and is nothing but his personal ideal of Christianity. For it cannot be proved by any authentic text that the "kingdom of God" was to Jesus something interior and present. All texts, on the contrary, evidently show that it was to him a future general state of things "of which a presence is only pronounced because the 'end' is already approaching or can be anticipated by hope." (This has already been shown, some time ago, in a most convincing manner by the celebrated Professor Pfeleiderer). Just because of the nearness of the expected kingdom of God, Jesus' doctrine was antisocial; he earnestly demanded to give up not only one's property, not only the ties of family, but even work, and to put one's entire confidence upon Him who feeds the birds of the sky and the lilies of the field, "the complete renouncement of their property demanded from the rich, furthering *their own eternal* welfare rather than being a temporal help for the poor, to whom, indeed, the 'kingdom' is promised as a compensation." So the *essence of the teachings of Jesus* is an illusion, *viz.*, that of the immediate nearness of a universal catastrophe, and, consequently, we can no longer believe in him (von Schnehen's opinion), although there is some reason in the symbolical interpretation of our intrepid Catholic priest and his allusion to the seed and the tree. Then follows the "Magic Metathesis or almost instantaneous corporeal transposition of living persons into distant surroundings by occult powers," by Franz Hartman, M.D., narrating some very interesting cases of the latest time, and partly, from his own experience, and pointing out a general explanation of such phenomena. The next papers are "The Riddle of the Eternal Pyramid," by Dr. A. K.; and "Worpswede" by Helene Zillmann, and the end or rather second part of the No. is the usual rich "Review."

Broad Views, for March, opens with a paper on "Indian Emigration," by Nasavanji M. Cooper. The countries which he considers most favorable for the Indian emigrant are, 'British Guiana, Jamaica, Trinidad and other West Indian Islands.' Mr. Mallock's serial romance is continued. Mr. Sinnett's chief contribution is on "Former Lives of Living People." Arthur Newbold takes a liberal view of "Religion and Sunday Observance." "Two views of loyalty" are expressed by Chester Warren and Walter Pierce. "The New Theology," and "Clairvoyant Experiences," are unsigned. Christiana Duckworth

contributes an article entitled "Life's Mosaic," and Margaret Kilroy gives her views on "An Overworked Virtue."

The Lotus Journal, for March, is a very creditable issue and will certainly please the young people.

Theosophy in India,—The March number opens with a sympathetic tribute to the memory of our late President-Founder, from the pen of the General Secretary of the Indian Section. Following this are notes of a lecture by Mrs. Besant on "The Religion of the Divine Self," Mr. B. Keightley's circular letter, Mrs. Besant's Address at the funeral of the late President-Founder, "The Present Position of the T.S.," by Miss Edger, "A Critical Examination of the Dasopanishats and the Śvetâśvatara." Under the heading of 'Notes and News,' we find a variety of matter connected with the passing on of the late President-Founder.

The Central Hindu College Magazine, for March gives us the first portion of an address by Mrs. Besant on "The Ideals of the C. H. C.," in which she explains her theory that education should be fourfold: *physical, moral, intellectual and Spiritual*. The article on "Primary Education in South India" treats of the great movement established by the late Colonel Olcott, for the education of the lower classes, and asks for help for these schools from any who wish to raise these poor outcastes to a more decent level of living." To establish this work on a permanent basis would be a fitting *memorial* to the deceased. "Hints to C. H. C. School Players," is an excellent paper by George S. Arundale, Head Master of the College, which would be of practical use in all lands. "Tiles and Tile-making," by S. C., treats of a new kind of tile in the construction of which asbestos is the main factor. They possess great advantages, as asbestos is incombustible and a non-conductor, and the tiles are light and nearly unbreakable, and can be attached to laths like shingles. It is thought that they could be made in India at about one-third the cost of imported ones. "Some Characteristics of Samskr̥t Poetry," by K. S. Ramasvami Sastriar; and "A Hindu Catechism," by Govinda Dâsa, are each continued.

Theosophia for February has the following articles :

"Old Diary Leaves," by H. S. Olcott; "Use and Object of Art," II., by J. L. M. Lauwericks; "Hints for Theosophical Education," by T. Annerley; "Friedrick Nietzsche's Ideas," by Ph. J. Priesman Jr.; "Foreign Periodicals," by A Waller; and other matter.

