

ॐ THE THEOSOPHIST.

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THERE IS NO RELIGION HIGHER THAN TRUTH.

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

OLD DIARY LEAVES.

ORIENTAL SERIES, CHAPTER XXIII.

IN all our years of intercourse H. P. B. and I had never been so closely drawn together, as on this boat-journey on the Buckingham Canal—a famine-relief work that fed thousands of starving peasants during a tragical epoch of the Duke of Buckingham's Governorship of Madras. Hitherto we had lived and worked in the company of third parties, whereas now we two were alone in a *budgerow*, or small house-boat, with our servant Babula and the cooly crew as our sole companions while the craft was in motion. Our quarters were cramped enough, to be sure. At either side of the small cabin was a locker covered with a mattress; the lid arranged to lift on hinges, the inside forming a huge chest for storage of one's effects. Between the two lockers—each

“A bed by night, a chest of drawers by day,”

was a portable table which, when not in use, could be folded up and hung from the ceiling. A lavatory, a small pantry with shelves, a cooking platform outside, behind, with a broken earthen pot-bottom, laid on sand, for fire place, and some few indispensable cooking utensils, a large jar for drinking water, and our camp table-furniture, completed our domestic arrangements and sufficed for our wants. When a fair wind blew, a sail was raised and we glided before it; when adverse, the coolies jumped ashore and, with the tow-line passed over their shoulders, dragged us along at the rate of perhaps three miles an hour. In another boat followed some of our best and kindest Madras Colleagues, among them that golden-hearted old man, P. Iyaloo Naidu, Retired Deputy Collector, whose acquaintanceship was a privilege, whose friendship an honor. Our destination was the town of Nellore, a two-days' journey by water.

As we had not started until 7 P.M. (May 3, 1882), and the moon was almost full, it was a sort of fairy voyage we were making on the waveless silvery water. No sound broke the silence, after once leaving the city limits, save the occasional yelps of a pack of jackals, the low murmur

of our boat-coolies' voices, talking together, and the lap-lap-lapping of the water against the boat. In place of glass sashes, there were hinged venetian blinds, with hooks to fasten them to the overhead deck-beams at pleasure, and through these a gentle night breeze blew cool and brought us the smell of wet rice-fields. My colleague and I sat, enchanted with the scene and refreshed by the grateful and unaccustomed rest from our life of excitement and publicity. We talked but little, being under the witchery of the night, and went to our beds with the certainty of a refreshing sleep.

Wafted along by the breeze of the S. W. Monsoon, our boat sailed steadily throughout the night, and morning found us well on our way. At an early hour we tied up at the bank, for the coolies to build their fire and cook their curry and rice; our people in the other boat joined us, I went for a swim, and Babula cooked us a capital breakfast, which our colleagues, because of their caste prohibitions, could not share. Then on once more, the boats as noiseless as spectres. H. P. B. and I occupied the whole day with arrears of correspondence and Editorial writing for the *Theosophist*, with occasional breaks for conversation. Of course, the one theme for us was the condition and prospects of our Society, and the probable ultimate effect on contemporary public opinion of the Eastern ideas we were spreading. In this respect we were optimists in the same degree, no shadow of doubt or difference crossing either of our minds. It was this ever-potent, overmastering feeling of confidence that made us so indifferent to calamities and obstacles which might have otherwise brought us to a standstill fifty times during our career. It may not be gratifying to some of our present colleagues, yet it is strictly true, that our forecasts dealt with the coloring of modern thought with Theosophical ideas far more than with the possible extension of the Society throughout the world; of that, we had practically no expectation. As, when leaving New York for Bombay, we did not even dream that the Society might cover India and Ceylon with Branches, so now, on that silently moving boat, we gave no thought to the possibility of its creating a popular agitation that would plant its branches and create its centres of propaganda throughout America and Europe, to say nothing of Australasia and the Far East. Why should we? To whom could we look then? Where were the giants fit to carry such a heavy load on their shoulders? This was but in 1882, remember, and outside Asia there were but three Branches of the T. S. in existence (not counting the New York centre, which had not been re-organized). The London Lodge and the Corfu (Ionian) Branch were inert bodies, Mr. Judge was away in South America for a Silver-Mining Company (I believe I am right about the date), and nothing like an active propaganda had been organized in the United States. We two old people in the boat were practically managing the thing alone and our field was the East; and, as H. P. B. showed no more prophetic gift than myself at the time, we talked and worked and built our foundations for the great future that neither of us foresaw.

How many of the present multitude of fellows of the Society, would give almost anything to have had the close intimacy I enjoyed with my friend on that boat-journey! What made it all the pleasanter, and more profitable was that she was in good health and spirits and there was nothing to mar the charm of our companionship: otherwise, I might almost as well have been a cage-companion of a hungry lioness at the Zoo; one of us must certainly have gone ashore and walked, or shifted into Iyaloo Naidoo's tender! Dear, lamented friend, companion, colleague, teacher, chum: none could be more exasperating at her worst times, none more lovable and admirable at her best. I believe we have worked in lives before, I believe we shall work in lives to come, for the good of mankind. This open page of my Diary, with its but few fragmentary notes, brings back to memory one of the most delightful episodes of the Theosophical movement, and I see a picture of H. P. B. in her shabby wrapper, sitting on her locker opposite me, smoking cigarettes, her huge head with its brown crinkled hair bent over the page she was writing on, her forehead full of wrinkles, a look of introverted thought in her light blue eyes, her aristocratic hand driving the pen swiftly over the lines, and no sound to be heard save the liquid music of ripples against the boat's sides, or the occasional rub of a cooly's naked foot on the roof above us, as he moved to tighten a rope or obey some order of the helmsman.

The next evening at 5 o'clock we reached a place called Muttukur, where we landed to go overland to Nellore, a distance of fifteen miles. Our round of bustle recommenced. A large delegation was waiting for us: we were conducted to a tent where refreshments were offered, and our hands and necks were soon full of fragrant flowers. An Address of Welcome was responded to, and in due time we found ourselves in a light Phæton with coolies for horses. Lithe, active fellows, they ran us along so as to cover the distance within three hours. A certain weird interest attaches to them as they are a tribe of ancient origin called "Anadhis," who are hereditary serpent-charmers and extirpators. People who wish to sleep safe in their beds without the thought of snakes getting into their rooms, call an Anadhi and he walks around and around the house, repeating charms and setting up some enchanted stick or other fetish, after which no serpent will venture to trouble the inmates. Our friends declared this to be a well-known fact and on their authority alone I give it record. I was told a thing worth knowing by travellers and hunters who have to camp out in snaky localities. It was this, that a serpent *will not pass over a rope of horsehair*, and that perfect immunity may be obtained from their visits by laying such a horsehair rope around one's house, tent, or whole camp. My informants did not know whether this is attributable to the roughness of the prickly rope hurting the snake's tender skin, or to some magnetic (auric) or other occult property of the hair being antipathetic to the reptile. However, that doesn't so much matter as the fact itself, if true.

We got to Nellore at 11 P. M., and received an ovation. A splendid house had been fitted up for our party, there were many flowers, and decorative greenery and, late as was the hour, I had to reply to two addresses—one in Sanskrit, the other in English, after which we were allowed to go to our beds, tired out. A lecture was given the next day; the following one was devoted to editorial work and admissions to membership; in the evening a delegation of the most learned pundits of the District came and put us questions; and at 11 P. M., we formally organized the Nellore T. S. A second lecture on the 9th May, more admissions of candidates, and more writing finished up our business at Nellore and we then moved on to a canal station called Mypan, whither the boat had been taken to save eighteen miles of canal travelling. Our writing and talks were now resumed and in due course we got to Padaganjam, the limit of canal navigation in the hot season, and the place whence, to proceed on to Guntur, our Ultima Thule, we had to take palanquins and *jampans*, or carried chairs. They did not turn up until the following day, and as the coolies had to rest, we did not start until just before sunset.

Our caravan consisted of four palanquins and one *jampan* which, added to the baggage-porters, made our coolies number fifty-three persons. We soon came to a ford where a river had to be crossed, and the performance made me laugh heartily and H. P. B. to swear. The water was so deep that, to keep our palanquin floors dry, the bearers had to balance the thick poles on their heads, to lift us high enough. Before entering the water they stripped naked, all but their *langoti*, or breech-panels. Picking their steps with greatest caution and sounding with their staves, they went in deeper and deeper until the water came up to their arm pits. I politely led the way so that H. P. B. might know if I was drowned, and turn back. It was a ticklish experience to sit there motionless, so as not to destroy the balance of the round pole resting on my six coolies' heads, and, fancy what a mess I and my papers would be in, if one of the men made a mis-step; however, one travels to gain experience, so I lay on my back as still as possible. When in mid-stream I began to hear the sound of a familiar voice from the next palanquin, and presently H. P. B. began shouting at me that these men would surely upset her. I shouted back that it didn't matter as she was too fat to sink and I should fish her out. Then she began to use weighty adjurations at me, with occasional diversions at the coolies who, not understanding a word, kept on their way as before. At last we reached the opposite shore and my colleague rested herself by getting out and walking about, and, after a few cigarettes, had forgotten her recent troubles.

The journey was very tedious and hot, the thermometer standing at 98° F. in the shade, and the coolies keeping up night and day, during the three days we were on the road, a monotonous refrain which at last became terribly trying to the nerves. Then at night they carried large torches made of a mop of cotton twist, saturated with cocoanut

oil, which burnt with a cloud of smoke that almost choked us in the palanquins, and made a most villainous smell. They were carried at either side of each palanquin so that the coolies might see any snakes that might be coiled in the path, and as the wind blew across our path there was no escaping the smoke from the torch on the windward side, and when we had the chance to look at each other at the next halt we found that we and our clothes were smutted almost black. It was compensation, enough, however, to see the jemadar, or head cooly, kill a big cobra on which the forward bearers would almost certainly have trodden but for the torch-light.

Guntur was reached at sunset on the third day, and we were plunged at once into a scene of tumultuous welcome. The whole population, they told us, saving those too old, young or infirm to be about at night, had come outside the town to meet us. They numbered thousands, and every one of them seemed determined to come close enough to have a good look at us. The result may be imagined: our progress was like forcing one's way through a compact wall of flesh. We were first taken to a tent where we had refreshments and introductions to the notables of the place; but the crowd became so importunate that this business was cut short and H. P. B. and I had to mount on chairs to show ourselves. Then a short speech had to be made, and only then were we put into some sort of conveyance—jampan, I believe—and moved on in the procession. The streets were jammed with people, from house to house, and we could only move at a snail's pace. Lime lights and Bengal colored fires blazed about us at every step, and it was really curious to watch the lighting up of H. P. B.'s massive head and shoulders with the different glares. As she preceded me I had a capital chance to observe the artistic effects. A more truly popular ovation could not be imagined, for all the elements were there, including the continuous roar of cheering that ran along with us, a river of sound, all the way to our destination. Of torches there was no end and Guntur was as light as by day. Two triumphal arches spanned the principal streets. Arrived at the house, we had to receive and reply to two addresses in English and two in Telegu, the tone of exaggerated compliment in all of them making us feel like a pair of fools, and putting me to a strain to find words to answer them with proper reserve. After this ordeal came more introductions, prolonged conversations, and the initiation of one candidate who was obliged to leave town before morning.

The next day's lecture was on "The Soul; arguments of Science in favor of its Existence and Transmigrations"; the subject having been given me because of the prevailing tone of scepticism among the educated young men of the place. The chief of the local Lutheran Mission, Rev. L. L. Uhl, and a number of his friends were present and took notes. If I recollect aright I stated in my discourse that the hold of Theological Christianity on the educated minds of the West was weakening and a decided re-action had set in: a wave of free thought was sweeping over Europe and America. My Reverend friend gave notice

that he should answer me at his chapel on the next morning and invited me and my friends to be present. We went, and were much disappointed ; his discourse being of a character which I noted as " weak and sloppy," in my Diary. As his manner towards me was friendly, I proposed that we should issue a joint pamphlet on the *pro* and *con* of Christianity, which he agreed to. I promised to send him my MS. " as soon as I could find the time to prepare it ;" being careful to tell Mr. Uhl that my attention was so constantly demanded by current official business that I could not promise to be ready at any specified date. In point of fact Mr. Uhl, after waiting for me a long while—perhaps eighteen months or two years—brought out his side of the argument in a separate pamphlet, which was widely circulated by him as a campaign document, so to call it, and proof of my inability to make good my assertions. The fact is, however, that within six months from the time of the agreement I had gathered together and sent on to the President of the Guntur T. S., a large batch of cuttings and notes suitable for the purpose, and requested him to make up from them the pamphlet and send it me for revision, as I was absolutely unable to give the needed time to the affair. I also wrote Mr. Uhl about my difficulties. But my friend waited upon other friends, and they individually and collectively did nothing, and at last, after Mr. Uhl's blast had been blown, I got back my bundle of notes : and threw it into a waste paper basket, and so dropped the matter ; it being cheaper to leave my reverend critic to enjoy his triumph than to attempt the impossible of writing my pamphlet, when I had much more important and congenial matters to attend to. By the time when his treatise appeared, I had organized seventy new Branches of the Society and travelled over all India and Ceylon.

On the day of our departure from Guntur, H. P. B. and I enjoyed our first experience with one of those marvels of mental training, a Brahmin *Ashṭavadhani*. There exist in India many men who have, by a course of training during many years, cultivated the memory to a degree incredible to those who have not witnessed their feats personally. Some can keep up fifty, and even more, separate mental processes simultaneously ; in comparison with which phenomena the most marvellous stories about our Western chess-players seem commonplace. The proceeding is as follows : As many persons as are to take part in the test, seat themselves near by, and the Pandit begins with the first on the right. Let us say, with a game of chess. He names the first move, looks a minute at the board, and moves on to the next man, with whom, perhaps, he plays some other game. Here, again, he names his play and passes to the third man, for whom he may be asked to compose an original poem in Sanskrit on a given subject, the initial or terminal letter of each line to be one selected by the other person. He ponders deeply and then dictates a line fulfilling the conditions. From the next man he is to take, word by word, and the words out of their order at the choice of the dictator, a verse in any language whatsoever, known

or unknown to the Pandit, he receiving one word at a time, repeating it until the sound becomes familiar to his ear, and laying it away in his memory until, the sitting finished, he must repeat the whole verse with each word restored to its proper sequence. The next man, perhaps, taps on a bell as many times as he chooses, and the Pandit is to recollect the whole and name the total when he makes his last round of the circle. Then may come the making of a 'magic square' of figures in so many columns, each column and each cross line to figure up the same. Then, with the next man, a dispute on any one proposition in either of the six schools of Hindu Philosophy, the argument and demonstration to proceed by stages as he comes around to that person. Then the next neighbour may give him a gigantic sum in multiplication or division or some other part of Arithmetic, say a sum in which multiplier and multiplicand shall each be of a dozen figures. And so on to a most bewildering extent, until one just sits amazed and wondering if the human brain is capable of such multiplex activity. On the occasion in question H. P. B. dictated to our Pandit the celebrated Russian poem on the Volga, and I, several sentences in Spanish which I learned when a boy, but he rendered them accurately at the close of the entertainment, every word in its place. At 10 that evening we started in our palanquins on our return journey.

By morning we had covered 31 miles, with three changes of bearers, coming to the small village of Baput, where our baggage-coolies should have met us, but as they did not turn up until 7 P.M., we had to pass the day as best we could, and did not move on until 8-30 P.M. That night we made a stretch of 23 miles, which brought us to Padaganjam and the Canal. A very esteemed friend, the late Mr. Ramaswamy Naidu, Assistant Salt Inspector, had sent his servants to get ready for us a comfortable house, in which we spent the day waiting for his own house-boat, which was placed at our disposal. It arrived at 2 P.M., with our friends Messrs. P. Iyaloo Naidu and L. V. V. Nayadu ("Doraswamy," to his intimates) and we embarked at sunset.

The monsoon wind being now contrary, our boat had to be dragged by the coolies. Poor devils! they had a hard time of it, for the mercury stood at 109° in the shade the next day, and neither of us felt the energy to do any work; we could only sit idle and swelter. Fortunately for the coolies, we were kept waiting nearly all the day at Rāmāpātnam for some candidates for membership and did not go on until midnight. Another fearfully hot day followed. At night we were detained several hours by the obstinate boatmen, who refused to cross an inlet of the sea until the end of the ebb. At 3 A.M., I went outside to see how things were getting on, and found the boat noiselessly moving through the water, the coolies pulling the line on the tow-path, and the *serang* (captain) steering and singing to himself a droning chant. At 6 we reached Mypaud, where Nellore friends awaited us with carriages, but as we were to return by land to Madras, it took time to get our luggage packed and we did not start until 8 o'clock, by which time the heat was

suffocating. The poor Yanadhias seemed fairly done up, and yet we reached Nellore by 11, thankful for the shelter of the stately house, with its thick walls, brick terraced roof and wide verandahs, that keep the rooms darkened and comparatively cool.

A great Brahmin pandit of the Vedantin school came to see us that evening, evidently with the sole object of showing up our ignorance; but in us two old campaigners, especially in H. P. B., with her wit and sarcasm, he got more than he bargained for, and in a couple of hours we were able to expose to the company present his intense selfishness, vanity and bigoted prejudices. Our victory cost us something, however, for I see a Postscriptum note in my Diary that he subsequently showed himself "our active enemy." Good luck to him and to all the noble army of our "enemies;" their hatred never did them the least good nor the society the least harm. Our ship does not sail on the wind of favor.

Seventeen letters, three articles for the *Theosophist*, and the reading of a pile of exchanges kept me fairly busy the next day until evening, when I lectured on "Aryan Wisdom." The next day was like it, and the next until we—at 5 P.M.—took bullock carriages for Tiruppati, seventy-eight miles away, and the nearest station on the Madras Railway. In that scorching weather it was a hot and tedious journey, but it ended at last, and so did our waiting time of twelve hours for a train, and the train journey to Madras, which we reached in due course and were met and escorted by friends to our former bungalow.

In my travels over India and Ceylon I had been observing places, people and climates, with a view to selecting the best place for a permanent Head-quarters for the Society. Liberal offers of houses, free of rent, had been made us in Ceylon and, certainly, the Island presented a most charming appearance to one seeking an Asian home; but several considerations, such as its isolation from India, the cost of postage; and the backward intellectual state of the people as a whole, over-weighed its loveliness and led us to choose India in preference. Up to the present time, however, no good property had been offered us and we had made no definite plans. On the 31st May, however, we two were begged by Judge Muttusawmy's sons to go and look at a property that was to be had cheap. We were driven to Adyar, and at the first glance knew that our future home was found. The palatial building, its two riverside, smaller bungalows, its brick-and-mortar stables, coach-house, godowns (store-rooms) and swimming-bath; its avenue of ancient mango and banyan trees, and its large plantation of casuarinas (one of the cone-bearing trees) made up an enchanting country residence, while the price asked—Rs. 9,000 odd, or about £600—was so modest, in fact, merely nominal, as to make the project of its purchase seem feasible even for us. We accordingly decided to take it, and in due course this was effected by the noble help of P. Iyaloo Naidu and Judge Muttusawmy Chetty, the first of whom advanced part of the money and the other secured a loan

of the rest, on very easy terms. An appeal was at once issued for subscriptions, and within the next year I had the satisfaction of being able to pay it all off, and receive the title-deeds. The cheapness of the price is accounted for by the fact that the opening of the railway to the foot of the Nilgiri Hills brought the lovely sanitarium of Ootacamund within a day's ride of Madras, caused the high officials to spend half the year there, and threw their grand Madras bangalows on a market without bidders. What I paid for "Huddlestons Gardens" was about the price of the old materials if the buildings should be torn down. In fact, that was what was to have happened if we had not turned up as buyers just when we did. We stopped a week longer at Madras, during which I lectured twice and more new members were admitted, and on the 6th of June we took train for Bombay. More than fifty friends with flower gifts saw us off and prayed us to hasten our return to take up our permanent residence among them. At 11 A. M., on the 8th, we reached Bombay and found many friends assembled to meet us and see us home.

