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THERE IS NO RELIGION HIGHER THAN TRUTH.

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

OLD DIARY LEAVES.

ORIENTAL SERIES, CHAPTER XXVIII.

IT is very distasteful to me to be obliged to give so much space to the story of my own journeyings and doings; but how can I help it? During all those early years I was, in my official capacity, the focus of all our executive activity: America was slumbering, with its work all in the future; England had one group of friends, who shrank from publicity, and another (the Ionian T.S.) had no means of making it if they had so wished; H. P. B. stopped at home to edit the *Theosophist* and write for pay to the Russian magazines; and I had to be constantly in the field and on the platform, to compel public attention and to form local Branches. My healing of the sick had been forced upon me without premeditation, under circumstances beyond my control, and as the results aroused such wide and intense interest as to form the chief sensational feature of the Society's year's history, the reader must kindly excuse the continued use of the personal pronoun and absolve me from the charge of egotism. I want them to figure to themselves that it was the P. T. S. at work, for the Society alone, and that it was to him, not to my poor personality that all those kindnesses were shown and complimentary speeches made. As an example of the sort of thing I had to face, with unblushing cheek and an assumption of great interest, I have been counselled by an English friend in whose good judgment I have confidence, to copy here, for amusement and instruction, a translation of the text of an address in Sanskrit which was read to me at Bhagalpur. Yet, really, even hiding myself behind the figure of my Presidential *carapace*, I cannot give certain of the most extravagant phrases, because these passages, which would be considered perfectly moderate here, will be read in many distant countries where the blood runs cooler and the imagination is less florid than in India. With these eliminations, indicated by the asterisks, here is the text of the paper drafted and read to me by these learned Pandits of Bengal:

"(1) O noble philanthropic Colonel Olcott : here are we, sons of old Aryavarta, come to bid you a hearty welcome,—we who have long coveted the blessing of your presence. It is our good fortune you should be here in this city of Bhagalpur.

(2) Blessing and long life to you, noble-minded Founder of the Theosophical Society. Our worst evils fly before your noble presence. Your championship revives the dry-bones of Aryan Philosophy.

(3) O * * *, in the presence of your lotus-feet the people of this place find their tree of desire in blossom. Our good deeds of a former birth have resulted in the long looked-for blessing of your presence among us.

(4) O * * *, the gloom that filled our hearts is dispelled by your coming. Passion, envy, hate and the whole lot of *karmas* have given place to a profound calm in our minds, so fickle by nature. A mysterious charm has to-day wrought a sudden change and plunged us deep into a state of supreme blessedness.

(5) The time-honored distinction of the Vipras vanishes in the air in your presence which, in spite of your foreign birth, is felt as that of one of our own caste. This is the fruition of the Yoga you have practised. * * *, you can make others having the benefit of your blessed company, like yourself.

(6) Self-denial, purity, Vaidic learning, holy ritual, good manners, modesty, meditation, charity, piousness, reverence for the twice-born and the elders,—these and like qualities which once formed the life of the Hindu character, were alike nearly gone from our country. They have once more come into being because of your holy contact.

(7) Those evil-giants once destroyed by Rama and other heroes of hoary antiquity, that once more ran rampant under the ægis of Western civilisation, have again been committed to the burning flames of a noble philosophy.

(8) Many who having ceased to believe in the mighty word of the Rishis, had gone out of their path to work themselves harm and all manner of mischief by giving themselves up to foreign vices, have now returned to the flock they had strayed from.

(9) How can we discharge the debt of gratitude we owe you for your exertions in every quarter of the world, to awake in the minds of men a holy reverence for the precious truths that lie stored up in the systems propounded by our Rishis of old, as the fruit of their long lives of profound meditation.

(10) All honor to thee, O India, for no less a personage than the Colonel (*karnala*=all ear) himself has listened to the mighty Rishi-word. With his noble example staring us full in the face, we the twice-born of the great Arya race, feel ashamed of our present degeneracy.

(11—12) O you, whose great soul regards the whole world as related, whose path is the path of the Brahmins of old, having taken leave of wealth, riches and all earthly concerns, having broken asunder all those ties which bind oneself to one's birth-place, so dear to mankind, you have taken in hand a most difficult task, to do good to us in a far country.

(13) Where is your own country in the far-off region of Patala, and where our own country of Aryavarta? Great and immeasurable is the distance between the two. Your coming to us proves the all-powerful attraction of love acting from a previous state of existence.

(14) From the noble Lady whose motherly care for human weal and the word of the Mahatmas have made her 'lay all selfish cares aside' for the good

of us, fallen ones, and from yourself, O Colonel, age-stricken decayed Theosophy, revived, receives its nourishment.

(15) Countries once known as foreign have now become more than our own home; the future world supposed to be next after this being, has come to be felt as our own world; the men once regarded of different stock have through mutual love become more than brothers. Thus before the charm of your loving nature, every thing loses its alien character.

(16) What shall we ask of you, who have all our desires gratified by getting you into our midst?