Omatunto for February. The contents are the following: "Practical Occultism," by H.P.B.; "The most important Social Work," by

Pekka Ervast ; " Tao = Teh = King," (transl.); " The Stars of Babylon " (concluded), by Subhadatta ; " Invisible Helpers," IX., by C. W. L. ; " Evidences of Reincarnation, I.," by P. E. ; " The Finnish Section of the T.S.," etc., etc.

Theosophy and New Thought (formerly, *Gleaner*). The March number has numerous Editorial notes relating to the passing of the late President-Founder, his nomination of Mrs. Besant to succeed him as President, etc. Mr. J. R. Aria gives a report of the Funeral of Colonel Olcott. Further Articles are on " Our Habits," " The Occult Schools," " An Elementary Lesson in the Higher Science," and the continuation of " Occult Masonry."

Received with thanks : *Theosophisch Maandblad* (February), *Revue Théosophique* (February), *The New Asiatic Review* (February, containing, A.O., a sympathetical obituary notice on Colonel Olcott), *Sophia* (February), *The Mysore Review* (February), *Bulletin of the New York Public Library* (January, 1907 ; containing A.O., a list of works relating to Muhammadan Law), *The Sanskrit Journal* (February) with an article on " Brihaspati and Tyshya " defending Mr. Tilak against Mr. Thibaut), *The Vahan*, *The Theosophic Messenger*, *The Lotus Journal*, *Modern Astrology*, *Light*, *Phrenological Journal*, *Mind*, *The Arena*, *Teosofisk Tidskrift*, *De Theosophische Beweging*, *The Light of India*, *Indian Journal of Education*, *Christian College Magazine*, *The Grail*, *The Theist*, and numerous Vernacular periodicals.

CUTTINGS AND COMMENTS.

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

An Indian correspondent who writes that he was much interested in reading the dream stories noted in *Verification of a Dream*. March *Theosophist*, sends us the following narrative :

Last night (on the sixth of March, 1907, we lost a necklace worth Rs. 25, which had been worn by my sister aged nine. We felt very sorry for it because of our poverty. My father was always thinking about it day and night, and on the 8th night of March he dreamt that the same jewel was concealed near a tree which stood by the side of a tank which is very near to his house. Accordingly my father and I ran to that place and to our greatest surprise we found the jewel in the very same place and in good order.

* * *

The Herald of the Golden Age has very strong objections against flesh-eating, and alludes to the ' finely graded matter of the mental body ' which results from pure feeding, and says, in regard to thought-control :

It is in the power of each one of us by right living and right thinking to cultivate a mental body of such purity that every thought shall be controlled, and none but pure ones allowed to go forth into the world ; and at any time, by concentration, by pouring one's whole thought outwards to a given object, tasks which before seemed herculean shall melt into insignificance.

Once we have gained this power and knowledge, no longer shall we allow our thoughts to be 'at random sent,' but with a great purpose each one will be directed to soothe the afflicted in their distress, to cheer hearts burdened with the despair of doubt, or souls struggling to free themselves from their lowly standard and to rise to nobler heights. Thus should we make the world around us brighter and better for our presence.

* * * * *

Let us free ourselves from self-imposed fetters, shake off the mud of sloth and sensuality, wave aside the clouding mists which vain regard of worldly things, indifference to the sufferings of others, and the hoarding of treasures which corrupt, have cast o'er us. Let us transform this physical tenement into an earthly Tabernacle dedicated to the service of the Heavenly Father, a fitting dwelling-place for that tiny portion of His Divine Being it has pleased Him to breathe into our lowly frame—and so purify ourselves physically, mentally, and spiritually, that eventually we may attain to the full measure of knowledge, to the great recognition, that of the Higher Self and Man's at-one-ment with God!

* * *

Right aims in Education. In remarking recently on the work of the Central Hindu College, Mrs. Besant, after referring to the usual training of the intellect, said in substance :

This is an honorable and rightful ambition which should stir the heart of every young man who has a life to begin. But this is a part only of the work undertaken by the College, the *main* duty being the inspiring of great ideals, the shaping of a noble character, the building up of the citizenship of a free country. For of what avail are the learning and the mere development of the intellect if they are not consecrated to the *common good*? The College aims at teaching three things. The first is, unity of life; students and boys must be taught the idea of corporate work and of rightful sacrifice. They must be trained in habits of corporate endeavours and unselfish work, and must realize the value of discipline and obedience to authority.

The second is, the spirit of sacrifice, without which no nation can be built up. The third is, courage, prompt activity and readiness of exertions. The one great sin is selfishness, to overcome which, habits of right discipline and right obedience are necessary in the highest degree.