People glibly speak of Madras as "the Benighted Presidency:" and as being insufferably hot. The fact is, however, that as regards climate I prefer it above the others, and as to Sanskrit Literature and Aryan Philosophy, it is the most enlightened of the Indian Presidencies; there are more learned pandits in the villages, and the educated class, as a whole, have been less spoilt by Western Education. In Bengal and Bombay there are more *litterateurs* of the class of Telang and Bhandarkar, but I cannot recall one equal to T. Subba Row, of Madras, in bright genius for grasping the spirit of the Ancient Wisdom. And his being at Madras was one of the causes of our fixing upon that Presidency Town for our official residence. Although he is dead and gone, yet we have never regretted our choice, for Adyar is a sort of Paradise.

H. S. OLCOTT.

THEOSOPHY IN OUTLINE.

THE question is often put "What is Theosophy?" And even those who have made a considerable study of the system, and who have a fairly intimate acquaintance with its doctrines, find some difficulty in answering that question in such a manner as to convey any clear idea of the subject to those who have never studied its elementary works. This difficulty arises partly from the nature and vast extent of the teachings of the system, partly from the fact that it is impossible to mathematically prove (in the way demanded in most Western studies) the truth of the statements made in reference to the nature and constitution of the universe and its mirror, man; and partly from the fact that as a rule, the questioner has formed a kind of general concept of the system in his own mind, which is usually erroneous, but which only he seeks to substantiate. Let me add to this that those who most fully realise the truth of Theosophy, also recognise the fact that its

study must proceed in a different manner from that of most philosophical subjects, namely from generals to particulars, instead of from particulars to universals. The student of Theosophy is not confronted with fact after fact which he proves to be fact as he goes along, but the general scope of the teachings is presented to him, and he is invited to use his own reason, by applying the facts of nature which come daily under his notice, to that which he has been taught, and endeavor if possible to harmonise them ; if he succeed in so doing, well and good ; if not, then to lay the facts aside until he is further advanced, when the harmony will become apparent. Now this is directly contrary to the system of instruction, or rather of learning, in force at the present time in Western nations ; but, for reasons which become clearer to the student as he progresses, it is found to be the only practicable method in regard to the subjects dealt with by this philosophy. Now, what are these subjects ? Briefly, the evolutionary history and destiny of the universe and of man, as its masterpiece ; not only man as we know him to-day, encased in matter and the victim of his material surroundings, but man as he was, as he is, and as he shall be when the veil of illusion which now clouds his vision shall be removed, and he shall for the last time cast off the mortal, and attain immortality when the purely personal emotional and lower intellectual nature shall be outgrown, and the spiritual being shall once and forever recognise his unity with the All in nature.

Annie Besant tells us that Theosophy alleges that "there exists a great body of doctrine, philosophical, scientific and ethical, which forms the basis of, and includes all that is accurate in, the philosophies, sciences and religions of the ancient and modern worlds. This body of doctrine is a philosophy and science, more than a religion in the ordinary sense of the word, for it does not impose dogmas as necessary to be believed . . . It is indeed a religion, if religion be the binding of life by a supreme ideal ; but it puts forward its teachings as capable of demonstration, not on authority which it is blasphemous to challenge or deny." It is this Secret Wisdom, this great body of doctrine which is to-day known as Theosophy, which has been handed down from age to age through the initiates who have at all times existed and at some times come publicly before the world at large, giving out some portion of this doctrine as they found people generally capable of accepting it. Amongst these in the domain of Philosophy may be included Plato, Socrates and Pythagoras ; in the domain of ethics, Gautama Buddha, Jesus and Paul, the Apostle of the Gentiles, and in the domain of science, Aristotle and Euclid. In their lives and works may be read the teachings of Theosophy, as well as in the lives and works of many others too numerous to mention. But in their day the esoteric doctrines were hidden under exoteric forms, and it is only of late years that a few of the truths have been presented to the world in all their naked purity. Even now there has been but one turn of the key which will serve to unlock all the mysteries ; seven turns are required, and there are seven keys. Theosophy,

as this body of doctrine, is controlled by a mighty Brotherhood known to followers of the system as Masters, Adepts or Mahatmas. These, to use Mrs. Besant's words once more, are "living men, evolved further than average humanity, who work ever for the service of their race with a perfect and selfless devotion, holding their high powers in trust for the common good, content to be without recognition, having passed beyond all desires of the personal self." Unknown and unrecognised they labor for humanity.

Theosophy teaches the essential unity of all manifested nature, and Theosophists hold that this unity of manifested nature necessarily involves the recognition of—what shall I call it? The Unmanifested, the Absolute, the Eternal, the Infinite, the Cause of all? Words do not suffice to describe it; the Finite cannot comprehend the Infinite; the manifested cannot realise the unmanifested, but can simply say "the appearance of the manifested implies the unmanifested, for the manifested is transitory and mutable, and there must be something that eternally endures. . . . Else whence the existences around us?" Let us say with Sir Edwin Arnold in "The Light of Asia :"

" Measure not with words
Th' Immeasurable ; nor sink the string of thought
Into the Fathomless. Who asks doth err,
Who answers, errs. Say nought !"

We will "say nought" more but that

" Lower than hell,
Higher than heaven, outside the utmost stars,
Farther than Brahm doth dwell,
Before beginning and without an end,
As space eternal and as surety sure,
Is fixed a power divine which moves to good ;
Only its laws endure."

It is these laws which we may and can study, these manifestations of the unmanifested. And the first law which we notice pervading all Nature is the cyclic law. Activity and rest, day and night, summer and winter, life and death, are day by day seen to succeed each other with unfailing regularity; and as in our daily life, so it is with the Universe at large, the outbreathing and inbreathing of the Great Breath; the outbreathing representing the period of activity, the inbreathing that of cosmic repose. At the dawn of the Manvantara, the cycle of activity, the Absolute begins to differentiate Itself; in the Circle representing boundless space appears the point, signifying relative space; Time manifesting in Eternity. The first differentiation of the primitive root-substance is incomprehensible to us upon this physical plane, but the point becomes a line, and with the first movement of the point we see and recognise the principle of polarity. As a mathematical point, space is inconceivable, for it is that which has no parts, neither length nor breadth nor thickness. Directly however we conceive of motion, the point ceases to exist; it becomes a line, and we can recognise the relative positions of the two ends of the line, the op-

posite poles of the manifestation. Hence motion must precede any manifestation cognizable to our senses. The planes on which these manifestations take place are seven in number, having a strong analogy to the Seven Principles of Man to which I shall presently refer. These planes vary in degree from the purely spiritual to the purely material, the opposite poles of the manifestations; all of them having their own organisations, laws of manifestation and phenomena which may be investigated by those who will acquire the necessary skill and use the right mode for investigation. This skill and this mode of investigation are however not to be gained without many pains and much trouble; though many people seem to imagine that they should be as familiar to even the un instructed as is the use of the physical organs of sensation. But these physical organs of sensation are the result of long cultivation, and differ widely in different individuals. Taste, smell, touch, sight, and hearing, all vary in degree to an enormous extent, being in some, peculiarly acute, while others may be said, comparatively speaking, to be destitute of one or more of them. The majority of mankind have not begun to cultivate the psychic powers, and cannot expect to possess them. There is an occult saying, "As above, so below", signifying that the phenomena underlying the growth of the universe are paralleled by those at the root of the evolution of man. Hence after a brief word or two as to the dawn of manifestation I have always found it more convenient to get at once to the chief points of Theosophic teachings as exemplified in the history and destiny of man; and this more especially because it is this history and destiny, past and future, which is the real subject of interest to us to-day upon this planet; and if we once get a firm grasp of the teachings upon this point, we shall have little difficulty in applying them—under the aphorism quoted—to the universe at large.

Now what is man? Certainly not the mere animal form which we cognise with our physical senses. To this fact there is an almost universal concensus of opinion at the present day. Some years ago there appeared to be a likelihood of the contrary view gaining ground, but I think I may fairly enough say that even amongst the most materialistic of our philosophers to-day, there is an agreement that behind the form and brain consciousness there is something, they know not what, that transcends the powers of the microscope or the surgeon's scalpel. What is this "something"? The orthodox Christian says, "I am a man and I have an immortal soul," a huge step in advance of the materialistic hypothesis. But the Theosophist considers even this view of the subject insufficiently clear, and he puts the answer in this form: "I am an immortal soul manifesting for the present in the body of a man." You will notice the difference; it is simply that the Theosophist regards the body and its concomitants as nothing more than a suit of clothes which he is wearing for the time being, and which will be discarded by the "I", directly he is done with them and they have served their purpose. I want to lay particular stress upon this view of

the matter, for if you will once realise that the real Ego is but the temporary tenant of the physical body and that which belongs to it, you will have little difficulty in following my arguments as to the constitution of man and the relation he bears to the earth to which he is at present confined.

As the universe manifests on seven planes, so man manifests in seven principles. These are,

1. Sthula Sarira, the physical form.
2. Linga Sarira, the astral body ; the formative principle.
3. Prana, vitality, physical life.
4. Kama, the emotions, passions, desires.

These four form the personality, the mortal part of man, that which we see around us and which appears to us to be the man.

5. Manas, the mind or intellect, the "Thinker."

6. Buddhi, the Divine or spiritual soul, forming the vehicle or mode of manifestation of.

7. *Átma*, the Spirit, the Spark of the Divine, latent in every human being.

The latter three forming the individuality, the immortal Ego, the true "Man," which exists eternally. The connecting link between the individuality and the personality is the fifth principle ; the intellect or Thinker in man. This is dual in its development, the higher Manas linking itself with the purely spiritual ideals, the lower being linked with those of mere material sensation.

In order that the respective functions of these seven principles may be properly understood, it is necessary to show exactly what are the conditions of evolution of the Ego, the Man which is behind the purely physical being which we cognise with our material senses. Briefly then, Theosophy alleges that man is a progressive being, that he is at present on this earth for the purpose of gaining experience which will enable him to attain to greater heights than he has ever previously reached. This experience is gained on earth, and on earth only ; not necessarily upon this particular planet—for we are told that there are seven planets upon which we manifest—but at any rate in active objective existence such as we know it to-day.* It would take too long to go through the evolution of man in the various rounds, as the pilgrimages through the seven planets are called, or even to attempt to give any very clear idea of the different races in which the human entity has shown himself on this earth ; but a beginning must be made somewhere, and for present purposes I propose to start with physical man as we now know him, a highly perfected animal with all the animal characteristics and propensities well marked, just where the Darwinian "Descent of Man" leaves him ; the fit vehicle for the manifestation of the "Sons of Mind" which now are for the first time able to find a means for incarnation in the third race, the perfect animal form.

[* As the seven principles are not all objective, neither are the seven planets or planes.—ED. NOTE.]

Up to this point Man as we now comprehend the term was non-existent; the Divine Monad was there, but there was no mode of manifestation; the intellect was entirely undeveloped, and the Teachers were unable to express the mind, for in the "perfect animal" mind was not. At this point the Manasaputras, the "Sons of Mind," were compelled to incarnate, and with their advent, the animal form, evolved through long ages, was animated; the result of the union being our present every day humanity; Man becoming something like what we know him to-day, a being endowed with reason, with separated sexes; for up to this point he had been a-sexual, and bi-sexual or hermaphrodite. This stage of development took place some 18,000,000 years ago; and the third race had its periods of infancy, youth, maturity and decay; in its prime it had its civilisations as superior to those of to-day as these are superior to the barbarisms of the Australian or African aborigines. The great seat of these civilisations was in a now sunken continent which extended from Africa over the Indian and Pacific Oceans to the shores of South America, where under the guidance of their Divine rulers (the racial Mânus), our Lemurian ancestors "built large cities, cultivated the arts and sciences, and knew astronomy, architecture and mathematics to perfection." It gave way in due course of time to the fourth race, the Atlantean, which like the former, was born, grew up to maturity, and died; its civilisations being to-day entirely forgotten; the sole exoteric record regarding the land they occupied being the well known reference of Plato to the destruction of its last remaining island, Poseidonis, some 11,000 years ago. The writer of "Theosophical Gleanings" puts the facts regarding the Atlanteans so well that I shall simply quote from this work, and as it is based entirely on the Secret Doctrine, chapter and verse being given for every statement, it must—by Theosophists at all events—be regarded as authoritative. He says: "To us, who are Theosophists, the special interest of Atlantean man lies " in the fact that he stands as the apotheosis of matter, the most material " of human incarnations; that it was in those days that 'the heaviest " Karma of our Fifth Race was generated';.....that Humanity reach- " ing its full physical development at the middle point of the Atlantean " period 'the door was shut' and no fresh Monads thenceforward incar- " nated on our globe. The Atlanteans.....were in all respects men as " we know them now, save that they were gigantic in comparison with " their Fifth Race descendants, passing along the same road as has been " travelled by all plants and animals; the huge primeval organisms " being now represented by comparatively diminutive types. Born of " the less spiritual of the Third Race, the Fourth started on its career " under unfavorable conditions. Endowed with divine powers, and feel- " ing in himself his *inner* God, each man of the Third Race felt he was " Man-God in his nature, though an *animal* in his physical self. The " struggle between the two began from the very day they tasted of the " fruit of the Tree of Wisdom; a struggle for life between the spiritual " and the psychic, the psychic and the physical. Those who conquered

“ the lower principles by obtaining mastery over the body, joined the ‘ Sons of Light.’ Those who fell victims to their lower natures became the slaves of matter..... The Atlantean is the type of intellect without spirituality, of terrestrial wisdom, of the triumph of Kamā-Manas (the passions and lower mind)..... We have already noticed that the heaviest Karma of the Fifth Race was generated amongst the Atlanteans; until the close of the Third Race there had been no death..... Till then there had been no regular death, but only a transformation, for men had no *personality* as yet. They had Monads—breaths of the one Breath, and as impersonal as the source from which they proceeded. They had bodies, or rather shadows of bodies, which were sinless, hence Karmaless. Therefore as there was no Kama Loka, least of all Nirvāna or even Devachān—for the ‘souls’ of men who had no personal Egos, there could be no intermediate periods between the incarnations. Like the Phoenix, man resurrected out of his old into a new body. Each time and with each new generation, he became more solid, more physically perfect..... Death came with the complete physical organism, and with it, moral decay. With this complete physical organism, and its occupation by its divine tenant, came also moral responsibility and therefore the generation of ‘Karma.’”

But the day and race of the Atlanteans is gone, and the Fifth Race, the Aryan, is dominating the world, and a pretty mess it is making of the job. Still, that is only to be expected, all these experiences are necessary to the acquisition of perfection to which every individual Monad must come sooner or later. Let us for a few moments consider the case of one individual Ego, one which acquired mental development amongst the first. What, we may ask, has been its career since it, as a breath of the great Breath, as a spark of the Divine, was compelled by Karmic law to incarnate? Notwithstanding the present deplorable condition of humanity at large, the vice and misery which covers the whole civilised globe to-day, there can be but one reply. There is no retrogression. Nature always works with a definite end in view, and the Ego, the individuality, has been slowly but surely making progress, now being coaxed and then whipped into action by Karma. Constant progress has been made from the commencement, except in a very small proportion of cases; so small indeed that they may be left out of sight altogether for the present. That Ego has manifested time after time upon the earth in each one of these races that I have mentioned. The Ego came to earth for experience and it is obtaining it. Theosophy teaches that there are no mistakes in nature; self-consciousness must be gained by experience, and as one brief life upon earth can only develop the individuality to a very limited extent—even if that life is prolonged to the full limit, to say nothing of those dying in infancy, or otherwise than naturally—we hold that there is a succession of lives; the individuality or immortal man taking to himself various personalities differing in regard to worldly position, sex, and so on, but just such

as are necessary to give him the experience he requires. But there is no element of chance in the personality in which we do manifest or have manifested; the one law, Karma, determines this for us with unerring certainty and justice. Karma is the law of necessity; the law of cause and effect working on the mental or psychical as well as on the physical plane. It is not merely individual in its operations; it not only prescribes for us our own earthly circumstances, but it dominates the family, the nation and the race, and we, manifesting in the Aryan race to-day, are suffering penalties for the faults committed, or reaping the reward of virtues performed by us as Lemurians and Atlanteans, millions of years ago. And I may mention here that this is a point too often lost sight of even by Theosophists who talk about the ruined civilisations brought about by the vices of the Lemurians and Atlanteans—they fail to remember that they themselves were these Lemurians and Atlanteans. Respecting Karma let me quote once more from “The Light of Asia.”

“It will not be contemned of any one;
 Who thwarts it loses, and who serves it gains;
 The hidden good it pays with peace and bliss.
 The hidden ill with pains.
 It seeketh everywhere and marketh all.
 Do right, it recompenseth; do one wrong,
 The equal retribution must be made
 Though Dharma tarry long.
 It knows not wrath nor pardon; utter true
 Its measures mete; its faultless balance weighs;
 Times are as nought; to-morrow it will judge,
 Or after many days.
 Such is the law which moves to righteousness,
 Which none at last can turn aside or stay;
 The heart of it is Love, the end of it
 Is peace and consummation sweet. Obey!”

“Whatsoever a man soweth that shall he also reap.” This is Karma; but we are too apt to forget the corollary, that that which we reap to-day is just exactly that which we have sown. It is by no means merely poetic license which enables us to say:—

“Who toiled a slave may come anew a prince,
 For gentle worthiness and merit won;
 Who ruled a king may wander earth in rags,
 For things done and undone.”

It is truth, it is Karma.

Now to return to the Seven Principles. At death the various principles composing the personality, the physical form, the astral body, the physical vitality and the passions and emotions, depart one after the other and are absorbed in the great oceans of material and astral substance; while the Mind or Intellect, “The Thinker,” overshadowed by the spirit and its vehicle, go into Devachân, symbolised by the orthodox

Heaven, a subjective state of unalloyed bliss, where all the spiritual tendencies that have displayed themselves upon earth are developed, assimilated, and reach their full fruition. But Devachân itself is no more real and permanent than earth life, and hence when the fruition is reached, and the spiritual faculties are fully developed, there is the inevitable decay; the Ego has to return for further experience, and a new earth-life under the needful conditions is sought for the purpose of gaining this experience. And so the wheel turns on, till all the experience possible is gained and the purified soul is fit for and entitled to enter Nirvâna. Then the fifth, sixth, and seventh principles merge into one which comprehends the whole, and Man is no longer Man, but one with God.

I have so far dealt with Theosophy simply as a philosophy, and have little time left to refer to it as a system of ethics. Upon this point I will simply quote a paper read before the Bombay T. S. by its Secretary, Mr. R. M. Sbroff, some four years ago. He says:—

“The Ethics of Theosophy are ready and clear enough for whomsoever will follow them. They are the essence and cream of the world’s Ethics gathered from the teachings of all the world’s great reformers. Therefore you will find represented therein Confucius and Zoroaster, Lao-tse and the Bhagavad-Gita, the precepts of Gautama Buddha and Jesus, of Hillel and his school, and of Pythagoras, Plato, Socrates, and their schools.”