It now remains for us to pray with our whole heart for you a long life of continuous health and uninterrupted success.

April 9, 1883.

The above is a specimen of a very large number that the Founders received after coming to India. The custom is ancient and generations must pass before it will be abandoned.

To return to our mesmeric healings: A fact important in its suggestiveness was to be noted in the case of our blind Badrinath. Supersensitive as I found him, he would nevertheless sit and let me treat him for a half hour on end without ever losing his consciousness, but on one occasion, when the thought occurred to me that he should sleep, his head instantly fell back, has eyelids fluttered, his eyeballs rolled upward and he was fast asleep; one moment he was wide awake, observant of his surroundings, and ready to talk with me or any one else in the room, the next he was so oblivious to sounds that bystanders vainly tried to excite his attention by making loud noises, shouting in his ear, etc. This was as fine an example of thought-transference as was ever recorded. The change was so sudden as to startle me for a moment. It was as though his life were hanging on my pleasure and as if, in case I so willed it hard, he would drop dead from heart-failure. I got a valuable lesson from it, *viz.*, to keep ever alert as to the workings of one's own mind while the brain of a subject was in close mesmeric subjection to one's will. To anticipate a theory that may suggest itself to some readers skilled in Hypnotism, I might put the question whether Badrinath Babu was not equally obeying my unuttered thought when consciously undergoing my healing treatment as when he dropped asleep in obedience to my unspoken command. This may be so, but in that case it only gives us a still more convincing proof of thought-transference for, whereas my thought now willed him to keep awake to be treated, it then willed him to fall into the mesmeric slumber. And how wonderfully sensitive must the subject be to exhibit these different and opposite phenomena!

Yet an entry in my Diary for April 21, raises the question whether the theory of absolute mental union between my patient Badrinath and myself will hold. On the day in question, while under treatment for his eyes, upon which business my thoughts were closely concentrated, he suddenly began describing a shining man whom he saw looking benevolently on him. His clairvoyant sight had, it seemed

become partially developed, and what he saw was through closed eyelids. From the minute description he then proceeded to give me, I could not fail to recognise the portrait of one of the most revered of our Masters, a fact that was the more delightful in its being so unexpected and so independent of any mental direction on my own part. Granting, even, that Badrinath may have by association of ideas connected my presence with that of some such personage, it is to the last degree unlikely that he should have described to me an individual with blue eyes, light flowing hair, light beard and European features and complexion, for surely I have not found among the Brahmins any legend of such an adept. Yet the description, as above said, fitted accurately a real personage, the Teacher of our Teachers, a *Parmamguru*, as one such is called in India, and who had given me a small coloured sketch of himself in New York, before we left for Bombay. If Badrinath was reading my mind, he must have gone down deep into my subjective memory for, since coming to India, I had had no occasion to keep the face of that Blessed One before my mind's eye.

The *Theosophist* Supplements for the year 1883 teem with signed certificates of the cures I was so happy as to make, in most parts of India, during my long journeys of the year. Out of these I shall copy one, not because of its being more striking than many others, but because I happen to have ready to hand the original paper which was drafted and signed at the time by the bystanders. The incident occurred at Bankipur, on the 22nd April 1883. The certificate reads thus :—

BANKIPORE, 22-4-83.

"The undersigned certifies that he has just been restored to speech by Col. Olcott after a mesmeric treatment of not more than five minutes; and also had strength restored to his right arm, which until then was so powerless that he could not lift a pound's weight. He lost the power of articulating words in the month of March 1882.

(Sd.) RAM KISHEN LAL.

Witnessed by the cousin of the patient.

(Sd.) RAMBILAS.

The above wonderful cure was wrought in our presence, as above described.

(Sd.) Soshi Bhooshan Moitra, Amjad Ali, Jogash Chandra Banerji, Govinda Cheran, M.A., B.L., Amir Haidar, Pleader, Mohas Narayan, Gaja Dhar Pershad, Pleader, Judge's Court, Sajivan Lal, Lal Vihari Bose, Haran Chandra Mittra, M. A., Purna Chandra Mukerji, Bani Nath Banerji, Girija Sakhar Banerji, Hem Chandra Singh, Annada Charan Mukerji, Ishwar Chandra Ghose, Baldeo Lal, B.A., and Purnendra Narayan Singh, M.A., B.L.

And it may be said, once and for all, that these healings were not done in private, without witnesses, and with some mystical paraphernalia or foolery, but openly, in the sight of all men ; sometimes even in temples before crowds of people : so that, my every narrative is capable of verification by living witnesses, to say nothing of the cured patients themselves, of whom many must have been radically benefited, like the Sinhalese jeweller, Don Abraham, about whom I have spoken above.