Subordination, humility, idea of co-operation, obedience to authority—these are the indispensable essentials of nation-building, and the main equipment necessary for service in the cause of the motherland. That is the main work and the chief aims of the Central Hindu College—to give an inspiration in the service of the country and to send out from its class rooms, boys full of patriotic spirit and a spirit of sacrifice. And if it fails in this, the Central Hindu College will be an utter failure.

* * *

Effort is the Law of Life. Remember that the law of life is effort, that talk is valueless unless it leads to action, that the truth of opinions is to be tested by their practical efficiency. Prudence, patience, labour, valor—these are the stars that rule the career of mortals. *It is the storm, not the calm, which tests the seaworthiness of the vessel.*

Men are not born equal; . . . but each is given a sphere in which to work. The vessel that holds not water may still hold grain. It matters not so much what a man cannot do as what he *can*.

It is not unusual to hear people lamenting that they cannot accomplish what they desire, that they cannot compete with others in this or that undertaking, that they can never become eminent or great in any direction; they regard this as a calamity, and sometimes use it as an excuse for not exerting the powers they do possess to the utmost.

No one can be sure of the exact limits of his ability. He can limit it himself by not putting it forth, but he cannot tell how far it would extend by steady and persevering exercise.

Many of those who have distinguished themselves have been men of moderate capacity, who have developed it by assiduous effort.

But there must be no wasted effort. Don't turn perseverance into a fault by doggedly going on in the old path. Use new scientific methods, utilize the experience of others. Depend upon it, however brilliant you may be, the tortoise of investigation, method and preparation will always catch up and overtake the hare which leaves everything to the inspiration of the moment.

From "Factors of Success."—By Hugh T. Whitford.

* * *

The good work of the Panchama Schools goes on steadily, and we are grateful for the subscriptions sent to carry on this worthy charity. Perhaps it is not generally known that Colonel Olcott in his Will, begged his friends to keep up their interest in the Schools, in memory of him.

One friend has given a feast to the seven hundred children, in his name. This fact will be better appreciated if we state that before the Food Fund was started, the little ones often fell from the benches from weakness caused by hunger. The average poor Pariah child gets only a little rice water to drink in the morning, and nothing more till night and even then only a little rice and curry.

We have now a little money, enough for a month or two, for food, and we give each poor child a small portion of rice before he begins his day's study. We need more money to help feed these poor children, for the mind cannot apply itself properly to study when the body is starving.

Astonishingly good results follow the efforts of the teachers, and the children are most eager to learn, responding rapidly to the training.

May the hearts of the charitably inclined be moved to help us in this work.

* * *

In *Modern Astrology*, for March, we find an article by Perez Hastings Field, entitled, "The Zodiac Laboratory creating Aura Stuff," from which we reproduce the following :

And just as there are kinds of atoms in the Sun, which cannot pass through the outer laboratory of the earth, and do not therefore enter into the composition of the earth, so also there are life energies, spiritual principles surrounding man which do not enter into his nature because by his central will he has emanated a shell through which all force must pass to reach his soul.

This shell is his personality, and transmutes some currents of life while ignoring others. Man has many Zodiacs, through each one of which filters an Aura. The kind of composite Aura a man has depends on the penetrability of his Zodiacs or shells. Life bombards us on all sides. Only such life can reach our consciousness as we permit to pass the sentinel Zodiacs. As these shells are created by our will, their conditions may be changed by us if we so desire. The average man is casual. He accepts his fate with resignation, not realising that his fate is his character, and that as he changes his

character he changes his fate, alters his Zodiacs and thus receives more life, with both new force and new matter, to reconstruct his body and soul, giving his spirit greater play. It is because of ignoring the higher currents of life that man suffers pain. The more open his laboratory or Zodiacs, the freer the inflow to his consciousness of the divine floods of nature.

* * *

A correspondent sends the *Daily Mail* the following *Thought Transference* anecdote, or, as he calls it, "case of thought transference," which was told him by an eminent engineer, whose name we withhold:—"This well-known engineer had been to Buluwayo on the occasion of the opening of the railway to that place. A friend, who accompanied him on the occasion, contracted enteric fever and died on the homeward voyage, Half an hour before he died his hair turned perfectly white. On arriving in England the engineer went to break the news to the young man's sister. He found that not only did the lady know of the death of her brother, but she knew the time, and the circumstance of the hair turning white. The engineer was requested to break the news to the father and mother as gently as possible, but to say nothing of the hair turning white. After a journey of 103 miles he found that both father and mother, whom he saw separately, not only knew of the death of their son, but knew of his hair turning white at the time of his death. Each had had a dream, a vivid dream, at the moment of the death taking place, and each had kept his and her own counsel, and had not spoken to one another of the dream. "It thus appears to me," the correspondent adds, "that thought waves do exist."