“Moral elevation is the principal thing insisted upon by Theosophy. He who would be a true Theosophist must bring himself to *live* as one. He has to bring his *Divine Self* to guide his every thought and action, every day and at every moment of his life.”

Now this is not easy to do. But a full recollection at all times of the absolute Unity of nature and the consequent essential Brotherhood of all mankind will very much simplify the process. One thing we may say, that the man or woman who recognises and acts up to the golden rule, “Whatever ye would that others should do unto you, do ye even so to them,” has taken the first step on the path, though he or she may never have heard of Theosophy, or any of its more particular Teachings. It is far more important to be a Theosophist than to call one’s self by the name.

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BHAGAVAD GITA AND AVYAKTAM.

THE word *Avyaktam* literally means indiscrete, impalpable, unmanifest or indistinguishable. This has recently called forth much controversy, on account of the late Mr. T. Subba Rao, in his discourses on Bhagavad Gîtâ, having translated it as *Mûla-prakriti* (root-matter stuff, as yet undifferentiated or unevolved). But what Subba Rao has said, in addition to other statements is this again:—"This *Avyaktam* is *Mûla-prakriti*, or rather Parabrahman manifested in *Mûla-prakriti* as its Upadhi. In this view Parabrahman is really the fourth principle, the highest principle in man; and the other three principles simply exist in it and by reason of it. That is to say, this *Avyaktam* is the one principle which is the root of all self, which becomes differentiated in the course of evolution, or rather which appears to be differentiated in the various organisms, which subsists in every kind of *Upâdhi*, and which is the real spiritual entity which a man has to reach.' In this passage, there is a confusion between *Parabrahma* and *Mûla-prakriti*, 2ndly, there is confusion which of these is the spiritual entity; and 3rdly, which of these has man to reach!

Mr. C. R. Srinivasiengar (*vide The Thinker*, April 1896, p. 123 ff.) has further complicated this subject by understanding *Avyaktam* of the XVIth chapter, Gîtâ, (verse 3)* to mean *Mûla-prakriti*; and he charges Krishna with deprecating the worship of *Mûla-prakriti*. Evidently none of the parties in the contest ever referred to the standard Commentaries. The truth is that "*Avyaktam*" means, according to the context, where it may occur, (1) *Achit* (= *Jada* = inert = non-intelligent) principle, (2) *Ohit* (= *Ajada* = intelligent = *Pratyag-âtma*) principle, and (3) *Isvara* (= *Paramâtma* = *Parabrahma* = Divine = Universal Intelligent) Principle. In Chapter XII., v. 3, *Avyaktam* means neither *Parabrahma* (3) nor *Mûla-prakriti* (1), but *Ohit* = *âtma* (2). Râmanuja clearly points out this meaning in his commentary on XII., 3; for he says "*Yévaksharam pratyag-âtma Svarûpam*," i.e., to say "that which is called *aksharam*, *amirdesyam*, *avyaktam*, is *Pratyag-âtma*. Sankara also, in commenting on the term *kûtastha* hints at the word "*Adhyaksha*," which refers to the *Ohit* principle vitalising *Achit*. That "*Avyaktam*" is used to represent *Pratyag-âtma* may further be found in II. 25; (1) II. 28, (2) and VIII. 21 (3). Upanishads and other authorities can be quoted in support (4).

Where the word "*Avyaktam*" stands for *Paramatma* may be found in IX. 4, where Lord Krishna says, "By Me, *Avyak-a-mûrti*, all this universe is pervaded.

Where the word "*Avyaktam*" is repeated twice, standing for *Pratyag-âtma* and again for *Prakriti*, may be seen in VIII. 20 "Therefore the

* XII. 3. *Yetvaksharam-anirdesyam-avyaktam paryupasati.*

(1) II. 25 "*Avyaktôyam Achintyôyam*," &c. (2) II. 28 "*Avyaktadini Bhutani*," &c., (*Manushyadi Bhutani* Comm. of Ramanuja). (3) II. 21, "*Avyatkôksharaityuktah*," &c. (4) For example "*Yaddkam-avyaktam-âchintyarupam*," &c. (*Taittiriya Up.*) "*Panchavimsakam-avyaktam*," &c. (*Vedantacharya's Tatparya Chandrika*, pp. 376).

superior nature of *Avyakta* (Chit) as contradistinguished from *Avyakat* (Achit).

Upāsanas are of two kinds, *Pratika* and *Apratika*, (5) the one indirect, and the other direct, form of contemplation of *Parabrahma*. The indirect, viz., *Pratika* is the contemplation of any other principle (in the categories of intelligents or non-intelligents) than *Parabrahma* itself, as *Parabrahma*, as such texts of the Upanishads "contemplate mind as Brahma," (*) "contemplate food (earth) as Brahma," (°) &c., (*Chandogya*). Whether *Upāsana* or *Bhakti* in other words (this being the subject-matter of *Sri Bhagavad Gītā*), be of the one kind or the other, the ultimate aim is either *Parabrahma* or *Pratyag-ātma*, but never *Prakṛiti*. Mr. A. Krishnasami Iyer therefore rightly objected to Mr. T. Subba Rao's interpretation of "*Mūla-prakṛiti, Jada-prakṛiti, Avidya*, or inanimate, inert matter as an object of worship, ideal, or goal" (*vide Theosophist*, p. 425, April 1896).

As Mr. C. R. Srinivasiengar understands (see *Thinker* pp. 123, April 1896), it is not *Mūla-prakṛiti* that is meant by *Avyaktam* in verses 3, 4 & 5, XII., as explained above, it is *Chit* or *Pratyag-ātma*. Man aims at three different ideals, or *Puruṣarthās*, which are each realizable by using *Bhakti* as means. So says *Sri Yāmunāchārya* in slokas 27, 28, and 29 of his *Gītārtha Sangraha*;—and these aspirations are, material prosperity, *Ātmic-bliss* and *Godly-bliss*. What Lord Krishna deprecates is the endeavour to reach the middle or the 2nd of these three objects a man aims at. According to *Gītā*, *Pratyag-ātma*-perfection, though in itself an immaterial happiness, cannot equal *Brahmic* beatitude; and what Krishna further tells us is that the path to the former is attended with "*Klesa*" (trials) and '*dukha*' (affliction) (verse 5, XII).

The path to Himself as reaching Divine bliss is easy and happy, as is stated in the same XIIth Chapter in verse 2. The burden of the whole *Gītā* is this teaching, which receives final confirmation in the famous stanza 66, of the last or the XVIIIth Book of the *Gītā*, viz., "*Sarva-dharman parityajya*," &c., *Gītā* is no other than *Bhakti-Sastra*; to *Bhakti* are contributory the efforts described as *Karma* and *Jnāna*. Thus, (1) The end is *Parabrahma*. (2) The means are of two kinds, direct and indirect. And (3) that in the course of reaching the end; *Ātmic-illumination* (or *Ātma-Sākshātkara*) forms an intermediate stage. From the standpoint of the *Visishtadwaita* philosophy therefore, neither is *Mūla-prakṛiti* to be worshipped, nor is spiritual bliss to be sought for in its embrace. (This may be left to the materialists, and to those *Asuric* natures mentioned in the XVIth Chapter of the *Gītā*). Nor did (or does) Krishna mean that worship of matter (or for the matter of that, worship of Mammon) is to form an intermediate stage to reach the *Divine*.

A. GOVINDA CHA'RLU, F. T. S.

(*) "*Mano Brahmetyopāsita*"; (°) "*Annām Brahmetyupāsita*"—5. Read *Vedānta Sūtras*, IV, 8-14.

P. S.—I shall have to say something in a separate contribution, as to Mr. T. Subba Rao's statements about surmising Krishna and Râma, Avatars, as but souls Logos-possessed!—(Read pp. 368—369, Vol. VIII., *Theosophist*).

THE DIVINE KINGS AND THE ADEPTS OF ZOROASTRIANISM.

(Concluded from page 593.)

THE foregoing account relates to the Peshdâdian sub-race: now we come to the subsequent Kaiyânian. Kai Kobâd, the Founder of the Kaiyânian Race, had proceeded, like his predecessors, from the sacred Alburz. Nothing extraordinary is known of him, except that he had descended from the line of Faridun, and before he could take the reign of Irân he had a vision in which he beheld two falcons with white wings, flying to him from Irâu with a sunny crown in their beaks. These two birds, white of wings, were the heroes Zâl and Rustem, who had invited Kai Kobâd to take the reign of the Empire, and restore order from the previous chaotic state of the country caused by the Turanians, who were ever raising troubles in ancient Persia. He reigned in peace afterwards for a space of an hundred and twenty years, during which the earth was quiet.

The Mahâtma who appeared on the scene of Irân after Kai Kobâd, was Shiavaksha or Shivarshan. He is known among the Parsis for his passing unscathed through a mass of fire, to prove his innocence of a charge that was imputed to him by a revengeful woman, his step-mother; and therefore is he classed among the holy men.

But the most celebrated and worthy of the name of this race was Mahâtma Kai Khoshrau,—a king reared and initiated in the mountain caves. He had come down to Persia to put down Afrasiyab, an occultist of some degree, who had misused his power for selfish purposes, and was trying to raise mischief among the Irânians. Kai Khoshrau was helped by another Adept named Haoma (not the sacred Haoma-tree), an Adept, who, we are told, existed even in the First or Peshdâdian sub-race. The account of holy Haoma is also wrapped in mystery, like that of some others of the Adepts, as we find an Yazata (a god) also of that name in the Avastaic literature. Kai Khoshrau, however, had ruled Persia for some years, and wanted to retire again into the sacred caves, after restoring order, but he had won the love of his nation and ministers so that they would not allow him to separate bodily from them. The physical comfort and pleasure of a vast empire, which at this time had developed to a certain extent, appeared to him nothing in comparison with the happiness and peace he was ever after to repose in. The following account of his retirement, which is taken from the "Shâh-nameh," *The Epic of Kings*, will be found interesting:—

He saw a vision one night in which Sarosh, the Messenger of Ahura-Mazda, appeared before him, and spoke words to express that

the Shâh had done that which was right to be done, and now that he must prepare for his desired object.

"Before thou goest hence," said the Voice, "choose from amongst thy nobles a king that is worthy of the throne. And *let him be a man that hath a care of all things that are created, even unto the tiny emmet that creepeth along the ground.* And when thou hast ordered all things, the moment of thy departure shall be come."

The italicized words show what the duty of a king should be, from the point of view of divinity; and we may observe, in passing, that at present the various governments sanctioning the torture of harmless animals in the name of Science, called Vivisection, are undivine and devoid of any refined idea.

When the holy Shâh-in-Shâh (Emperor) became conscious, he was rejoiced, and began to make preparation for his departure into the caves. When the Pehlivâs (ministers and heroes) and the people came to know the intention of Kai Khoshrau, they were all displeased, and Zâl, the aged and the principal, came forward to prevent his holy majesty from his desired object. No one knew, however, what Kai Khoshrau knew, and he was firm as a rock in his resolution. This caused Zâl to be angered, and he thought that the wits of the Shâh were distraught. He said in his passion without knowing what the king meant:

"Since I have stood before the throne of the Kaianides, no Shâh hath spoken words like to thine. And I fear that a Deev (demon) hath led thee astray, and I implore thee that thou listen not unto his voice, and that thou give ear unto the words of an aged man, and that thou turn thee back into the path that is right."

Zâl was supported by all the nobles, and for a time Kai Khoshrau was thoughtful of what was to be done.

Now it will be remembered by many of my readers that the case of the Theosophists in matters of Yoga is almost the same even now. Many of us have suffered the taunts of relatives, friends and acquaintances who think we have been led away by Satan, simply because we can not kneel before their God?

Kai Khoshrau, however, like a true Yogi, would not suffer anger to come unto him, and, pondering awhile, he spake:

"O Zâl, I have given ear unto the words which thou hast spoken; give ear now unto the answer. I have not departed from the paths of Ahura-Mazda and no Deev hath led me astray. And I swear it unto thee even by God the Most High. But because I am sprung from Afrasiyab the evil one, and one linked unto the race of Zohak, I am afraid, and fear to grow like to Jamsbid and Tur, who wearied the world with their oppressions. And, behold, I have avenged my father, and have made the world submissive unto my will; and I have established justice in the realm, and the earth is glad, wherefore

there is no longer aught for me to do, for the power of the wicked is broken. Therefore, lest I grow uplifted in my soul, I have entreated of Ahura-Mazda that He suffer me now to go hence, even unto himself. For I am weary of the throne and of my majesty, and my soul crieth for rest."

When Zal heard these words he was confounded, for he knew that they were true. And he fell down before the Shah and wept, craving his forgiveness for the hard speech he had uttered, saying—

"O Kai Khoshrau, we desire not that thou go hence."

And the Shah accorded forgiveness unto the old man, because of the great love he bore him.

And when all was ready he prepared himself to go forth into the mountains. He distributed his treasure among the deserving; appointed Lohrasp, the wisest among them, as Ruler, and advised others. He started at last for the caves, and many of the nobles followed, to see him off. Lohrasp would have gone also, but Kai Khoshrau suffered it not. There went with him, however, Zâl, Rustem, Gudarz, Gustahem, Gev, Byzun the valiant, Friburz, the son of Kai Kaous, and Tus the Pehliva. They followed after him in a mourning mood, from the plains unto the crest of the mountains. They said among themselves that no Shah had ever done anything like him, and tried their utmost to change his purpose. But Kai Khoshrau said: "All is well; wherefore weep ye and trouble my soul?"

Now when they had marched the space of seven days, Kai Khoshrau turned to his nobles and spake, saying "Return now upon the road that ye are come, for I am about to enter upon a path where neither herb nor water can be found. Wherefore I entreat of you that ye spare yourselves this weariness." Then Zâl, and Rustem, and Gudarz the aged listened to the advice of the Shâh, for they knew that he spoke that which it was their duty to obey. But the others refused ear to his voice, and followed after him yet another day, and their force was spent in the desert. Now when the evening approached they found a running stream. Kai Khoshrau said, "Let us halt in this spot." And when they were encamped he spoke to them of the things that were past, and said that when the sun should have lifted up its face anew they should behold him no longer in their midst, for the time of his departure was at hand. When the night was fallen he drew aside and bathed his body in the water and prayed unto God.

He came then yet again before his nobles, and awakened them from their slumbers, and spake to them words of parting, saying: "When the day-light shall come back return upon your path, neither linger in this place though it should rain musk and amber, for out of the mountains a great storm will arise that shall uproot the trees and strip the leaves from off their branches. And there shall come a fall of snow such as Irân hath not seen the like. But if ye do not as I say unto you, verily ye shall never find the path of return."

Now the nobles were troubled when they heard these words, and the slumber that fell upon their eyelids was filled with sorrow. But when the raven of night flew upwards, and the glory of the world flooded the earth with its light, Kai Khosrau had vanished from among them, and they sought him in vain.

This event, as well as the event of Faridun's transformation of a dragon, can be understood from the following passage from "Isis Unveiled":—"One phase of magical skill is the voluntary and conscious withdrawal of the inner man (astral form) from the outer man (physical body)..... With the adept, the absence of the astral form would not be noticed, for the physical senses are alert, and the individual appears only as though in a fit of abstraction—"a brown study," as some call it. To the movements of the wandering astral form neither time nor space offer obstacles. The thaumaturgist, thoroughly skilled in occult science, can cause himself (that is, his physical body) to *seem* to disappear, or to apparently take on any shape that he may choose. He may make his astral form visible, or he may give protean appearances."

Now when they beheld that he had vanished, they wept in the bitterness of their hearts, and Friburz spoke, saying:

"O my friends, listen to the words that I shall speak. I pray of you, let us linger yet awhile in this spot, lest peradventure Kai Khosrau should return. And since it is good to be here, I know not wherefore we should haste to depart."

The misguided nobles listened to his voice and encamped on this spot. They spake continually of Kai Khosrau and wept for him, but they forgot the commandment that he had spoken. Now while they slept there arose a mighty wind and it brought forth clouds, and the sky grew dark, and before the day-light was come back unto the world the earth was wrapped in snow like a shroud, and none could tell the valleys and the hills asunder. And the nobles when they awoke knew not whither they should go. The snow fell upon them and they were buried in the icy grave.

Lohrasp reigned in Persia in wisdom; but the most important period of the Kaianian race was the reign of Gushtaspa, in which the holy Zoroaster was born. It appears that at this time the people were so much degraded that some of them had become idolators, and others Black Magicians. Gushtaspa himself was incapable to establish that spiritual harmony which was necessary then. Zoroaster, therefore, enters on the scene.

We shall reverently offer a brief account of Zarathushtra the holy. No Saviour of the World was accepted as such unless he manifested some psychic or divine powers in his infancy, which people at that time could call "miracles." That Zoroaster manifested such powers in his infancy—even at his very birth—can be seen from an account given by Mobed Zarthosht Behram, the biographer of our Saviour. He went to the Dastur (high-priest) of Rae, the celebrated birth-

place of our Lord, who showed him a very antiquated mystic book written in a language at that time almost forgotten, which contained an account of the past. The religious enthusiasm of Mobed Zarthosht arose after the perusal of the book, and he went to work on the spiritual path with the earnestness of a true devotee. "When both of my eyes were closed," says our inspired Mobed, "I saw a vision of the angel Sarosh who bade me to open my mouth in the cause of this work and write an account of the life of the holy Zarathushtra without delay." Whether inspired or not, the book he wrote is in the shape of a poem in old Persian, and those persons who have made themselves well acquainted with the functions of the Higher Ego, will have no difficulty in considering the value of the work. This was translated into Gujarati by Dastur Peshotan Behramji Sanjana, one of the high-priests at Bombay, in 1864 A. D., and was published by that most benevolent Sir Jamsetjee Jejeebhoy, the first Parsi Baronet. The translation, however, does not contain the pathos of an inspired work. The following is a very brief summary—or rather heads—of the birth-stories of the blessed Zarathushtra, as given by Colonel Olcott in the *Theosophist*, in April 1888:—

"We saw the Buddhas predicting the advents of their successors, and here we are told that when Doghduyah, the mother of Zoraduscht, asked a certain great dream-reader and astrologer how he had been able to tell her such wonderful things with respect to her as yet unborn child, he replied: 'through the power of knowledge of the stars and the perusal of ancient records, which give an account of his auspicious existence' (*Dabistan*, vol. I, p. 218). The like information was in the possession of the king: 'It was known from the historians and astronomers that he will reveal a better religion and destroy that of Ahriman'—(*Ibid*). The wicked sorcerers tried their most devilish powers in vain against the babe. One wished to decapitate him with a sword; but his hand instantly shrivelled up. They formed a mountain of wood, naphtha and sulphur, and having set it on fire, threw into the midst of it Zoraduscht, whom they had by force taken from his father; he escaped unscathed. They tried to have him torn by wolves and trampled by oxen and wild horses, but the beasts, under a divine spell, touched him not. They resorted to poison, but the clairvoyant child emptied their cups upon the ground before their very faces. And so, throughout his life, Farrah-i-Izad, an angel guardian, warded off every danger. The conditions of his advent are similar to those of his predecessors spoken of in the *Desatir*. The Mobed, Zoraduscht Behram, says in his biography of the prophet; 'When the world had been thrown into confusion by the wicked, and was entirely at the mercy of the demon, God willed to raise up a prophet of an exalted dignity, which the family of Faridun was alone worthy of filling: So, of Purshasp and Doghduyah, a most virtuous couple, was Zoroaster in due time born.'"

It appears from the Vishtaspa Yashta that the king was taught occultism by the holy Zoroaster.

"'Converse ye with the Ameshaspentas,' said Zarathushtra unto the young King Vishtaspa, 'and with the devout Sarosh, and Nairyosangha, the tall-formed, and Adar, the son of Ahura-Mazda, and the

well desired kingly glory. Men with lustful deeds address the body; but thou, all the night long, address the heavenly Wisdom.' ”

— *Vishtaspayasht*, vi—(40—41.)

Years later, Zoroaster had with him his numerous disciples to spread the divine knowledge, the Law of Ahura-Mazda, and they could do their best. Looking to the circumstances of the period—a period in which there were no mediums of communication like steam and electricity—the knowledge spread far and wide over almost the whole continent of Asia. It is needless to go over the history of the disciples who are themselves considered as holy men in the Avesta:

The “Farvardin Yasht” contains names of numerous other holy men who had raised themselves higher in course of human evolution; and the “Bundahish” also contains an account of some of them. The following passages will show how some of these Immortals are engaged in working on other spheres of this earth for the protection of humanity:—

“In the region of Khvanîras are many places, from which, in this evil time of violent struggling with the adversary, a passage (*vidarg*) is constructed by the power of the spiritual world (*Mainôkîh*) and one calls them the beaten tracks of Khvanîras.”

“Counterparts of those other regions are such places as Kangdez, the land of Saukavastan, the plain of the Arabs (*Tâzikân*), the plain of Pésyânsaî, the river Nâivtâk, Airân-veg, the enclosure (*Var*) formed by Yim, and Kashmir in India.”

“And one immortal chief acts in the government of each of them: as it says, that Pésyôtanu, son of Vistâsp, whom they call *Kitrô-maîno*, is in the country of Kangdez; *Aghrêrad*, son of Pâshang, is in the land of Saukavastân, and they call him *Gopatshah*; *Pârsadga Hvembya* is in the plain of Pésyansâi, and he is *Hvembya* for this reason, because they brought him up in *Hvemb* (‘jar’) for fear of *Khashm* (‘Wrath’); [*Asâmi Yamâhust* is in the place which they call the river *Nâivtak*] in *Airan-veg*; *Urvatadnar*, son of *Zaratust*, is in the enclosure formed by *Yim*.”

“Regarding them it says, they are those who are immortal as are *Narsih*, son of *Vivanghan*, *Tus*, son of *Nodar*, *Giw*, son of *Gudars*, *Ibairaz*, the causer of strife, and *Ashavazd*, son of *Pourudhakhst*; and they will all come forth, to the assistance of *Soshyans*, on the production of the renovation of the universe.”

We find almost similar teaching in the “*Dadistân-i-Dinik*,” (*Sacred Books of the East*, Vol. xviii), and further that:

“The completely good sense, perfect hearing, and full glory of those seven producers of the renovation are so miraculous that they converse from region unto region, every one together with the six others, just as now men at an interview utter words of conference and co-operation with the tongue, one to the other, and can hold a conversation.”

—*Dadistan-i-Dinik*,

Sacred Books of the East, vol. xviii. p. 79.

Much could be said on these passages, from the Theosophical point of view, but time is fleeting. The word "Khvaniras" is applied to the earth on which we live, in contradistinction to the other corresponding invisible globes of our earth-chain mentioned in the Theosophical literature, and called in the Zoroastrian books by their specific names as, Arzahi, Savahi, Fradadhafshu, Vidadhafshu, Vourubarshti and Vouruzarshti. The explanation, that these are the names of the various continents of this earth, is inconsistent with the description given of these names in the Avesta. The explanation given in "The Secret Doctrine" about them seems to be more consistent with the Avestaic account than any other hitherto advanced. Modern science has come to sense an ultra-gaseous state of matter, which is sometimes called the ether, corresponding generally to the Astral Light so often spoken of in the Theosophical literature. Professor William Crookes, one of the great scientists of the day, says of it:—"In studying this fourth state of matter, we seem at length to have within our grasp and obedient to our control, the little indivisible particles which with good warrant are supposed to constitute the physical basis of the Universe. We have seen that in some of its properties radiant matter is as material as this table, whilst in other properties it almost assumes the character of radiant energy. We have actually touched the borderland where matter and force seem to merge into one another, the shadowy realm between known and unknown. . . . I venture to think that the greatest scientific problems of the future will find their solution in this borderland, and even beyond here, it seems to me, lie ultimate realities, subtle, far reaching, wonderful."

This is called the fourth state of matter, but Theosophy postulates that matter can exist in various other states, and the above seven names indicate the seven different states in which the earth-globe exists; the Khvaniras only being visible to us at present, and the rest remaining concealed to our perception. Now you will see why the *Bandahish* advisedly says that Kangdez, Saukavastau, Kashmir, the plains of the Arabs and of Pesyânsai, &c., are *counterparts* of those invisible regions where these Adepts exist. The word "counterparts" is very suggestive. The translation of the book has been rendered by a philologist, and there is hardly anything in it to mislead any who are members of the Theosophical Society, as has been sometimes insinuated. It would be observed, however, that these Immortal persons live in other regions than the earth, though governing particular parts of it. It is needless to go, then, to Arabia, or to Persia, or to Kashmir in search of these Masters in their physical bodies, though there may be some way to approach them.

Questions are raised sometimes by over-intellectual people who consider there does not exist anything beyond what their limited senses can reach, as to why these Immortals are not putting in their appearance in this world and helping humanity, instead of passing their time in idleness. There cannot be a greater misunderstanding than this. We

have no conception of their grandeur. I cannot say anything better than to repeat what Mrs. Besant has recently said of them in one of her most devotional lectures:—

“In the highest regions of the universe those who have achieved, those who have gone far beyond the range where our limited sight can follow, or where our fettered thought can touch, who have entered into the highest regions that we yet have knowledge of—these breathe out of that supreme life, rays which contain something of themselves. They can send these rays downward into a life that is exceptionally pure, exceptionally devoted and spiritualized, overshadowing that nature which is mighty by its purity, although it has not yet perhaps climbed to heights of knowledge. They can thus lend to it a divine quality, can breathe into it a divine power, and by the assent of that pure nature, by a real act of sacrifice which that pure one is willing to make, such a one can be raised into a position where he becomes a source from which spiritual life may flow out to the world, and into which in strange fashion the sorrow and the anguish of the world may pour. And in return for the gift of sorrow, the gift of spiritual life flows forth.”

The names of some of these Immortal Adepts were daily uttered, together with the names of the living members of their families, till lately, by the Parsis, in a formula of prayer called Tandarosti, just as if those exalted beings were still living among us. It is to be regretted, however, that the custom is gradually dying out.

During the reign of the Achæmenian or Hakhâmnian dynasty, which followed the Kaiyanians, the function of the political party was separated from the religious party on account of the constant quarrels between the ruling community and the Magii. We do not find, therefore, any Mahatma who could rule over the destiny of Persia as it was the custom among previous races. The Masters retired into the caves, and the religion fell into the hands of those who could do best with it.

Efforts were made, however, by Dasturs and holy men to renovate the religion at different times in the Sassanide period, an account of which now follows.

Even at this later period religion was given to the people and improved upon by Mahatmas or Holy men, who were Masters of Divine Wisdom, and not by men who would consider themselves teachers simply because they were influential politicians, as in the present age.

Sassan the First was an Adept. According to the celestial *Desatir*, “In a trance,” he says, “I beheld my Sage and respected ancestor, who said, ‘For the better interpretation of the Book which Yezdan hath sent unto me, do thou make use of some intelligent words, even though they may be such as occur in the translation of the respected *Desatir* . . . On that account we cite the expressions used by the King, the Most Just and First Legislator, the Instructor of the legislating prophets, the Adorner of knowledge, Hosheng, in the Javidan Khirid, [Eternal Wis-

dom] in the exposition of the words which the Sun [Logos] spoke to that exalted Being.' "

Likewise Sassan the Fifth, according to the same work, is honoured to have been a Holy man.

An effort was made during the reign of Ardashir Babegan to revive the religion, and Ardai Viraf was selected out of thousands of Dasturs for the purpose of establishing the faith of the people. He retired into the state of Samâdhi and remained in that state for seven days. The Virafnameh contains the account of his spiritual vision about heaven and hell (or Devachân and Kâmaloka as the Theosophists would call them), which would correspond with Milton's Paradise, and Purgatory. The truth about his Samâdhi has been so much forgotten among the Parsis, that some of them now consider this state a result of opium-eating! This holy Dastur was accused by some people of marrying himself with his seven sisters, an act as blasphemous as it is most immoral for a Holy man like him to commit. It is an allegory, and a reviewer of *Lucifer* (vol. vii, p. 108) explains that "the Dastur had achieved complete mastery over his seven 'principles.'"

Formerly in India, even in their fallen days, the Parsis had among them the Holy men who could do wonders by their knowledge. You might have heard the name of Dastur Nairiyosang Dhaval, who could draw fire from the heavens, by an art the like of which it is said has been taught to the Initiates in the Kabiric and Samothracian mysteries. Then there was Hazrat Azar Kaivan, whose name was not only known among the Parsis, but among other classes also. His books on Occultism are very seldom seen or read by students of Occultism, much less by the Parsis. They are in old Persian and of a very mystic character. Makashefat-i-Kaivani or Jam-i-Kai Khoshrau is worthy of study by every student of Theosophy. The first *Fasal*, or "Journey," shows his practice of Yoga, and the rest of the "Journeys" his progress, and ultimate attainment to Adeptship. During his progress, he says, whenever he became conscious of a particular secret planet he felt as if he himself was that planet. This is the stage of the Yogî at which his mind becomes the same thing which he thinks or meditates on. He comes *en rapport* with anything and sees his own Self in everything. Here the Gnâtâ, Gnânaê and Gnanam, or the knower, the thing to be known, and the knowledge become one. It was the way through which the ancient Holy men had acquired their knowledge of other Spheres than this. Sri Sankarachârya says of this state:

*Dehabhimanê galitê vignâtê paramatmani,
Yatra yatra manoyati tatratatra samadhiah.*

The Egoism or I-am-ness in the physical body being annihilated in this manner [*i.e.*, by concentration] and universal Âtman being thoroughly realized, wherever the mind of the Yogî is directed, there it naturally loses itself into one or other of the Samâdhis. And our Holy Kaivan ultimately says that—"There is no other existence but Yezdan

[God],” because wherever He directs his mind he sees there nothing but Yezdan. The following passage will help to give an idea of the state:—

“When there is anything like duality, there alone does one see another, there alone does one smell another, there alone does one hear another, there alone does one speak to another, there alone does one think of another, there alone does one know another. But when all is one Self to him, what should he smell, and with what? what should he see, and with what? What should he hear, and with what? What should he speak of, and with what? What should he think of, and with what? What should he know, and with what? By what indeed should that be known through which everything proceeds to know? By what should the Knower be known?”

—*Brihadaranyakopanishad.*

Now what I want to say definitely, from the foregoing brief history of the personages mentioned therein, is:—

- (1) That they were all Adepts of some grade or other;
- (2) That they were Immortals;
- (3) That they were Masters of Wisdom;
- (4) That they have done in the past what the Masters of the Theosophical Society are doing at present; namely, protecting humanity and helping it by their divine knowledge, by their power, by the “Fire of Ahura-Mazda;”
- (5) They taught, directly or indirectly, to mankind what they themselves had learnt from still higher Hierarchies;
- (6) That they were opposed to, and were destroyers of, Black Magic in whatever forms it might be, i.e., whatever there was to oppose the spiritual welfare of mankind;
- (7) That they still exist, (never mind in what form or condition, although the men of flesh may take them to be dead and gone), and help those who aspire to that goal towards which the whole humanity has been progressing.

NASARVANJI F. BILIMORIA.

SEARCHING FOR KRISHNA.

FROM my boyhood I have loved to ponder upon life, death, and God. I have always up to the present moment, yearned to know something of these matters, of the after-life and of God. As I grew in years, along with my Western education doubts arose in my mind as to these things. I lost all peace or repose of mind. I thought in my heart that I would give worlds if some one would assure me of the existence of these things. While in this state of mind I went to visit my family at G—, in the month of March 1893. There were at home, then, my father, mother, wife, two younger brothers and a sister. On account of some caprice of his superior officer, my father had lost his appointment. He knew him-

self to be innocent, and unworthily dealt with, and was consequently in very depressed spirits. The year before, he had taken his mantra from our family guru. He in his distress took to telling his beads and saying his prayers, before a copy of Sri Radhika's picture of the god, Sri Krishna, and his consort (made at the Art Studio of Calcutta). He sometimes tried a planchette of his own manufacture. What he did was to lay his hand lightly on the planchette, with a paper under the latter. He then in all seriousness invoked a spirit to come, through the planchette. After a little, the instrument began to move and the name of the spirit invoked was written down. It wrote many things and gave many answers to questions, some of which were right and some wrong. This went on for sometime. My father then, in a conversation, reported the matter to a friend of his, who was a respectable government officer. The latter took a great interest in the affair, and told my father that he would like to observe the phenomenon. So he came one evening into our house. My father, his friend, whom I will call N— for the present, and I, myself, sat round a wooden board over which a planchette was placed, and we all put our fingers on it. N— invoked the spirit of an ancestor of his, who was supposed to be a Siddha Purusha, while living in this world. After about an hour the instrument began to move, and the name written on the paper was that of the spirit invoked. On the advent of these spirits we generally asked whether they would like to hear divine songs. They generally answered in the affirmative and when a song was sung the instrument moved to and fro more and more energetically on the board. N— said that he felt a force within himself which he was trying to check. But as we sang the names of gods and goddesses the instrument began to move very violently. We repeated the experiment the next day. This time N— felt the influence more strongly. My father and I took off our hands, and those of N— only, were left on the planchette. By and by it began to move so violently when divine songs were sung; that we had to leave the instrument altogether. N— would put his hands on a board or a stool and forthwith they began to move, especially on our pronouncing the names of gods and goddesses. N— came everyday to our house and we repeated the experiment. Presently we had to give up stools, planchettes and all things of the sort altogether. N—'s hands moved automatically, took pens of their own accord, and wrote many things on the paper; some in very strange characters—the meaning of many of which we could not make out. The writing was clear and done energetically. N— could not tell whether the pen would move to the right or to the left when he began. Proceeding in this way, it transpired one day that a very grand picture was sketched by the pencil of N—. Many strange things were also written by it. The picture bore the nearest resemblance to the god Janarddana of the Hindu Pantheon. I say 'nearest resemblance' because it was not exactly like that. It looked to us very grand and majestic. My father coloured it and hung it in his own room, and we daily worshipped it of evenings. N— began to act more and more automatically. Whenever

he came into our house and heard divine names uttered, he began to be possessed by a force within him, not his own. He began to perform the ceremonies of the Puja, which he never in his life knew before. He presently began to speak many things in a half-unconscious state.

N— told us one day that while at D— he met with a Bengali Yogi who, just as N— entered his presence, told the things which he (N—) was thinking of at the time, and then gave him a mantra which he had now and then uttered, but not without particular care. It appeared however, that this spirit, power, force, or whatever we call it, had a great liking for this mantra, and all the members of our family began to tell off this mantra, on our rosaries.

Now, one day it happened that N— directed me to remain in a bowing posture before the picture which had been sketched by his hand, while my younger brother should sing the praises of Sri Krishna in the outer courtyard of the house. As they went on singing, I felt a force pervading me while I remained in the position of bowing to the picture. The motion began to grow stronger and stronger by imperceptible degrees. After a while my hands and feet began to move very slowly, and I found myself standing in the posture of the god Sri Krishna, as popularly represented. While all these things were going on I had perfect control over my mind and body. I understood everything that was going on. I could check my bodily motions, but I yielded passively to them. This happened in the daytime, between 12 to 3 P.M. During this time N— was at his office. He came to our house after 3 P. M., if I remember rightly. He called me by my name, made some movements—my lips then smiled and my body resumed its original posture.

A few days elapsed. We went on saying our prayers and making Hari Sankirtanas, *i.e.*, singing praises of Hari, sometimes for the whole night. During this time we all regarded N— as inspired by some Mahâtma or God. He then went to the Mofussil (country) for some time. When he was absent, the motion which I had felt on a previous day was renewed within me. One day, while we were all sitting in my father's room and worshipping God in our way, my wife's hands and feet suddenly moved and her body assumed the form of the consort of Sri Krishna as popularly depicted. She was at that time pregnant and consequently very weak. The position was not very comfortable to her. But the distinction between her and myself was, that while I had perfect control over my mind and body, she had not. She could exercise no restraint whatsoever over her bodily motions. She soon became unconscious and her whole face seemed as if brightened. She remained unconscious while the first fit was upon her, which was for eight whole days. During this time she performed all the household duties as usual. But her face was very bright, her actions energetic and graceful. She did many things which in her ordinary state she could not do. As, for instance, in her ordinary state she felt very weak and could scarcely lift a weight of 10 or 15 seers; but now she could lift me, take me up on

her lap, and walk about, whenever I worshipped God in his feminine aspect. If, even while she was fast asleep, anybody sang or pronounced the name of any god or goddess over her body, she would begin to move very gracefully. All her physical powers were highly magnified. She spoke nothing however. Whenever she had anything to communicate to us she did it in writing.

During these days I entirely disregarded my worldly duties and took my meals very late, as I was absorbed in the worship of God, and neglected all my personal comforts. This gave my parents great anxiety, and they almost repented that such things had ever been encouraged. My father was afraid that I would renounce the world and give no particular attention to the earning of money, in which case all the expenses incurred by him in my education would have been profitless. At the expiration of 7 or 8 days, N— returned from his country tour. My father gave him full particulars about my eccentricities. From these facts N— concluded that we were being inspired by evil spirits. But he could do nothing for us. When my parents became very impatient because of some discomforts—as for instance our meals not being prepared and taken at proper times, visitors not being seen, etc., and when N— also lay under the impression that we were inspired by evil spirits, my wife's lips smiled and she gradually fell as if into a slumber. When she awoke she had not the slightest recollection of what had passed. She felt only a great weakness. As for myself, the case was otherwise. N— took me with him to his house to pass the night in the same bed with him, in the hope of ridding me of the evil spirit. But in the morning he told me that he saw me as I was sleeping by his side, with garlands on my neck and bosom, my face bright, calm and peaceful. So nothing could be made of me. I went on. Whenever any mantra was uttered, or names of gods and goddesses were pronounced, or I was in a devotional mood, I felt the force within me. The same was the case with my wife. She recovered her consciousness, indeed, but at intervals she became unconscious again. We did many automatic actions at these times. One of these was the answering of questions. Some of the answers given by my wife and others did not turn out to be true. I gave many answers, only one of which proved to be false. These questions were asked *mentally*, and answers given automatically. They were asked in this way: "If such and such things are to happen, then do you move to the east corner of the room; if otherwise, move to the south corner"; or "If what I ask be true, touch this thing, and if otherwise, touch that"; or, "if this is to happen, come towards me, and if not, go from me." Sometimes these questions were mentally formulated outside the room, and the answers were given inside. I thus answered not less than 100 questions. Of these the last one proved false, and from that time I gave up the answering of questions.