* * *

We occasionally hear of strange freaks connected with human anatomy and physiology, but the following *Remarkable men*, from *Good Words*, seems exceptionally wonderful.

When she is in a freakish mood Nature seems to revel in making human beings who defy all her most cherished traditions and are a constant mystery to their fellows-creatures. Such a man is Herr Schwarz, "the armour-plated man," who is such a puzzle to the doctors of Europe. Herr Schwarz has been for some years undergoing an ossification of the whole of his body, and is rapidly developing into the hardness and immobility of a statue.

His back has now become quite rigid, the muscles standing out hard and immovable; in fact, he seems to be enveloped in a kind of armour-plating consisting of surface bone as hard as stone. He is no longer able to move his jaws, and is compelled to take food in a liquid form through a tube, some of his teeth having been removed for the purpose. And yet, singular to say, this osseous man enjoys excellent health, and not long ago was married to a charming young Berlin woman.

In curious contrast to this indurated man is Herr Stahl whose bones are so brittle that he can scarcely move without fracturing one of them. By simply slipping on a pavement he has broken a leg more than once. A hearty handshake has broken his arm, and a slap on the back not long ago laid him up for weeks with a fractured shoulder. Herr Stahl has only numbered 24 years, yet he counts two fractures for every year he has lived; in fact, as he humorously says, the only safe place for him is in a glass case.

Captain Vetrico, an American, is a "freak" of another order, for he can make a hearty meal of poisons which would provide work for quite a large number of undertakers if others were to partake of it. Not long ago, in Berlin, he sat down to a dinner which consisted of a plate of verdigris, a liberal portion of ultramarine, and a "compote" of sulphur and borax, followed by a dessert of white sulphur.

These edibles were washed down by a solution of strychnine, and a bottle of patent rat-killer, made of powdered glass, arsenic, and atropine. This meal he devoured with evident enjoyment, to the amazement of the Government officials and doctors who looked on, and who, to a man, declined the captain's invitation to join him in his repast.

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The following interesting letter to the Editor of *Theosophy and Madame Blavatsky* the *Toronto World* (Canada) is reproduced from its issue of June 14, 1906

Editor *World* : In an editorial in *The Sunday World* (Toronto) of 10th inst. there occurs this passage : " What has become of the theosophy which was to inaugurate the new order of things a few years ago, and was on the lips of every fashionable smatterer ? Mahatmas have no credit now. Madame Blavatsky is but a curious memory " Will you permit me to make some comments on these remarks, and pardon me if I become personal ? I feel some responsibility resting on me in connection with your question, for I had the privilege of introducing the modern theosophical movement to Canada in 1889. Previous to that it does not appear to have been mentioned here. I remember very well being pointed out on the steamer " Sarnia " of the Dominion line, on the voyage to Montreal, by Mr. J. C. Vinycomb of that city, as a crank who believed that electric messages could be sent without wires. I had said it would be done in ten years. On arriving in Toronto I began a theosophical propagandum which I have maintained according to my opportunities ever since. There are two theosophical societies in Toronto now, and more people have come under theosophical influences in the past year than in any previous one. I used frequently to resort to newspaper correspondence. For some years it has been unnecessary. The present occasion is apt.

What has become of Theosophy ? it is asked. I have a volume of " Theosophick Philosophy," published in London in 1691, and have little doubt that in 1706 some persons were asking what had become of it then. Those who want it can always find it, and it is of no consequence to anyone else.

Madame Blavatsky published " Isis Unveiled " in 1875, a generation ago, " Which was to inaugurate a new order of things ! " Let any thinking man go back to 1875 and picture the revolution that has occurred since that time. It is needless to put forward the extent to which Theosophy has participated in that revolution. All students are aware of it. " Isis " was largely a work of destructive criticism. In 1888 Madame Blavatsky published the " Secret Doctrine," three volumes of constructive philosophy and science. The developments in science since then are precisely and definitely indicated therein. The X-ray, wireless telegraph, atomic analysis, the nature of the ether, the identity of gravity and electricity and the interconvertibility of the various chemical and physical forces, radioactivity, and the constitution of the sun as a reservoir of energy and the vital heart of the solar universe, are among these. As an index to future scientific progress, the study of cosmogenesis and the origin of mankind, the book is a mine of suggestion. In philosophy it does for the student what he may only accomplish for himself after toilsome years.

It is, however, in questions of religion that the theosophical movement has been of most assistance to the army of its students. There is an outcry in the churches at present as to why men avoid them and young men fail to undertake pastoral service. Men are in search of a reality in their religion, and they do not feel that throughout the churches, religion possesses any intimate connection with life. They seek a religion which shows itself to be as much a component element of life as business does, or diet or dollars. Quarrels fought over young lady-seminary codes of ethics, or church furniture, or verbal definitions, or the authenticity of parchments twenty hundred years old, or the speculations of unknown persons on unascertainable facts, do not engage thoughtful men. They have more important issues in contemplation. The world has almost abandoned the theory of Archbishop Ussher that it was created 6,000 years ago. Geologists and other learned people estimate from one to five hundred millions of years, with liberal disagreement. Blavatsky, not without reasons furnished, suggests 320,000,000 years since the palaeozoic age. Also that

man, becoming skeletonizable, first appeared with the limestone strata of 4,000,000 or 5,000,000 years ago. On which wider outlook immortal persons delay not to extend their gaze forward as well as hindward. One result of which is a fuller consciousness of what immortality means. Whence is born the prophet to perpetuate the ancient struggle with the priest.

Organized opinion, which is orthodoxy, always fears independent thought, which is heterodoxy. The elder brother of Nazareth was not welcome to organized opinion. Organized opinion provided for the stoning and persecution of prophets, Savonarola, Huss, Luther and their like, and maintains the principle, with benevolent modifications in practice. Men, consciously immortal, facing eternities, naturally waive consideration of young-lady-seminary codes and kindred problems, in favor of main issues. Men, not only problematically immortal hereafter, but actually immortal now and here, do by no means rest satisfied with seminary codes.

"We preach Christ crucified," says the master theosophist, St. Paul. Preachers would do well to read the passage in the Greek, I Corinthians, i, 23, 24. Christ crucified is the Greatest problem in the world. He is crucified daily, says the apostle. The churchmen teach that He was crucified on Calvary.

As I understand it, here lies the difference between Theosophy and the churches. The church of old was taught by symbols. The sacrifices and ordinances of the Old Testament were considered by St. Paul as symbols and parables. The question is then, Does the Cross only mean what the churches commonly understand it to mean? Is Calvary all that is to be considered? Do not deeper things lie behind the mystery of Christ, the Word made flesh, than the churches generally have dared to dream? "Even though we have known Christ after the flesh," says St. Paul, "yet now we know Him so no more." (II. Corinthians, v, 16, revised version.) With no desire to twist texts, there are many who feel that St. Paul's range was wider than the modern pulpit. He knew diversities of ministrations, but one Lord; Him who had other sheep than the flock in Galilee.

There are only a few in any age deeply concerned about such questions, and it seems unfortunate that the expression of their interest should lead them to be anathematized. But the number of the Christian mystics is growing. The marvelously beautiful invocation which Dr. Robertson Nicoll uses to close his recent volume, "The Garden of Nuts," is the aspiration of them all.

The group of literary occultists oversea who began their work in the Dublin Theosophical Society, under Madame Blavatsky, among whom W. B. Yeats, "A.E.," or George W. Russell, and John Todhunter are prominent, represent one development of theosophical influence. The scholarly work of Mr. George R. S. Mead in numerous volumes on the origins of Christianity is a direct product of the movement. So also is the brilliant work of Charles Johnston, the Sanskrit scholar of Columbia University, New York. And these are by no means alone. Such works are not always labelled as theosophical, but they are contributions to the age from workers in the ranks which are considerably affecting current thought. The work of Professors Crookes, Wallace, Lodge, Myers, Maxwell, James of Harvard, and others, is inseparable from the movement inaugurated in 1875. The writers who appeal directly to theosophical students are very numerous, but they are "caviare to the general." Wisdom is still spoken in a mystery.

Man's immortality, the integrity of conscience, and the law expressed in the last word on the subject in the New Testament, which renders to each man according as his work is, are perhaps the chief ideas in this philosophy of the Mahâtmas who have no credit now, says your editorial. After twenty years I still find them most credible and most benign.

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Mr. Henry Fancis, in a recent letter to *The Pioneer*, makes the following statements concerning the Andamanese :

The Andamanese are dying out.