One day, while I was sitting and worshipping God, my wife saw in my place a resplendent figure like the god Sri Krishna. This she

experienced two or three times subsequently. Then, again, she saw him hovering in the air, while I was away at Calcutta. She saw, also, in place of my father and mother, Siva and Durga, respectively. When she sees such things her gaze becomes fixed. It is not under her control to see these things. Sometimes she saw them quite unexpectedly, and, again, when she willed very strongly to see them, she could not see them at all.

While in those abnormal states, she could transfer money from one box to another without touching the boxes. In order to test the phenomenon of extracting the coins, we repeatedly tried it. In every case the money fell, to all outward appearance, from the air. We examined, tested and watched her, but the same phenomenon was repeated. And what is remarkable in this is, that her actions were perfectly automatic.

But, by and by, it came to pass that my father, mother, sister, wife and myself all felt this force at the sound of the name or the thought of God. My sister, too, sometimes lost her consciousness, and did many graceful things.

The most remarkable fact to be borne in mind is this, that these things only take place when our devotional feelings are at their highest activity.

As things progressed, many other extraordinary events occurred. But the pity of it is, that we could find no explanation of them. Not knowing what they tended to do, we have been afraid of falling into harm, and have mostly ceased to encourage the phenomena. If we but pray to God and utter our mantra, we feel a force begin to work in our body. Unless we relinquish prayer, we can not put a stop to these motions. I have applied to several persons in whom I had confidence, for an explanation, but none were able to give it. The theory of mere nervous excitability seems to me to be inadequate, for why should nerves tremble only at the sound of the name or the thought of God? There must be some deeper mystery in the whole affair. All the persons mentioned in the above connection are living, and any explanation of the affair will be welcome. But I am afraid none but God or a Mahatma can give it. I publish these facts for the benefit of sceptics. If it helps any struggling soul to grasp in the least degree the problem of being, I shall think my labour well bestowed.

SARASWATI PAL.

[*Ed. Note.*—The case seems one of induced mediumship tending towards hysteria. The initiative was given by practice with the planchette; all the family and their friend, "N—" have the mediumistic temperament; the answering of questions is accounted for by the theory of imperfect "conscious clairvoyance," and the visions of the Hindu deities grow naturally out of the presence on the wall of the colored lithos of Sri Krishna and his symbolical consort. Our friends

did wisely in breaking up their "circle" for, to judge from the diagnosis of their temperaments afforded in Mr. Pál's interesting narrative, it is more than likely that they would have ultimately lost all control over themselves, and fallen into that most undesirable condition, passive mediumship.]

DAKSHINAMURTI.

OR THE GURUDEVA.

(Continued from page 602.)

No. 2.

A PICTURE of Dakshināmūrti is here given and it illustrates the form given to the Guru in Dhyāna. In India when a very sacred work is expounded by a lay guru to lay students, a picture of the Gurudeva is



generally placed before them, and the exposition begins only after a pūjā is performed to the picture of the Gurudeva. This has been the custom from time immemorial, and the reader will see with what re-

verence the picture is looked upon by the Hindus. It is the symbol of all that is holy.

The Gurudeva is Mahadeva himself. He is the Lord of Yogis. He gets the name of Dakshināmūrti because he is facing the South. If instead of facing the South, the Gurudeva face the North, He will not be in touch with the disciples. He will be in a plane of thought from which speech and mind must recoil in utter helplessness. He will be one with the highest Brahmā. But the Lord has chosen to face the South in order that he may aid those who want aid. In ancient thought North and South represent the two opposite poles of spirit and matter. North is where the Meru is situated and Devas perform their function for the good of nature. South is where the Asuras and Rākshasas live. Purānic tradition points out that Mount Maināka serves to prevent these dark powers from coming out to the surface of the earth. In the human body the north pole is the crown of the head with its power of generating spiritual energy. The south pole is the sole of the feet. Now on these lines it is plain that a man who transfers his thought-energy to higher and higher planes of Nature is in a certain sense travelling northwards. The Gurudeva is on the outermost confines of spiritual thought. He is as it were on the verge of a critical state. To face the North from there, is to reach out into absolute thought, and lose consciousness of all left in the rear. The Gurudeva being an embodiment of compassion, has chosen to face the pole of Māyā and thus be able to do work for mankind. He is hence called Dakshināmūrti or the figure facing the South.

In the picture referred to, a figure which should be colored red is under the foot of the Lord. Apparently the figure is kept pressed on the ground as an object that deserves no better treatment. It is a Rākshasa figure and the face of it has a sinister look. It is a symbol of the lower Kāmic energies that wage war on mankind. The red color is appropriate. It is the Kāmic matrix of nature. When the red thickens, it becomes the play-ground of Rākshasas. Tradition points out that when once the earth (as a cow) was milked by the first king, Prithu, many other beings followed suit, each extracting its appropriate substance, and the Rākshasas milked out blood. Since then they stand associated with blood and blood red. The figure reclines on a serpent which is a many-sided symbol. The serpent held by the figure must of course represent all that is base and all that is cruel in the double-tongued race. The Easterns consider that the serpent is both angelic and devilish. It has a most healthful aura and carries the most destructive poison in the fangs. Many are the traditions in India about serpents having been seen in bed with innocent babes. They come there to give health to the children and bless them. Strangely enough the children are the better for this blessing. But their behaviour towards the grown up men is different. The grown up man is not as innocent as a babe in his nature, and the serpent comes to him only to give him his Karmic due. A man who wantonly kills serpents receives

their curse and the result is undesirable. He gets various diseases as a result of his Karma, and loses his children in succession.

In view of these ideas the ancient legislators of India were against serpent-killing. If a serpent be killed to avoid an immediate and imminent danger, or as a necessity, expiatory ceremonies have to be gone through. The Westerns may cry out "what superstition this is" but such an exclamation cannot alter facts in Nature. It can only tend to thicken their ignorance about Karmic laws.

To return to the subject in hand, the serpent held in the hands of the Rākshasa can only symbolize cruelty, vengeance and the like, the dark traits of a serpent's character. The idea of the Lord pressing under the foot the red Rākshasa means that he is far above the loves and hates that actuate mankind.

His duty is of a far higher order and relates to the spiritual welfare of man. It cannot and does not stoop to adjustments of the warring psychic elements of the world's life. These have their periods of activity and repose, according to cyclic laws set on foot by the Brahmic will, and no Master can or will interfere. But the Master can and does do a mysterious function. He preserves the harmony of spiritual Nature as far as it is practicable. For considerations like these we are not able to believe a large number of Mahâtmic communications in the spiritualistic circles of the East and the West. Even in the Theosophical Society, we cannot believe Mahâtmic communications characterized by love and hate. All that they can do is to occasionally throw a word of advice to one who works for the Master's cause, sacrificing all, and finds himself or herself hemmed in at times by the destructive agencies.

It is said that once in a former Yuga the Gurudeva performed the most rigorous Tapas. He was alone and seated under a tree. The laws of cosmic evolution had not yet called upon him to espouse the sacred daughter of the mighty mount, for the good of all. The Lord was hence in the rigour of celibate Tapas. While He was engaged thus, many Rishis came unto him to learn the truth. They questioned him about it but the Lord was silent. They questioned him again and He was silent. They questioned him for the third time and the Lord returned silence as the fit answer to the question. The Rishis however understood the meaning of the silence, and their minds became enlightened. They of course learnt that the truth was above all speech and could be sensed only by silent meditation working itself above the reach of form and name. Since that time the Gurudeva is called Muni, or the Silent Lord.

Now this story has a most practical bearing. It illustrates the manner in which the custodians of divine wisdom must work on the minds of those who are anxious to receive light. It again illustrates the manner in which a seeker of light ought to approach the Masters. It is a common complaint that Masters are reticent and are jealous custodians of wisdom and knowledge. They are reticent simply be-

cause the law compels them to be so, and that verbiage interferes with the course of mental exercise of which knowledge must be the fruit. They do not cut off their minds from the work of imparting light to a mind that seeks that light with unselfish motives. The student is expected to think deeply and earnestly on the problems that come before him and raise his mind as far as possible to the thought-plane of Nature which is the thought-plane of the Master. Such thought-exercise is what the Guru wants and is the only means by which the student can permanently rise in the scale of spirituality. It is therefore plain that the complaint of the students that the Masters are reticent is puerile, and shows that the students are not ripe enough to go to the Masters. The one Master is an absolute Muni, *i.e.*, teaches in absolute silence, and that is the key of the system of teaching pursued in the whole body over whom that one Master presides. As for jealousy, it is a blasphemous word and we shall not associate it with anything relating to the Master. The sun may sooner be said to be jealous when dark clouds intercept his rays and make the earth an abode of gloom.

When the Rishis who went to the Mighty Master took silence as the fit answer to their queries and tried to interpret that silence, a pleasant smile is said to have settled upon His lips. That smile indicated that the Rishis took the proper view of the case. That was the reactionary pleasure evinced by the Compassionate Master who wished to teach whoever was prepared for the teaching. The picture represents the Rishis and the Master at this juncture. They, the Rishis, are full of veneration and stand with their Anjalimudra, *i.e.*, with their hands closed in front as an indication of veneration, humility and devotion. Thus actuated, the Rishis understood their Master and thought deeply on the symbol of silence. Indeed this is the mightiest of all symbols and the spiritual substratum of them all. It is the spiritual substratum of words as well, since all words are only symbols. It is the symbol of thought. A silent man is often the best thinker. A body of men pledged to silence and secrecy wields the greatest power; but where quarrel and attack take the place of silence and secrecy, the power gets very much reduced. Let therefore all students of ancient wisdom dare, will, know and be silent.

To return to our consideration of the sacred figure, we find the Master sitting at the root of a tree; and some state it is a banyan tree. The man in the jungle is a familiar eastern expression for one who is unattached to the world, and is possessed of complete Vairāgya. The following sloka of Sri Sankarāchārya deserves to be thought over in this connection :

मूलंतरोः केवलमाश्रयन्तः आत्मानमात्मन्यवलोकयन्त
नान्तं नमध्यं नबहिस्मरन्तः कौपीनवन्तः खलुभाग्यवन्तः ।

It may be translated thus :—

“Blessed are the Sanyāsīs who, living at the bare roots of trees, contemplate on self as one with All-Self and think not on (such things

as) the end and the middle and the outer world." Life at the root of a tree means living away from the haunts of men and their bad auric emanations. What is the object of such seclusion? It is to secure perfect tranquillity of heart and mind, without which spiritual vision and wisdom cannot possibly exist. People who think one-sidedly may be disposed to take this as selfish. If we state that this seclusion is necessary for spiritual development, some of our brothers will call it spiritual selfishness. In fact we have heard some Theosophists do this and we would strongly advise such men not to condemn so hastily. Sanyâsadharmā is one of the four dharmas instituted by Manu, and it is the holiest of them. It is true that in such a time as this, characterized by the war-cry of passions, there are very few persons equal to that dharma; but that fact cannot vitiate the holiness of this dharma. In fact the loka-Guru of our consideration is the All-Sanyâsi of the universe.

The tree at the root of which the Lord is engaged in Dhyâna or breathless contemplation, is the Samsâric tree. In eastern symbology, a tree often stands for Samsâra or the manifested world, above and below, birth and death. As a tree is one in its trunk, many in its branches and numberless in its leaves, likewise is the Samsâra. As is said in the Bhagavad-Gîtâ, the tree must be conceived as existing upside down. The trunk and the roots are the spiritual lokas on high. The branches form the Antariksham, or place where the life from the spiritual world breaks out into notes and metres. The leaves are the names and forms. Now it will be seen that though our loka-Guru is a perfect Sanyâsi, he is still at the root of the Samsâric tree. He is on a plane of life from which a force set in motion serves to benefit the whole tree or the whole manifested universe. A force set in motion by an adept may benefit a branch of the tree or in other words a nation, but the force generated by the Highest Guru benefits the whole of Nature. A man standing in the front of a small number of men and benefiting them by his work, may receive their adulation and be extolled by the world as one of its heroes, but the world's greatest heroes have chosen to remain invisible. They care not a straw for the world's recognition. A man who complains that the Masters do not come among men to conduct their work must have poor knowledge of the nature of the Masters, and nature of their work. We thus see that the greatest Sanyâsi is doing far more potent work for the benefit of all, than can be conceived by the ordinary world. We can also understand that a man who goes away from the haunts of men is not for that reason selfish.

We can now take one more step. We can try to understand the import of some of the queer ornaments sometimes worn by the Guru. One of those ornaments is the moon on the head. It has a varied meaning in the ancient symbology. The Sanscrit name for the moon

is Soma, and Soma is one of the most important deities of the Vedas. We shall therefore deal at some length with the meaning of the word Soma.

The most important idea connected with the word is that of a mother principle to Nature. Oftentimes the sun is called the father of our solar system, and if he is the father, who is the mother? This is a very natural question, and the answer is, Soma. If the existence of a primordial substance, namable as fire-mist, can be postulated, then this one principle manifests itself as two, before further differentiation. The two are the Sun and the Moon. These two represent therefore the two aspects of one universal substance. The Sanscrit name for fire-mist is Mitra-Varuna, an important word in the Vedas.

Now Soma being the material pole of the universal substance, it has a special connection with the constructive agents known as the Pitri-devas. The Pitris are known as giving the body, and the Devas as giving the intelligence that informs the body. The abode of the Pitris is the Soma, and that of the Devas the sun. The visible sun is only a manifested nucleus in the all-pervading solar essence; and the Soma (which is not the moon of our observation) is likewise a nucleus in the all-pervading material Tejas. Now these two kinds of Tejas are presided over by the two Lords, Siva and Vishnu, the two greatest deities recognized in India. The following sloka in Harivamsa gives their relation and nature.

एकात्मानो जगदगनीमृष्टि संहारकारको
परस्परसमावेशान् जगतः पालनेस्थितौ ।

“The two Lords, one in their essential nature, form the seed of the universe. They create and destroy. They support the evolving universe by mutual exchange of energy.” Soma is the Sivite Tejas, and one of the names of Siva is Soma. The sun is Vaishnavite Tejas, and one of the names of the sun is Vishnu.

Now in cosmic evolution every septenary that we can mention is a manifestation of the two principles named as the moon and the sun, the two manifesting poles of one central fire, the emanations of the Absolute. That fire is an energy which works on a septenary basis and cannot be identified with one single principle. Fire is the Lord of both Devas and Pitris and is both Havya-Vāhana and Kavya-Vāhana. The two higher principles of the septenary are the most subtle aspects of the manifesting fire, and correspond to the Devas and the Pitris, without whom manifestation is impossible. Taking the theosophical septenary, the highest two principles, *Ātmā* and *Buddhī*, represent the sun and Soma, the Vishnu and Siva, &c. In several Sanscrit works Soma is called the Lord of *Vijnānamayakosa*, i.e., *Buddhī*.

It will be seen from every Purāna that Soma was inaugurated as the king of Brahmins, and the Veda distinctly calls them the followers of Soma. All the ritualistic ceremonies of the Brahmins followed the courses of the Somaic principle in Nature as indicated by the movements

and position of the visible moon. The sacred Sāvitrī mantram, recited every day, is to stir up the Buddhic or Somaic Tejas. The Srādha ceremonies are to stir up the Soma-Mandalam for the physical benefit of the world. The goal pointed to by the ancient Indian philosophy is the plane of cosmic Manas, below the plane of Maha-Buddhī. The Soma-yāga of the Veda is, if the spirit of it be considered, to take the mind of the doer to the plane of Buddhī, and the Soma plant is only a physical aid. In short Soma is the Buddhic Tejas on the subjective side and the starting point of objective life.

To return to our consideration of Gurudeva, the moon on the head is what is called Mahā-Buddhī or the Great Buddhī. It is the fountain of all Buddhic Tejas in the universe. A ray from this fountain is the informing intelligential power in each man. The Sahasrāra Padma, or the lotus tank of magic waters on the top of the head, is where the ray is most powerful. The magic waters thrill with the life of the ray, and he who is able to carry all his thought-energy to that vivifying ray is, for the time being, omniscient. He is a drinker of the true Soma. He cannot possibly be inimical to any, hereafter.

From the above description one is apt to think that the Gurudeva is only for the Yogīs in quest of the lotus tank, and not for the creatures caught in the web of ignorance. His grace will then be partial. It is not so. The Lord is not only Chandra-Sekhara (bearer of the moon on the head) but also Gungā-dhara. He bears the Ganges. The one river that supports the three lokas by her nourishing power starts from the hairy curls on our Lord's head.

The Ganges is an important symbol. We need scarcely say it is the most holy river of India. All the rivers are supposed to be in her, and she is often called the mother Gunga. She is also called the Tripathagamini or the river that traverses the three lokas. It is plain from these statements that Ganges represents the current of evolutionary energy in the three lokas. This current is what brings all Bhutams into existence, and so Ganges is called mother Gangā.

When the word current is used it naturally rouses the question, current of what? This question is very easily answered. It is the current of the world's constructive matter. It is the current of the world's astral essence. Since this is the vehicle of life, the current is one of life-energy inhering in some Tejas which we call the astral essence. In the gamut of elements, earth, water, &c., water corresponds to the astral plane, and hence the symbol of river is very appropriate for conveying the idea. When the word Soma was explained, it was considered as the mother principle. Is then Gangā the same as Soma? There is a very near relationship between the two, since Soma-mandalam is said in the ancient works to be all water. Soma is in one sense the spiritual prototype of astral essence, and in the other the Buddhic Tejas. When the Pitris who live in Soma-mandalam are appealed to, they set on foot currents of life that act on the astral world and produce the desired

effects for the good of men. The lower principles are the physicalized representations of the higher, and if this be realized, the relation of Gangâ to Soma may be better understood.

BRAHMIN-BUDDHIST.

(To be continued.)

ARJUNA AND BHISHMA DEFINED.

अर्जुनो जीववित्यन्नो मानवोदहमिस्थितिः निरुक्त *

THE word Arjuna denotes the monad tenanted the human tabernacle. In the Gîtâ, Krishna has given the teaching for the benefit of man only. Therefore Arjuna should be construed as man. He for whose benefit a teaching is imparted is, with respect to that teaching, its recipient and practitioner. Therefore the recipient of Krishna's teaching is Arjuna alone and no other monad. But it should be borne in mind that the term Arjuna is not interchangeable with every monad dwelling in a human tabernacle. To that monad alone who is endowed with *Vishâda*, the word Arjuna will apply—विषाद. Man imbued with *Vishâda* is termed an Arjuna (Vedântârnavâ Sangyia Prakaru(?))—Chyaman's dictum). He alone is an Arjuna who is entitled to receive true knowledge (Gâlaba Sûtra). Now why is this qualification of *Vishâda* made a condition precedent to the imparting of the teaching. This is so because *Vishâda* is the antecedent cause of the teaching being imparted. It is *Vishâda* alone which equips a man for the reception of the teaching—without it the teaching will be fruitless. येषां विषादो नैवास्ति तेषां जीवानामुपदेशोऽपि व्यर्थमिति योगभाष्ये स्थितं व्यास वचनम्. The teaching goes in vain in the case of those in whom *Vishâda* is not present. This is what *Vyâsa* has declared in his commentary on Yoga aphorisms. यावद्विषादो न भवति तावद् सद् गुरुणामुपदेशोऽपि न भवति. "So long as *Vishâda* is not originated, so long the *Sat Guru* will not impart the teaching"—Angira. The above goes to establish the proposition that that man alone is to be termed an Arjuna who is imbued with *Vishâda*.

Further emancipation is obtained through *Vishâda* alone.

विषादेनैवभूतानां प्राप्यतेसद्गुरुस्सदा ।
 सद्ज्ञानं लभ्यते तेन तस्मान्मुक्तो भवेन्नरः
 विषादो नैवतोयावत् तावद्ज्ञानं भोगुरुर्न च
 यावद्गुरुर्न लभ्यन्ते (ते) तावद्ज्ञानं न सुन्दरि
 न विषादं विना देवि सद्गुरु प्रापणं क्वचित्
 विषादेनैव मुक्तिः स्यान्मामेवं प्राप्यते नरः
 नहि विषाद समं हर्षं किंचिद्दोषेषु मे प्रिये
 व्यार्णवसंहिता.

* Which Nirukta.—Ed.

“It is an eternal law that through Vishâda alone one obtains Sat Guru (true teacher). Through this teacher true knowledge is imparted. Through this true knowledge man obtains emancipation. So long as Vishâda is not originated, so long man does not obtain Sat Guru. So long as man does not obtain Sat Guru, so long true knowledge is not received. O! Sundari, never in the absence of Vishâda is a Sat Guru to be found. O! Devi, through Vishâda emancipation is obtained—through emancipation man comes to Me. There is no happiness greater than *Vishâda* in this Universe.”

The above quotation, a dictum of Krishna, goes to prove that the term Arjuna does not signify every human monad, but one imbued with *Vishâda*. This being so, the Arjuna of the Gîtâ means a man imbued with *Vishâda*, and not a historical character as is generally supposed to be the case. One may ask what is this *Vishâda*, on which so great a stress is laid.

क्षुधामोक्षोविसार ॥

Nirukta 5-1011.

टीका.याक्षुधामोक्षस्य स एव विषाद इति मोक्षक्षुधयाव्याकुलतासंभवति
त्यागावस्थायांमोक्षस्यक्षुधाभवति तेन याव्याकुलता तस्य संज्ञा
विषादइतिभावः ॥

Sesha Chandrika.

“Verily the craving for emancipation is *Vishâda*. The craving for emancipation necessarily gives rise to restlessness. During renunciation (the state of blank referred to by the late Mr. Subba Rao, in his first communication on the Bhagavad Gîtâ to the *Theosophist*), the craving for emancipation comes into play and generates restlessness to which the term *Vishâda* is conclusively applied. A brotherly criticism by the Sanskrit scholars of the day is solicited.

BHÎSHMA.

To what does the term *Bhîshma* of the Bhagavad Gîtâ apply? Mr. John Davies, the eminent translator of the Bhagavad Gîtâ, at page 21 of his work, adds in a foot-note, No. 6, “*Bhîshma*, the Commander-in-chief of the army of Duryodhana, was a son of Santann, a descendant of Kuru, by the goddess Gangâ. He was great-uncle to Duryodhana and the sons of Pându. On the 10th day of the battle he was slain by Arjuna.”

Now if Arjuna and *Bhîshma* of the Bhagavad Gîtâ were historical personages related in blood as great-uncle and great-nephew, it would be a momentous question for consideration of the reader, as to what help does the homicide of a great-uncle render to a great-nephew treading the path of Jnâna, Bhakti, Karma and Upâsanâ, with Moksha as the end in view, directed and guided by a guru incarnated as Sri Krishna himself. If *Bhîshma* of the Bhagavad Gîtâ was a personality, if Arjuna was a personality bent on emancipation, and if as such he received spiri-

tual teaching, from Sri Krishna ; if, after having received and digested the divine teaching, Arjuna fought a battle, in the popular sense of the term, and therein slew his great-uncle and other kindred, he must have done it with some end in view, and the teaching by Sri Krishna must have been imparted to enable him to accomplish that end. What this end was is patent on the very face of the Gîtâ. It was nothing but Moksha. If this be so, the battle, and therein the human slaughter consequent on the teaching of Sri Krishna, are the means to that end. This is an absurdity pure and simple. Therefore the Arjuna and Bhishma of the Bhagavad Gîtâ are not historical characters.

What then is this Bhishma ?

भीष्मबाहुर्धनोवायु र्यङ्गभूतो महत्त्वताम्

This is taken from the Nyayahyan Kosha, Chapter V, as the dictum of Barhayana न्यावान्यायनकोष बार्हायण From this it would appear that the term भीष्म signifies, *inter alia*, the desire for wealth, or avarice. This interpretation if given to the term Bhishma of the Bhagavad Gîtâ would be erroneous, for, in the context of the Gîtâ, no room for such an interpretation is observable, taking, as is ordinarily but mistakenly done, the Gîtâ as a piece of a historical work. It is through the desire for wealth that recourse is had to arms. The desire itself does not go to fight. It is a rule of logic that the object of an action is not the agent of that action. For instance—Devadatta goes for dinner. Here dinner is the object for which Devadatta goes. Therefore the agent of going is Devadatta, not the dinner. Wherefore avarice cannot be the agent of the battle. Further, the acceptance of Bhishma as avarice would render meaningless the whole of the treatise named भीष्मार्णव (Bishmâr-*na*), for there in that work, Bhishma alone is treated of as an agent in the shape of the sustainer of the Aparaprakritikas. This being so, the rendering of Bhishma as desire for wealth is not acceptable, for it is a rule of logic propounded by Vyâsa, that the main doer of an action is not to be styled after any of the mundane desires working in him. Therefore the term Bhishma, of the Bhagavad Gîtâ, does not signify desire for

What then is the correct meaning of the term ?

भीष्मः कामोथ बलीयांसः प्रतोबाहुप्रकृतिकः

wealth. This passage is taken from the Nirukta. Therein the term Bhishma is interpreted as Kâma conditioned as the chief potency and as sustainer of what takes root in the complex Aparaprakriti.

भीष्म = Kâma. सर्वेणैवप्रकारेण स्वार्थसंसाधनेक्षया ॥

संज्ञाकामोभवेत्तस्य रक्षकैवापराश्रिता - (भीष्मार्णव)

सर्वतयास्वार्थसाधनेक्षाकामेति - (रत्नप्रभा)

or selfishness pure and simple, or a desire to serve one's own interest at any cost—

बलीयांसः = बलवान्मुह्योति तदर्थः Chief in power.

प्रत = इत्यनेनमूलं गृह्यते = Root.

बाहु= इत्यनेनानीकस्यग्रहणम् =

complex Aparaprakriti which is made up of more constituents than one. Those that originate in Aparaprakriti embracing all the desires and affections are termed Aparaprakritika. Of these the chief is Kâma. It sustains क्रोधादय (anger) and the like, and is therefore qualified as their root; no other desire is equal in point of strength to this Kâma. It is characterised therefore as potent in chief. The authority taken from the Nirukta and Sessa's commentary on it goes to show that the term Bhîshma, correctly interpreted, signifies Kâma. This is further corroborated by Anukârnavā (अनुकार्णव) wherein an aphorism of Chyaman gives Bhîshma as, one made strong by Kâma; by a dictum of Garyyan which lays down that, of the Aparaprakritikas the chief mover is Kama; by a dictum of Vrihaspati which expounds that Kâma incites man to vicious deeds, and by the authority of Devala who declares that it is Kâma which prompts man to the commission of the vicious and to the avoidance of the virtuous actions. This being so, the term Bhîshma refers to Kâma and Kâma alone, and is the chief of those originating in Aparaprakriti as is declared by Krishna to Sudâma, in the work entitled the *Nityaprabhâ* (नित्यप्रभा).

कामेनैवभूतानां प्रेरणंभाव्यतेऽशुभम्

संज्ञामीष्मो भवेत्तस्यकारणं बन्धनावृतम्

“It is the Kâma alone which prompts men to the commission of evil deeds. It is termed Bhîshma and is the cause of human bondage.”

Wherefore Bhîshma of the Bhagavad-Gîtâ signifies Kâma (extreme selfishness). Again I have to apologise to the reader for the following in conclusion.

What is virtue? Self-sacrifice or the sacrifice of all self-interest for promotion of the good of others is the answer. What is vice? The worship of self, or never ceasing to seek advancement of self-interest in utter disregard of all consideration for others—

परार्थीत्यज्यते स्वार्थतच्छुभं चानुमेप्रिये
 शुभेनैवानुभूतानां प्राप्यते चोत्तमसुखम्
 तस्मात्स्वार्थपरित्यक्त्वासाधितव्यं परार्थकम्
 नेतद्धिसदृशंलोकोर्किचित् कर्मास्ति वसुन्दरि
 स्वार्थसंसाधयेन्नित्यं नास्तिचिन्तापरार्थकः
 संज्ञाकर्माशुभतस्य येनक्लेशैवभाव्यते
 येनक्लेशोभवेदेवि तस्यागावश्यमेवहि
 तस्यत्कामुच्यतेभूतः सत्वसर्वार्थसाधकः

PURMESHRI DASS,

AND

DHARAJ.

Ed. Note.—(1) The books mentioned in this article, must be a rare one, as it is not mentioned in any of the current catalogues. The public would doubtless be grateful to the author of the above article, for a brief description of this book. From his quotations, it is manifest that the author possesses rare MSS. on occult subjects.

Ed. Note.—(2) The article in June *Theosophist*, on "Sanskrit Grammar," by the authors of the preceding paper, has elicited queries and criticism. Mr. T. K. Balasubramanya Aiyar, B. A., writes from Srirangam as follows:—"I was greatly surprised to read the article on 'Sanskrit Grammar' in the June number of the *Theosophist*, written by Purnmeshri Dass. The author tries to show that Panini's Grammar does not merit the high distinction of being one of the six Vedāngas. The chief ground on which he bases his conclusion is, according to his own words, 'Panini's aphorisms contain no rules by which the grammatical construction of some of the words in the Vedas can be explained. He also gives a list of some of the words, but does not, to the great misfortune of the readers, give the places in the Vedas where these words occur. By this, I might say, he has failed to convince his readers. For instance the first word in his list is **अन्यम्**. The word occurs in the Rig-veda, first ashtaka, sixth adhyāya, twenty-eighth varga. I at once referred to it to see how Sāyana construes it. But in the pada-pātha it is divided into two words as **आव** and **अन्यम्**. So I request the author, Mr. Purnmeshri Dass, to be kind enough to enlighten the readers of this valuable magazine, as to the exact whereabouts of the words he has taken from the Vedas, so that his readers may, by a reference to the commentaries, see for themselves. Further, Mr. Dass in the course of his article, refers to a work of Panini called **कृयोपयेगि**, and makes some extracts from it. I would feel highly obliged if he would give me some details about the work, as to its date, contents, etc. If the work is a printed one, I request the author to refer me to a book-shop where it could be had."

As the author of the article referred to is a native of Northern India, as the books from which he quotes are not found in the libraries of Southern India, including the Adyar Library, and as our pandit was absent for several months, we beg pardon for a few Sanskrit mistakes which appeared in the said article in our June issue.

SELECTIONS FROM THE JAIN A'TMA'NUBHAVA SA'TAKAS.

THERE are five states of mind (Manas) viz. :—*Kshipta* (inattentive and playful); *Mûdha* (foolish and vague); *Vikshipta* (passionate and arrogant); *Ekâgra* (attentive and reasonable); and *Nirudha* (subdued and logical).

2. Mind engaged in suffering of pain and enjoyment of pleasure derived from the surrounding objects and circumstances, and thrown out from passions by *Rajoguna*, is called *Kshipta*, rendering itself restless and inattentive.

3. Mind with the excess of *Tamoguna*, led by anger, pride, &c., occupying itself contrary to wise and virtuous deeds and careless of what is worthy of doing and what not, is said to be in *Mûdha* or the foolish state.

4. Mind led by sensualities or fondness and tastes of the five senses (*Indriyas*), ready to face all difficulties and hardships, fearless in throwing itself into risks and perils and ready to sacrifice itself for any trifling cause is said to be in the *Vikshipta* state.

5. Mind devoid of passions and tastes, occupied equally in all virtuous actions in a wholesome manner and absorbed singly in consideration of one object at a time, with thoroughness and readiness to grasp the truth, is called *Ekâgra Chittam*.

6. Mind fully subdued and in which all fickleness (*Vikalpa*) has been pacified by constant dealing with logical premises and purification within, being free from all malicious intentions and illogical controversies, such *Antahkarana* of mind concentrated in spiritual thoughts alone, is called *Nirudha Mânasa*.

7. Having firmly fixed the mind on one subject for a time, and not allowing it in the least to make a new departure, it gradually becomes pacified like fire left unsupplied with more fuel.

8. Sorrow, pride, passion, malice, quarrelsomeness, strife, bitterness and enmity, these all decay and ultimately vanish in a subdued mind with the testimony of *Anubhava*.

9. The natural happiness by self-culture is developed in the mind thus pacified, the fire of all ignorance (*Avidyâ*) is therein reduced to ashes, and the darkness of the lower affection (*Môha*) is totally removed.

10. *Atmâ* in relation to physical body is called *Bahirâtmâ*, that in relation to Astral body is termed *Antarâtmâ*, while that which is void of all Upâdhis, is *Paramâtmâ*.

11. After being satisfied with material desires the *Purusha* enters the higher astral plane, and enjoys the blessings of right belief and right understanding, puts his shoulders to the burden of *Mahâ-Vritâs*, conquers the army of affection (*Môha*) and becomes enlightened.

12. Having thus evolved out of the miseries of the world, he attains perfect control over body, mind and speech, does away with the *Prakritis* of the eight *Skandhas* of Karma, obtains *Kaivalya* and is one with *Paramâtmâ*.

13. Such is the state of the *Jivan-Mukta*. He lives in *Brahman*, knows *Brahman*, realizes *Brahman* and ultimately is absorbed in *Brahman*.

14. It is stated in the Chapter of *Brahma-jnāna*, that one who has subdued his mind by *eighteen thousand* ways of checking, has become the perfect *Yogī* and enjoys the blessing of *Parabrahma*.

15. In order to cross the perilous ocean of the world, therefore, He alone who is the *means* of *saving* ought to be admired, worshipped and cherished with firm devotedness, which we fail to realize, and practice, ourselves, owing to our physical and moral weakness.

16. By speaking *Truth*, avoiding malice, practising virtue, doing good and admiring the *Great*, one constantly purifies his *Antahkarana*, prior to the practice of *Yoga*.

17. Mind thus enlightened by the practice of *Adhyātma* ought to be engaged in actions worthy and beneficial, with a desire to fulfil the objects in view.

18. One who starts from the right point and in the right direction will scarcely fall in bondage to the net of *Karma*, if in the meanwhile, not led by evil temptations, he change not his course.

19. They who have neither *Anubhava* nor *Charitram*, ought not to be trusted merely by their outward garments and fanatical adumbrations.

20. Children observe the garments, those further advanced look at the professional career, while the learned test the knowledge and truthfulness before they put confidence in one.

21. Those who deserve, ought to be admired, those who do not, ought to be left alone, while no one should be censured, be he what he may.

22. A moral is drawn even from the conversation of a child: contempt should not be shown even to the wicked: speak always truth and never depend upon others for help.

23. Neither to be overwhelmed by praises nor depressed by censures, and to firmly pursue the Right Path, are the grand virtues of the Soul.

24. Devotedness to the Feet of the Lord, self-sacrifice, purity, forgiveness, control and peace of mind evolve *Anubhava* in the soul to grasp the truth.

25. To be inquisitive, studious, and delighted in the research of Truth, and to bring to light the secret treasure hidden within the *Ātmā* are the constant applications of *Anubhava*.

26. To quench the thirst from the direct fountain of knowledge, to cool one's self with the direct flow of nectar from the well-spring of Wisdom, and to seek the Truth in the broad sunshine of *Ātmā* are other applications of *Anubhava*.

27. Like the blind man, unable to conquer his enemy, a divine soul, without the light of *Anubhava*, in spite of his various anxieties and austerities does not reach the goal and win life's battle with *Karma*.

28. *Anubhava* is like the pupil of the eye, without which nothing can be seen; and the scent of the flower, which when lost leaves it a dead mass.

29. Compassion, truth, not stealing, preaching virtue and chastity, are the five sorts of *Yama* (efforts); avoiding anger, purity of character, contentment, and devotion to one's *Guru*, are the five kinds of *Niyam* (vows). These all are guided by *Anubhava*.

30. *Atmā*, as one and alike in all living beings, is permanent, He dwells temporarily in bodies, and one's own *Anubhava*, *Vyakta* (expressed) and *Avyakta* (implied) is an apparent testimony of his existence.

31. To give or cause to give bodily injury to any living being, not to relieve them of pain and suffering, with all one's might and main, and acting with bad motives and harmful intentions, are the three kinds of *Himsā* (killing.)

32. A physician administering poisonous drugs to his patient, with good motive of curing his disease, is innocent even if the latter is deprived of his *Prāna*; while another treating his patient with no good motive at heart, becomes guilty of murder, howsoever pure medicine he offers.

33. *Ahimsā*, or not to injure any living being, is the root of the tree of *Dharma*; speaking truth, stealing not, unselfishness, contentment, &c., are its branches upon which the bird of *Anubhava* keeps its harmony with the soul.

34. *Krishna* says to *Arjuna*, "By mercy only, dwelling in our hearts, we destroy the darkness of ignorance with the brilliant rays of *Anubhava-Jñāna*."

35. Spiritual knowledge, forgiveness, self-control, innocence, contentment, devotion, are all guided by *Anubhava*, and are glorified by its presence.

36. Vanity, desire, anger, hatred, malice, evil thought and evil action are the thieves, who fly away, when the guide of *Anubhava* is awakening.

37. By the testimony of *Anubhava* it is evident that *Atmā* exists, it is permanent, it is active, it suffers by the *Karmic* effects and at last is liberated from them.

38. By knowing the real nature of *Samsāra*, and the sufferings and sorrows of reincarnations, their real cause should be renounced, to escape from recurrings of births and deaths.

39. But for those whose habits and thoughts are constantly inclined towards evil, it is as difficult to renounce the same as it is for a lion to quit anger, and a serpent to give up poison.

40. The inner light in which *Atmā* is seen amidst its various surroundings, is its *Anubhava*, which certifies its presence and is the direct testimony of the soul.

41. Like a man who, having seen from the window of his house sceneries of mountains, rivers, gardens, &c., feels the charm of the

same, even after the window is darkened by shutters, so the impressions made upon the soul by various objects, remain in its *Anubhava*, even after the physical body is destroyed.

42. These *Kármic* impressions upon the soul go along, and become cause of other births which occur over and over again, and are in recollection according to the strength of *Anubhava* purified by decrease of *Kármic Skandhas*.

43. The purer the intellect becomes by undergoing a series of births in higher and higher spheres of life, the purer is the *Anubhava* to remember the career of the past existences in the soul's former abodes. 'This is called *Játi-Smarna-jnána*.'

44. Thus when *Kármic Skandhas* give way, sufferings end, and all corporeal actions gradually cease, *Anubhava* is awakened and sheds its light on past, present and future.

45. It enters into the invisible world, discovers the innumerable secrets of nature, enlightens the Path of Virtue which the *Soul* has to tread upon.

46. (1) *Dharma*—The moving force of nature ;
 (2) *Adharma*—The Power of resistance ;
 (3) *Ákása*—The Space ;
 (4) *Jíva*—The Life ;
 (5) *Pudgala*—The Matter, and
 (6) *Kála*—The Time ;

are the Six *Tatvas* which are all in all and by which the whole nature is governed.