"Little is known about their religion, and it does not appear that they are much concerned about it themselves. As far as is known they have no forms of prayer, worship

or sacrifice. They believe in a God who sends storms as a punishment, and they believe also in spirits of the sea, and forests, and rivers, but they do not appear to trouble themselves about propitiating them. Seeing their reflections in water they think they see their souls, which after death will inhabit some mysterious region, but they have no ideas of future punishment or reward.

"All the traditions of the people date back to some great cataclysm which submerged the greater part of their country. This would appear to be some vague tradition of the submerging of the land which formerly connected the Andaman Islands with the continent of Asia. Fire, so they say, first came down from the skies, but whether this refers to the lightning or to some volcanic eruption, it is impossible to say.

"Such are the people whose descent comes down unmixed from a period so remote that neither history nor fable knows anything about it : a people compared with whom the ancient Egyptians were mere upstarts. There can be little doubt that at some remote period of the world's history they were in the van of progress and civilisation. How it came to pass that they lost their place and were outstripped by other races, whether worn out by age or crushed by superior numbers, is a question that may never be answered ; but here, in a back-eddy of the world, are preserved the last survivors of what was once a mighty race, and their only mission now appears to be to teach us how men lived in the days of old.

"The greatest care is taken by the Government of India to preserve them from extermination, but so far all measures have proved unsuccessful, for there can be no doubt that their numbers have decreased considerably during the last half century, and the total population at the last census was estimated at only eighteen hundred souls. Diseases strange to them and from which they have not acquired immunity, have had something to do with this, for both measles and pneumonia are fatal to the Andamanese : but most fatal of all to the continuance of the race is the paucity of children. Few households have two, many have none, and it is feared that the dawn of another century will see the extinction of the ancient Negritos."—

* *

Extract from as you say. "Yes, doctor," said the broken man, "I will do
a Modern man." "With God's help I will show myself a
Novel "Pray for help," said Dr. Woods.

"Ah, yes, certainly," said the Professor, with a return to his brusque professional manner. "Prayer two or three times a day in moderation has a soothing effect, and I have often known it help a patient considerably by a sympathetic reaction on the nerves. But be very moderate in its use. Constant prayer I have sometimes found as harmful as Chloral, especially among women. Never pray, upon an empty stomach. It produces hysteria. It is a drug which is very little understood by professional men, and I always hesitate to prescribe it except in extreme cases and then only in moderation."

* *

TRANSLITERATION OF SAMSKRT.

The following system of transliteration of Samskr̥t letters will henceforth be followed in the *Theosophist*, as it is that approved by Indian scholars, although at variance with that adopted by western Orientalists. The idea underlying it is to give in English letters, where possible, the sound of the Samskr̥t, and to use a dot under a letter where the Samskr̥t letter differs from the sound of the English letter. Thus the ऋ or ॠ is an indescribable closed sound, and is written *r̄*. The ordinary ऌ and ॡ are soft dentals, like the French, and are not the hard *t* and *d* of the English, they are dotted. The ट and ड are the hard English *t* and *d*; they are left undotted. The peculiar sound often given to the ढ, making it an entirely different letter, is shown by two dots, *ḍ*. The श is the clear English *sh*, and is therefore so written; the ष is a curiously closed sound, with no English equivalent, it is therefore marked *sḥ*. The *n* has four different sounds, ण, न, ण, and न, distinguished as *n̄*, *ṅ*, *n̈*, and *n*, the last the English. The *visarga* is a breathing, after a vowel, best shown as *ḥ*, but it may be omitted.

Hence :

ऋ or ॠ	is written	r̄	example	Kṛṣṇa.
ॡ	"	ñ	"	Shaṅkara.
ब	"	ñ	"	Jñāna.
राँ or ण	"	ṇ	"	Prāṇa.
न	"	n	"	Indra.
ट	"	t	"	Virāta.
त	"	ṭ	"	Putra.
ड	"	d	"	Pāṇḍava.
ढ	"	ḍ	"	Gudakesha.
द	"	ḍ	"	Deva.
श	is written	sh	example	Shaibya.
ष	"	sḥ	"	Bhīṣhma.
:	"	ḥ	"	Vyāsaḥ.

ANNIE BESANT.

[The above is reproduced here as some mistakes occurred in the previous printing.]

ERRATA.

In the last sentence on p. 480, in March *Theosophist*, for 'undefined' please read spontaneous.

At the bottom of p. xxx in Supplement, please read three hundred rupees as the contribution towards Dr. Schrāder's travelling expenses, instead of three rupees, as the printers put it.