47. Their knowledge lies in *Anubhava* which no language can express and no thought can fully grasp.

48. It rises in self-emancipation, and cuts off its connection with *the rest*, when the soul (*Átmá*) of which it is a part, attains *Nirvána* or "Annihilation of the rest."

GULA'L CHAND.

(To be Continued.)

CHRONOLOGY IN THE LIGHT OF THEOSOPHY.

IN the year 1851, Mr. D. R. Hay's treatise on "The Geometric Beauty of the Human Figure" was published by Messrs. Blackwood & Sons, London, and reviewed by *The Builder* newspaper, in terms here quoted :—

"Mr. Hay has just now published an ingenious volume, as a sequel to former works, wherein he endeavours to systematise the elements of symmetrical beauty. He has also read papers on the same subject before the Architectural Institute of Scotland, and the Society of Arts, of London. At the Scottish Institute it was referred to a committee of professional men to investigate."

"The basis of Mr. Hay's theory is this : A figure pleases the eye so far as its fundamental angles bear to each other the same proportion that the

vibrations of the different notes in the common chord of music bear to each other."

"In showing how he applies this principle of numerical harmonic ratio to forms, he takes the right angle formed by the meeting of a vertical with a horizontal line as the fundamental angle corresponding to the note C, or Do, and from this he describes a quadrant of the circle; and from the point where this quadrant meets the horizontal line, he draws another vertical line of indefinite length. Dividing this quadrant by 2, 3, 4, 5, &c., he draws lines from the right angle through these divisions, meeting the indefinite vertical line at greater degrees of altitude and at more acute angles as the parts of the quadrant between its half and its vertical side become smaller. These lines form, with the horizontal and the indefinite vertical line, a series of right angled triangles, which Mr. Hay employs in the production of geometric beauty, in forms, as effectively, he maintains, as the harmonics are employed in the production of harmonic beauty in sounds. He shows by diagrams that the most perfect geometric figures,—the square, the equilateral triangle, and the pentagon, which constitute the elements of the five regular solids or platonic bodies—arise from the division of the quadrant exactly in the same way that the octave to the fundamental note, the dominant and the mediant, arise from the spontaneous divisions of the monochord."

I happened at the time to be engaged on a series of references to notable historical events designed by me to show that the golden-headed image of Nebuchadnezzar's dream must have a strictly chronological value if the usual interpretation of its symbolical equivalents of Assyrian Medo-Persian, Greek, Greco-Roman, Roman, and, finally, Democratic Government was to maintain its claim to credence, and it became to me evident that Mr. Hay's theory was not only correct but supplied the very key to chronology for which I was seeking.

To make a long story short I may add that I associated the sevens of the Hebrew Scriptures with the sevens of the musical scale, colors of the Rainbow, &c., and eventually submitted the result to the learned Author of "Our Inheritance in the Great Pyramid," Piazzi Smyth, the Astronomer Royal for Scotland, and to the late Mr. Bosanquet, of Lombard St. (London), a Banker, then President of the Chronological Society of Great Britain, both of whom were kind enough to commend my work and to correct me where, for lack of sufficient information, I had fallen into error in points of date. Finally I let the Count De Blacquiere, a personal friend of the late Emperor Napoleon III., have a copy of one of my drawings of the golden-headed image, of Nebuchadnezzar's dream, delineated on Mr. Hay's projection, with my chronological column attached, foretelling the downfall of the Emperor as certain to occur on or about the *31st of August, 1870*. The Count, (so I was subsequently informed) told Mr. Goodrich Langham and other friends, that over-study had evidently turned my brains, adding that *no man living was more firmly established on the throne of the affection of the people than the Emperor Napoleon III.* Events proved (within the next four or five years) that *my forecast was correct.* The Emperor was overthrown at Sedan on the 3rd September, 1870, my forecast of his down-

fall being but two days ahead of the true date. I have only to add that any student of history, applying Hay's theory, as I have done, will find that in proportion to his knowledge of the past will be his ability to foresee the trend of history for the future, BECAUSE, given certain circumstances, certain events are sure to follow—and with the "sure word of Prophecy" (as a bright light shining in a dark place to guide to correct conclusions) the foresight so acquired is as correct as that of the Actuary when calculating the death-rate for an Insurance Office, or the times of scarcity for the guidance of the agriculturist.

Theosophists (of the Inner Circle, at any rate) know that there is one Royal number—the equivalent of a sevenfold 360—namely, 2,520. This number in inches (an inch for every year of its chronological duration) was, I believe, the actual height of the Dream-Image, and it is noteworthy that from the date of the birth of Buddha, 623 B.C., to the decease of H. P. B., to whom we owe our Theosophical knowledge of Buddha, is just 2,520 years, or close upon it. Nor is this all. Every writer of note, upon prophecy, gives A.D. 1897-8, to 1917, as the period of break-up of Gentile dominauncy over Israel, and as the period of re-establishment of the Jews in Judea.

The recent assassination of the Shah of Persia, the terror of the Sultan (whose sanction of atrocities will probably bring about his own downfall) who fears a like fate, the position of Russia and Armenia, with English dread of all appearance of assumption of the role of protector of the weak and oppressed, all point to a pending catastrophe, as witness the annexed cutting from the *Christian World*, of Thursday, 6th March last :

SICK AND DEAD TOGETHER.

"Once a year ABDUL HAMID ventures among his loving subjects, when he drives to Stamboul to preside at the veneration of the mantle of the Prophet. The pilgrimage took place on Saturday, and the SULTAN was evidently in great terror. A thousand Armenians were arrested and kept in custody till the following day. Sand was strewn along several different routes to mislead the people. All steamer traffic on the Bosphorus was stopped. Fifteen thousand soldiers lined the streets. ABDUL cowered at the back of his carriage, his mother being placed at the front, which is the post of supposed danger. There were no mishaps. Massacre in Armenia continues intermittently. Fifteen families have been slaughtered in the Moosh district. They had relapsed to Christianity after forcible 'conversion' to Mahomedanism. At Adana fifteen Armenians were killed and forty wounded on Sunday week. The Armenian Relief Fund Committee has remitted £5,000 for the sick and starving people of Zeitoun. Hundreds of sick, it is reported, lie herded together with corpses, and women and girls go about without a rag to cover them. The Turkish Government does nothing to relieve them. The SULTAN has other things to think of. For instance, he has protested through his Ambassador against the representation in London of an Armenian opera recently purchased by a theatrical manager. A series of leaflets is issued by the Information (Armenia) Bureau, 3, Arundel Street, Strand, putting into nutshell-form the salient points as to Turkish misgovernment and massacre, and the responsibility of England and the Powers."

Whether events will justify my views or not has yet to be proved but it is well known amongst my friends that I have, ever since meeting with Mr. Hay's paper on the Geometrical proportions of the Human form, and testing his theory chronologically, been tenacious of the opinion that from 1897 to 1917, we shall have a revolutionary epoch running parallel with that of 1797 to 1816, with perhaps another Napoleon to the front.

I have only to add that the tremendous efforts *now being made* by all nations to get ready for a war (*seen by all to be inevitable*) were foreseen by but few when the Crystal Palace was built and thrown open to the sight-seers of all nations, *i.e.*, in 1851, the year of issue of Mr. Hay's notable volume, and of the commencement of my researches into the recurrence of cyclic changes.

In conclusion, let me remind Theosophists that the Apostle Paul was not the only ancient who regarded humanity as a whole. Others have paralleled his utterance—"As in Adam all die, even so in Christ shall all be made to live", and I am by no means sure that the entire course of the history of the human race was not known to the sages of antiquity on a similar projection to that of Dr. Hay. Well instructed F. M. (Free Masons) will know the ground for this opinion.

PATRICK WM. NICOLSON.

[ED. NOTE.—The writer of the above, states in a private letter, that in his humble opinion the prophecies of Daniel and the book of Revelations are saturated with Theosophic truth, and if we, as Theosophists, take up the subject of chronological developments, we shall, in dealing with *facts* as relating to scripture, be able to cut the ground from under the feet of those sectarians whose cuckoo-cry is—'Meddle not with prophecy.'...] E.

ERRATA: In the article entitled Dakshinamurti, (p. 679) the word *jagadagani* (in a line of Sanskrit) should have been *jagadyoni*.

Theosophy in all Lands.

LONDON, 30th June 1896.

Our friends will rejoice to hear that the "Theosophical Publishing Society," have removed from their obscure quarters into New Offices at 26, Charing Cross. It is a very central situation and in a crowded thoroughfare, where their publications will have greater opportunity of being brought into the notice of the public, as thousands of people pass their door daily. The premises are on the ground-floor, and are large and commodious and lighted with electric light. They have windows in which the books can be shown, and there is a basement for storage purposes. Altogether they are to be greatly congratulated on the change from Duke St., and it is satisfactory to know that this step has been taken in consequence of the great increase in the sale of Theosophic literature, which proves how quietly and steadily our teachings are extending.

The "Blavatsky Lodge" meetings have been continued as usual. The subjects of the addresses to be given in July are as follows:—on the 2nd, "Nature as seen by the Occultist." Mrs. Besant; the 9th, "The Bhakti Yoga," Swami Vivekananda; the 16th, "Indian Philosophies," Bertram Keightley; the 23rd, "Our Relation to Children," C. W. Leadbeater; the 30th, "Prayer," Mrs. Besant. The Lodge will be closed during the month of August.

Mrs. Besant's lectures given in "Queen's Hall" on Sunday evenings have been well attended. The lectures which remain to be given are *Reincarnation*: Stages of development of the Ego, The quickening of its vehicles; *Karma*; The Law, The Lords of Karma, The Making of Karma, Necessity and Free-will, The Ending of Karma. *The Law of Sacrifice*: The Nature of Sacrifice, The Training of Man, Rites and Ceremonies, Duty as Duty, Action as Sacrifice. *Man's Ascent*: The Early Stages, The Probationary Path, The Path of Discipleship, The Perfected Man. *Building a Cosmos*: The Logos, The Builders, The General Scheme of our Cosmos, Its outcome. I understand that it is Mrs. Besant's intention to publish these Lectures in book form shortly.

A convention of the South-Western Lodges was held at Bristol, under the presidency of Mrs. Cooper-Oakley, on the 20th of June. At the first Meeting it was proposed to constitute a similar Federation to that which is working in the North of England, the object being to establish a closer bond of union between the Lodges, centres, and members, and to advance the spread of Theosophy by mutual suggestions and help. Mrs. Cooper-Oakley spoke of the work done by the Northern Federation, and of the advantages resulting from the association. The proposal to form a South-Western Federation was carried unanimously.

Several new books are announced which will be of great interest. Among them is Mr. Sinnett's new work, entitled "The Growth of the Soul." It is intended as a sequel to "Esoteric Buddhism," and is said to embody much recent teaching. It will consist of seventeen chapters under the following headings:—Introductory; Occult Science and Religion; Reincarnation; The Higher Self; Freewill and Karma; The Seven Principles; The Astral Plane; The Elementals; The Spiritual Plane; The System to which we belong; The Elder Brethren of Humanity; The Ancient Mysteries; The Theosophy of the Middle Ages; Initiation in the Present Day; The Probationary Path; Irregular Psychic Progress; Individuality. The *Vahan*, for July, reviews "Orpheus," by G. R. S. Mead. It is said to contain a mass of valuable information gathered from rare books, and is especially valuable to Theosophists, as containing proofs of many statements which were made by H. P. B., and which have until now not been supported by such first-hand testimony. The review ends with these words "The author weaves nothing out of his inner consciousness, but gives chapter and verse for every statement made, and it is to be expected that in time, as many people will be interested in the ancient theosophy of the West as they are in the ancient and modern theosophy of the East, for the general Western reader has at least heard of Pythagoras and Plato, and Zeus and Poseidon and Hermes, while as a rule he has never even heard the names of Kapila and Shankarâ Charya, and Mitra and Varuna and Ganapati and the rest of the Pantheon." The *Vahan* also reviews a new work by Mr. Waite on the unpleasant subject of "Devil Worship in France," foretelling that as mankind is as credulous as ever, and as men's minds are at the present time swaying from scepticism to the occult, we shall find among us strange combinations

of credulity, fanaticism and charlatanry, all coming from ignorance, curiosity or conceit. To be on our guard against which, we must have some idea of what we have to deal with.

That the human mind has the power to make impression on the mind of another person is little questioned at this day, but there is something new in the idea of thought having the power to impress itself on inanimate matter, such as a photographic plate. This, *Dr. Baraduc* says, can be done. He has made a communication to the Paris Academy of Medicine, describing his system of thought-photography, by which can be produced what are dim but distinct outlines of persons and things, by any one who concentrates his thought on an object while touching a sensitive plate in darkness. The daily papers which have reported this communication naturally regard the results as vague, but the *Standard* alludes to them as first experiments on new ground, and says that the figures produced are indistinct just as those given by the Röntgen rays were at first—but thinks that the result may lead to surprising discoveries, for the experiment is sure to be followed up in many quarters.

An interesting address on "Coincidences" was given by Professor Max Müller at a recent Meeting of the Royal Society of Literature. As reported by the *Daily Telegraph* he is stated to have pointed out that where common reason was insufficient to account for coincidences, it was a good principle to seek for an explanation of them. There were, he said, two classes of coincidences—"those which we had a right to accept, and those which we had no right to accept." Among the coincidences that he wished to see explained were those found in the similarity of ecclesiastical vestments, and ceremonial in Rome and in Thibet. The combination of these coincidences was such as to make any accidental explanation impossible. And other coincidences occurred in literature and mythology. Buddhistic influence was suspected in some of the ancient Greek fables, as well as in parts of the Old and New Testaments. He spoke of the similarity between the fables of Æsop and those found in Sanskrit literature, and showed that many stories and fables in the Bible had been traced to Buddhist books. It was improbable that the story of the Judgment of Solomon could have been twice invented. There was also a coincidence with the story in the New Testament, in that of the man who walked on the water while filled with faith in Buddha, and who sank when this faith left him. The Professor said that the fact that the date of the Sanskrit writings was anterior to the New Testament must be considered, and that these coincidences could not be allowed to remain as they had remained; that it was important that the stories should be traced to their real source. The facts, he said, must be faced. The Lord Chancellor (Lord Halsbury) who presided at the meeting, after thanking the Professor for his address, showed that he was little inclined to "face the facts," and would rather elect to let things remain as they are. He said that the evidence given was by no means complete, and that he would refuse to place a fable dug out of the mysteries of Buddhism, against the gospel narratives.

The Professor in reply, merely remarked that there were still Buddhist monuments and inscriptions, and additional evidence which went far to support the theory he had advanced.

E. A. I.

AUSTRALIA.

The Australasian Section Report for April and May has been forwarded by the Assistant Secretary of the Section, Mr. H. A. Wilson. We omit some portions of it, the points having been already presented in *June Theosophist*.

He says, "The General Secretary reported, as the result of the year's activities, the secession of only 31 members throughout Australia, to the Judge party, the formation of three new branches and the addition of fully 100 members to the society." As the list of Branches published in January *Theosophist* needs much revision, he appends a correct list of Branches with address of Secretaries, which we shall publish. He also states that "The General Secretary is making a tour of the Branches in Australasia, giving public lectures and doing other Theosophic propaganda, preparatory to paying a visit to Europe. He hopes to have other signs of progress to report before he embarks from Adelaide at the end of July. Mr. T. H. Martyn has been appointed to act as General Secretary during Mr. Staples' absence. He notes the great work accomplished by Countess Wachtmeister during her stay of nearly twelve months in these Southern colonies, by delivering over 100 lectures and holding many receptions.

LATER FROM QUEENSLAND. TWO MORE BRANCHES.

The General Secretary of the Australasian Section writes that he has formed and chartered two new Branches of the T. S. in Queensland; one in Maryborough and one in Cairns, the former consisting of five original members, the latter of seven. He thinks the chances are good for the enlargement of these two branches, as both are formed of good material.

NEW ZEALAND SECTION.

During the past month the Theosophic work has been progressing slowly but steadily. The membership is still increasing, especially in the southern Branches, but progress here has always been marked rather by a spread of Theosophic thought outside the Society, than by an actual increase of membership, and it is likely that it will continue to be so. The various Branches have carried on their usual activities, and the recently formed branch at the North Shore, Auckland, now holds fortnightly meetings, open to the public, for papers or addresses, followed by discussion. It may be of interest to our Indian brethren to know that even here the study of Eastern literature is not entirely neglected, and a small class for the study of Sanskrit has just been formed which it is hoped may increase. It is but a small beginning, but sometimes a very little seed yields an abundant harvest, and we must hope it will be so in this case. We have received a report of a very interesting lecture given a few weeks ago in Dunedin by Mr. Maurais, on "Theosophical Teachings." He dealt chiefly with the evolution of man, and gave an outline of the planetary chain, and of the different classes of entities who came over from the lunar chain. After dealing with the early races of men and the various sheaths in which the soul has clothed itself for the sake of gaining experience, the lecturer pointed out that "Man had arrived at a stage where he could take his progress into his own hands, and consciously assist in the great task which nature was slowly performing. He could hasten the fashioning of his soul to the pattern marked out by That which was Law and Lord, and by helping in the advancement of his fellow-men become a co-worker with the Supreme Self of the universe."

Reviews.

Lucifer—June, 1896. "On the Watch-Tower" touches upon quite a variety of important subjects, some of which will be found noted in this issue of *Theosophist*—see "Cuttings and Comments." "Spirits' of Various Kinds," by H. P. Blavatsky, is an article, the MS. of which was found, among others, while arranging for the press the matter left by her for the third volume of the "Secret Doctrine," which will soon be issued. As it forms no part of the coming volume, it is given here, and will be read with much interest. It bears the imprint of her rare mentality. Mr. Mead continues his "Lives of the Later Platonists," after portraying the condition of the "Jewish and Christian Schools" of Alexandria, and presents for our instruction some of the characteristics, powers and achievements of Ammonias Saccas and Plotinus. Mr. Alexander Fullerton, commences a broadly comprehensive and instructive article on "The Spirit of the Age," which is marked by his usual clearness of diction. The highly valuable paper by Mrs. Besant, on "Man and his Bodies," is concluded. We hope to see it soon in book form. "Devachan," by C. W. Leadbeater, continues to command the absorbing interest of the reader, and also, deserves to be issued in permanent form. "Sufism," by the Hon. Otway Cuffe, is again continued. It contains interesting extracts from the *Masnawi* and the *Gulshan-i-raz*. "Theosophical Activities" overflow with interesting matter.

E.

Theosophy—June, 1896. "On the Screen of Time" refers to the last "T. S. A." convention which was held in N. York City, and to the accounts of C. F. Wright's private wedding, which so readily found their way to the public press, though the *dramatis personæ* were exclusively "E. S. T." members. The remainder of the magazine is filled, for the second time, with memorial articles on the late W. Q. Judge.

E.

Theosophy in Australasia—June, 1896. Various matters of interest are discussed in "The Outlook," by T. H. M. "Freemasonry and Theosophy," by L. E. Harcus, is the main article in this issue. "Activities" and "Notes of News" show progress.

E.

The Irish Theosophist—June, 1896. The paper on "W. Q. Judge" is concluded. "Works and Days," "Ideals and Ethics," "On Power," and "Devotion" are original articles following.

E.

Theosophia (Amsterdam)—June, 1896. This second issue of the new volume opens with "New Sources." This is followed by continuations of translations of standard T. S. works, also "India and her Sacred Language," and "The Pool of Souls," with notices of meetings, communications, &c.

E.

The Forum—New York—May, 1896. This organ seems to be doing good work among the Branches of the T. S. A., and the answers to Questions are usually good.

The Theosophic Gleaner—July, 1896. The first article on "H. P. B.," is written by one who knew her, and who says that she "could not look upon herself as a guru or prophetess"... but, "simply a servant of my master's." Through her faithfulness to them a great impetus was given to the cause of truth. The gleanings are on "Krishna," "An Experience" (from *Mercury*), "The Little Georgia Magnet," "The Sixth Sense," "Nirvāna," "The Babis," "Theosophy," "Cruelty in the Streets of London," and "Re-Birth in the Bible."

E.

The Prabuddha Bhārata, or Awakened India.* The first number of this new religious and philosophical monthly is before us and contains twelve pages of matter that will be of interest to progressive minds. The founders of this magazine are evidently in touch with the spirit of the age and India's need, and this is their response to it. The Prospectus states concerning the paper, that,

"It will be a sort of supplement to the *Brahmavadin* and seek to do for students, young men and others, what that is already doing so successfully for the more advanced classes. It will, with that view, endeavour to present the sacred truths of *Hindu Religion* and the sublime and beautiful ideal of the Vedanta, in as simple, homely and interesting a manner as possible, and, amongst others, will contain *Puranic* and *Classical* episodes..., short articles on philosophical subjects written in a simple, popular style, free from technicalities, and the lives and teachings of great sages and Baktas, irrespective of caste, creed or nationality—those who are and ever will be, the beacon lights of humanity."

This issue has an editorial entitled "Ourselves," a few short stories illustrative of Hindu philosophy, "Doing good to the World," a class-lecture, by Swami Vivekananda, "Buddha, the Ideal Karma Yogin," and "Thoughts on the Bhagavad Gītā." The journal is published by T. Tiruvengadam Pillai (Manager), Mylapore, Madras, at Re. 1-8 per annum, and seems well fitted for doing good work. A softer colour than red might suit better for the cover.

E.

Journal of the Maha Bodhi Society—July, 1896. The editor—H. Dharmapala—announces his intention of accepting the invitation of Dr. Paul Carus to visit America this year; accounts of the celebration of the "Birthday Anniversary of Lord Buddha," held at Calcutta on the 26th May last, are given. An article on the "Birth-Place of Buddha," by Surgeon-Major Waddell, LL. D., will be read with interest by Buddhists.

E.

The Buddhist—to July 17, 1896. The later issues that have reached us, up to No. 21, contain the continued "Story of Tulla Tissa Thera," "The Government and the Buddhists of Ceylon," "The Jesus of History," "What to do with the Bible," various reprints, and a notice of the "Buddhist Missionary College" which it is proposed to establish in Ceylon; "the prime movers of this noble work being Messrs. Jeremias Dias and Mathes Perera—two respected and wealthy Sinhalese Buddhists of Panadura."

E.

* [The name also indicating the close relationship existing between Hinduism and Buddhism.]

The Thinker—to July 18, 1896. No. 27 has an editorial on "Karma and the Lower Kingdoms"; "Nada or Sound" is continued; there are notes on the "X-Ray Developments" and the "Electrophone," and a few reprints. No. 28 has a review of Mr. N. F. Bilimoria's interesting pamphlet on "Zoroastrian Ceremonies"; "Nada or Sound" and "Sankara's Hari" are continued and two articles republished. No. 29 has a leader on "What it costs to be Vaccinated," which contains many sound ideas, and articles on "Efficacy of Public Worship," "Nandi-Eye," "Names of Siva and Vishnu," and "Five kinds of Bath." E.

The Theosophic Isis—(London)—May and June, 1896. The May Number has an editorial on "The Tree and its Leaves"; "Thoughts on Centres" is by Jasper Niemand, "Mind and Brain," by T., "Finding the Self," the first chapter of "A Study from the Secret Doctrine," by Herbert Coryn, is of interest to thinkers, "The Law of Cycles," by S. G. P. C., is an important contribution, "The Theosophical Society," is by Israel Meldola, and "Correspondence" by P. G. T.

The leader for the June issue is entitled "Consolidate each Lodge." This is followed by a reprint—"A Sculptor's Appreciation," "The Position of Modern Science" by H.T. Edge (continued from March issue), which breathes the right spirit, "The Shadow-Self," by Gordon Rowe, and the "Notes on the Convention of 1896" (the "T. S. in E.")—quite effervescent in diction. These two issues are the only ones we have seen of this periodical.

The Seen and the Unseen—June 1896. The opening article of this issue is on the "Second Coming"; the next is the first portion of a lecture on "The Public Work of the T. S."; these are followed by brief articles on "Palmistry," "Clairaudience," "Psychometry," "The Theosophical Society," containing notes of Mr. Staples' lecturing tour in Queensland, "What is Prayer," "A Notable Manifestation," "My Dream" (a poem), "Theosophy and Geology," and "the Spirit's Flight," (poem). E.

Thankfully received—All our European T. S. Exchanges, together with a great variety of Religious, Scientific, Educational and Miscellaneous exchanges.

ZOROASTRIAN CEREMONIES.

BY NASARVANJI F. BILIMORIA.

The pamphlet before us, so well prepared by our friend and brother of the Bombay Branch, seems calculated to meet the needs of the Parsi fraternity by giving some of the reasons upon which their time-honoured religious customs are based. Hindus especially, will note the marked resemblance, in certain points, between these and their own religious ceremonies. Before one scoffs at any religious rites it would be well to endeavour first to ascertain the fundamental ideas upon which they are based, for it is hardly reasonable to suppose that the ceremonies practiced by any large and intelligent religious body are without any foundation in truth. If, however, upon careful investigation, some of these ancient customs should be found destitute of such stable foundation, or evil in tendency, they should be swept at once into the cumulative dust-heap of past errors and superstitions.

E.

MANU'S TEN COMMANDMENTS.

BY MANMOHANDAS DAYALDAS SHROFF.

This important little pamphlet contains the substance of a paper read before the T. S. Branches at Bombay and Surat, by the author. It contains also some very valuable extracts and additional "Rules of Life," forming altogether, a most useful little pocket companion for all earnest, progressive members of the T. S. The price is only one anna. E.

CUTTINGS AND COMMENTS.

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

*Glimpses of
Borderland
through
Thought-
Photography.*

Our exchanges are teeming with ideas concerning the possibilities of the latest scientific achievements. The *Madras Mail* of July 14th, says :

"Among other re-adjustments in popular ideas for which photography is just now responsible, it is possible that the wide-spread scepticism in regard to the potency of immaterial energies is about to receive a severe shock."... "In reviewing the subject in however hard-headed and practical a manner, it must be confessed that unless the sceptic is prepared to throw over a good deal of the Bible, to say nothing of other lesser records, the ghost-believers, few in proportion as they may be, hold, in the abstract, an almost impregnable position. This much may, in all seriousness be conceded; and its due recognition has had much to do with a spirit of tolerance towards the tricks of mere charlatans and impostors."

"Marvellous as are the wonders of telegraphy, it seems likely that photography, just at present, is the science that is destined to break through the meshes of the material world—and open up for us the arcana of the unseen."

It has long been known to science, that stars invisible even with the aid of the most powerful telescopes, can be photographed, but now Dr. Baraduc boldly announces to the Paris Acadamié de Médecine that he has succeeded in photographing thought. Concerning this, the Paris correspondent of the *London Standard* says :

"It may be rash to pronounce that anything is beyond the photographer's art. But the communication just made to the Paris Acadamié de Médecine by Dr. Baraduc, is so astonishing that if he had made it before Dr. Röntgen had rendered his discovery public, very few people would have been inclined even to inquire into the matter. Indeed, Dr. Baraduc affirms he has succeeded in photographing thought, and he has shown numerous photographs in proof of his assertion. His usual method of proceeding is simple enough. The person, whose thought is to be photographed, enters a dark room, places his hand on a photographic plate, and thinks intently of the object the image of which he wishes to see produced. It is stated by those who have examined Dr. Baraduc's photographs, that most of them are very cloudy, but that a few are comparatively distinct, representing the features of persons, and the outlines of things. Dr. Baraduc goes further and declares that it is possible to produce a photographic image at a great distance. In his communication

to the Academié de Médecine, he relates that Dr. Istrate, when he was going to Campana, declared he would appear on a photographic plate of his friend M. Hasden, at Bucharest. On the 4th of August, 1893, M. Hasden at Bucharest went to bed with a photographic plate at his feet and another at his head. Dr. Istrate went to sleep at Campana at a distance of three hundred kilometers from Bucharest, but before closing his eyes, he willed with all his might that his image should appear on the photographic plate of his friend. According to Dr. Baraduc that marvel was accomplished. Journalists who have examined the photograph in question state that it consists of a kind of luminous spot on the photographic plate, in the midst of which can be traced the profile of a man."

In regard to the above, the *Mail* says that if these things are as stated—

"It is clear we are feeling our way, very tangibly indeed, if such an expression be admissible, to an elucidation of the appearance of apparitions, spirits and ghosts generally. For it is not inconceivable that, under certain mental conditions, the organ of vision, and the sensorium therewith connected might be as delicately receptive of ethereal disturbances and impingements, as the photographic plate."

The *Indian Mirror*, in discussing this subject says :

"SCIENCE is imperceptibly but surely encroaching on the domains of magic and mystery, and is verifying for itself what it laughed at as crass superstition and imposture only a few short years back."

"Not long since, they (the scientists) were agreed that there was no such thing as the passage of matter through matter, that the best attested phenomena of spiritualism were cleverly concocted frauds, and that the Theosophists were humbugs and charlatans. Well, we think, that those wise scientists are dangerously near the company of those very same humbugs and charlatans ; only they will not acknowledge it."

"But here is an assertion made in the name of science, that thought can be photographed ! There is only this difference between the scientist and occultist, that the former does his work by means of a clumsy apparatus, whereas the latter requires no apparatus whatever to achieve the same end. Here in the above story, we have a man, who, by the force of his will, impresses his lineaments on a sensitive plate from a distance. But the occultist has done the same thing from time immemorial. Only he requires no photographic mechanical contrivance for his purpose. He forms an image in his mind, and by his will-power projects it where it will, even to the longest imaginable distances. But patience ! We must not go too fast for fear of scaring away your men of science from another secret on which some of them seem to have stumbled. But we cannot help recalling the prediction of the late lamented Madame Blavatsky, that science would, before the close of the century, get at several of the important secrets of occultism."

Professor Bixby, writing in *The Arena*, the journal of the advanced thought of America, on "Professor Röntgen's Discovery, and the Invisible World around Us" says—

"Everything visible we know is transient. If there is anything permanent it must be in the invisible sphere."

Yet the world will be slow to acknowledge its indebtedness to these stanch-souled pioneer workers among so-called Infidels, Spiritualists, and Theosophists, who have so long wielded the battle-axe in the cause of truth, and but for whose herculean efforts in the past, the scientists of France to-day would turn with a contemptuous sneer, from Dr. Baraduc's simple statement of facts, as they did from the statement of Mesmer years ago.

E.

* * *

In connection with the preceding it is interesting to note what is said in "Isis Unveiled," latest edition, Vol. II, p. 618, on the "Projection of the Astral Entity:"

What "Isis Unveiled" says. "This phenomenon is no more a miracle than one's reflection in a looking-glass. No one can detect in such an image a particle of matter, and still there stands our double, faithfully representing us, even to each single hair on our heads. If by this simple law of reflection, our double can be seen in a mirror, how much more striking a proof of its existence is afforded in the art of photography! It is no reason because our physicists have not yet found the means of taking photographs, except at a short distance, that the acquirement should be impossible to those who have found these means in the power of the human will itself, freed from terrestrial concern."

And further on: "If we can, with the help of optical instruments, project our semblances upon a white wall, at several hundred feet distance, sometimes, then there is no reason why the adepts, the alchemists, the savants of the secret art, should not have already found out that which scientists deny to-day, but may discover true to-morrow, i.e., how to project electrically their astral bodies, in an instant, through thousands of miles of space, leaving their material shells with a certain amount of animal vital principle to keep the physical life going and acting within their spiritual, ethereal bodies, as safely and intelligently as when clothed with the covering of flesh? There is a higher form of electricity than the physical one known to experimenters: a thousand correlations of the latter are as yet veiled to the eye of the modern physicist, and none can tell where end its possibilities."

This, though written so many years since, is quite *à propos* when viewed in relation to recent scientific unfoldments.

E.

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In the *Madras Christian College Magazine* some very pertinent ideas concerning Idolatry are given in an article entitled "Some Aspects of Religion," by V. Ramanujam Pillai, B. A., &c. In speaking of the sacrifices of time, energy and money by the sincere though ignorant devotee, the author continues:

"But do we not find underneath all their superstition a real response to the call of the Highest Being whom the most refined scholars worship? Is not the life of many an idolater a life of self-renunciation, self-conse-"

tion, and self-effacement?.....Through elaborate ceremonies, through a rigid moral code embodied in them, and through personal faith in the object of his worship, the idolater has gained victories of which the enlightened man of our day might well be proud. Although it must be admitted that idolatry is destined to go down as civilization advances, yet it is well that we should understand its real nature—its good features and its evil tendencies. It has been productive of good wherever the idolater has not confounded the symbol with the thing symbolized—the form with the principle embodied in it. Idolatry has gained its victories wherever its idols have served as stepping-stones leading man from his dead self to higher things. But wherever the idolater has confounded the symbol with the thing symbolized, degeneration has at once set in."

The author next considers a different variety of idolatry, which he defines in its wider significance as,

"Blind adherence to certain forms of belief or to a certain course of life,"

And asks :

"Do we not Worship our own idols—idols of modern civilization, idols of the Church, and idols of the market-place,.....gods of subtler make,—gods of indifference and intellectual pride, of spiritual self-sufficiency and spiritual advertisement, of Mammon-Worship and caste (or class) exclusiveness? Are these gods or idols better than the idols that fill our temples? No. They are invisible beings which occupy the innermost recesses of our head and heart, and commit irreparable depredations in the domain of our moral and spiritual being. When we love mammon more than we love God, when we pay more attention to fashion and show, than to simplicity and godliness, when we are anxious to trumpet forth our righteousness, and superiority to others, we all become idolaters, worshipping idols of our own creation. Indeed, on comparison we may find that the idolatry of the ignorant Hindu has its bright features, while the idolatry of the modern civilized man is found to be altogether evil. Let us, therefore, before condemning the idolatry of the ignorant masses in this land, be prepared to learn anything that is good and useful and noble in it—the self-renunciation of the people, their strong and unsophisticated faith, their simplicity and earnestness, in short, their real aspiration after something higher and nobler than themselves.

Nor let us forget that this system of idolatry is a visible expression of a great conception of religion—a conception which is characteristically *Hindu*. To the Hindu, there is God in everything. The whole world is an emanation of the one Universal Principle. Everything in this world, is a manifestation of the Deity—be it stone or shell, beast or man. The genius of Hindu thought is entirely pantheistic, and the god of pantheism is 'no mere creator of a distinct universe in the sense of maker, constructor, provider, but far more, even the inmost essence and principle of all."

The pantheist believes in the unswerving law of Karma—that we reap exactly as we sow, and, also that faith without works is dead, so he labors with "untiring zeal in the pursuit of the ideal, and in the assimilation of everything that is divine in it, so that he shall one day be absorbed in the divine essence."

The author takes a very comprehensive view of the different religions of the world and thinks that

“each ideal may be benefited by the other, and all of them may contribute to the perfection of the Divine ideal.”

He also thinks that even the ideal of Christ

“is only perfect in the sense in which a seed is perfect. It is not perfect in the sense in which a full-grown tree is.....and that the East has also its contribution to make, without which the Divine ideal can not be fully realized.”

These views indicate the progress made in the field of Christian thought. E.

* * *

Religious Education in India. The subject of religious education seems to be stirring the minds of the more thoughtful of India's sons at the present time, and we hope it will lead to the erection and endowment of institutions suited to this laudable work, in different parts of her broad land.

A prospectus for establishing a Central Model Hindu College at Benares has already been published, and a wealthy gentleman in Bombay desires to give a lac of rupees for founding a Hindu College in his own city. After the Benares College shall have become firmly established, other cities will probably follow suit. Madras has already a Hindu Theological High School for the religious education of youth, which can be expanded and permanently endowed. The “Prospectus”, in speaking of the proposed College says, it “will ultimately be a seat of universal learning—a place of true ‘Liberal Education,’ where students will be made to breathe the clear and pure atmosphere of thought. But in addition to this, it will supply what is most urgently needed, a definitely religious and moral training, and it will be an institution where particular attention will be paid to the formation of character, where the ancient Aryan virtues of reverence, self-reliance, freedom, moderation, calmness, equitableness, justice and courtesy will be instilled into the hearts of the students.

While the College will seek as its professors, tried and experienced men, with high University honours, it will also look for men who have at heart the religious and moral character of the students, and will treat them as sons to be watched over and guided, not as strangers who attend a course of lectures as a matter of business. Moreover, an attempt will be made to wed the occidental sciences and learning to the oriental. The education given, up to date, has signally failed to produce the sort of men required by the country to do the work and to fulfil the ends expected of it by the state. That the country which, in ancient times, produced the most learned men and the greatest thinkers the world has ever seen, has not been able to produce even one such man with half a century's modern education, shows that there must be something wrong either in the matter or manner of the present system of education. These defects the Hindu College will try to remove.”

Model Hindu Colleges, where religious, moral and secular education shall be combined are certainly desirable and should be established, but we fear there will still be found a great lack. Something

else is needed for the promotion of India's much needed welfare. This something else—this missing link—is, *the education and proper training of girls as well as boys*, not merely religiously and morally, but intellectually and physically as well, that the whole nature may be developed and fitted for the important duties of life; that they may be fit companions and helpmates for man, and fit instructors of noble and well-born children, those who shall yet be the hope and pride of India; those who, being blessed with educated and well-developed mothers, can have the strong foundations of a broad and liberal education laid in their own homes by these same mothers, for who else is so well-adapted by nature to perform this loving task, so gloriously sublime and far-reaching in its results?

The "Prospectus" previously referred to, laments the fact of India's not being able to contribute to the great thinkers of the world after "half a century's modern education." But do they think they have tried "modern education," as the term is understood in Europe or America? Far from it. What would the people, let us say of Germany, or the United States of America, think of a system of education which was not designed to include the *mothers* of the nation? One who should advocate it would be considered either a lunatic or an idiot. In these countries, every girl as well as boy, with a few rare exceptions, receives at least the foundation of a liberal education, though not in every case a full classical and scientific one. It is not to be expected that the *same* system which is followed in the west would be suitable for the east, yet *some* system of developing the intellectual faculties of girls is urgently needed. No nation which desires to advance, can afford to ignore the laws of either physical or intellectual heredity.

E.

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We are glad to note that the Countess Wachtmeister who has been lecturing to "crowded audiences" in San Francisco, has decided to settle in Chicago for a time, and devote her energies to aiding the American Section. *Lucifer* says, "sober people will rejoice at the impulse thus given to the sane presentment of Theosophical truths" there. She is one of our most faithful workers.

E.

* * *

The death of Madame Jelihovsky, the devoted and loving sister of H. P. Blavatsky, is lately announced. She did good service to the cause of truth, during her life, by valiantly and ably defending her sister, H. P. B., from false accusations, both in public and privately. She frequently contributed to Theosophical magazines and maintained a friendly attitude towards the T. S.

E.