I slept that night on a bench at the railway station, to be ready for a very early train and spare my friends the very disagreeable necessity of turning out before dawn to come and see me off. I reached my next point, Durbangha, at 1 P. M. and became the guest of the Maharajah, Lakshmiswar Singh, Bahadur, a well-educated Prince, who paid me every possible attention and became a member of the Society. There was a lecture on the second evening before a large audience. and on the 25th a Branch T. S. was formed with ten members. This Maharajah is enormously rich and has a new Palace which contains a Durbar (audience) Hall that is splendid in its dimensions and architectural embellishments. In my innocence of what the future had in store for us, I wrote in my Diary the question " Shall he be the Asoka of the T. S. ?" Events have decidedly answered this in the negative, as will be shown at the proper time. On the present occasion, he could not have been more gracious or charming.

Ranegunge was my next stopping place. Here I was the guest of Kumar Dakshiniswar Malliah, owner of twenty-five coal mines, who put me up in his garden-villa and was extremely kind. On the next day there were psychopathic treatments and, in the evening, I organized the Searsole T. S., after which there was the usual conversazione, at which I had to answer innumerable questions, and at 1 A. M. I moved on towards Bankura. I got a snatch of sleep from 7 to 11-30 A. M. and then business began again. That evening there was a lecture ; the next day, healings and the mesmerisation of eight large pots of water for distribution among the sick ; in the evening a meeting of the Branch T. S. with admission of six new members. The next morning, at 5-30. A.M. I went by horse carriage back to Searsole, slept at the station until 3 A.M., when I took train for Burdwan. I was met by the Dewan Sahib (now Raja) Bun Behari Karpur, Dr. Mohindranath Lal Gupta and Professor Dutt, of the Maharajah's College, and lodged at the beautiful residence of the Dewan. My audience at the College that evening was very large and enthusiastic, the Chair being taken by Mr. Beighton, the Sessions Judge. For three or four hours on the 3rd May, I healed the sick at the Dewan's house in presence of the Maharajah and his chief nobles, spent part of the day with him at the Palace, and in the evening formed a local Branch, of which the Dewan became one of the members. The Maharajah wanted to join but I refused him on account of his dissipated habits. Like too many of our best young princes he was being completely ruined in health and morals by the debauched courtiers who surrounded him. It is a pretty good proof of his innate goodness of heart that my decision seemed to increase rather than abate his respect for me, and I had more than one evidence of his good-will before his untimely death, which occurred some little time afterwards.

At Chakdighi, my next station, I was lodged in the most tastefully and comfortably furnished garden-house I had ever seen up to that time. The Zemindar's name was Lalit Mohan Sinha Ràya, and I thought him a very estimable young man. A Branch T. S. was organized that eve-

ning and sundry mesmeric cures wrought the next morning. The next day saw me on the wing again, the station in view being Chinsurah, where a new Branch was also organized. My healings were made as usual and a lecture given at the Barracks before a huge audience, whose welcome has expressed in the most demonstrative manner. Then on to Calcutta again, which I reached at 9-30 A.M., on the 8th May, tired enough; as may be imagined when one reflects that this was in the hottest season of the year, when the wind blew like the breath of a furnace and swirls of dust choked one if one ventured out of doors before the going down of the sun.

H. S. OLCOTT.

No. III.

"PREDESTINATION AND FREE WILL."

WHAT DO HINDU BOOKS SAY?

(*Continued from page* 109.)

IN the previous articles, it was stated how two sets of circumstances beset the central fact, the soul, and how both of them are radiations from that centre. These two sets are variously called *virtues* and *vices*, or *punya* and *pâpa*, which, put in molecular language, are moral attractions and repulsions. It cannot fail to be recognized in this, how universal love (attraction) tends to produce good or happiness, even on material planes—not to speak of transcendental planes—, and hate (or repulsion) its reverse. The Law of *Karma* is the law of acts, every act having necessarily its consequence. They are comprised in the above stated virtues and vices. The one is meritorious, as bringing happiness or a happy 'experience,' or, unworthy, as begetting misery or miserable 'experiences'. In either case a conscious act is the parent. In that consists *free-will*, on and after which it becomes fixed as *predestination*. This twin-law operates at appointed times; some acts yield their fruit immediately, and some take a shorter or longer time for fructification. This law of fruition is exemplified in all nature around: the time taken by a mushroom to come into existence and that taken by a system of worlds to evolve from the "milky way," is so different in each case. This is how we must explain the fates that befall mankind at different points of their life-thread. Some fructify soon and some after a time. Sooner or later they come. But they come not to remain with us for ever, not to stifle us for ever. As they come, they must depart, because being finite in creation, they are, logically, finite in duration. Thus while we are under limitations, our *free-agency* is never completely nullified. With 'predestination' combined with 'free-will,' we shall be able to intelligibly understand the popular sayings, which are really embodiments of some of the great world-conceptions, which are founded on that mysterious faculty of man, *viz.*, intuition. "He was born with a silver spoon in his mouth," is certainly an expression indicating the operation of predestination. The saying—

"circumstances over which one had no control"—reveals the secret of how one's liberty of action is restricted to a certain radius. "Man is a creature of circumstances", proves how environments mould him; in other words, how many things act to impose conditions on his inborn freedom. "My ill-luck," one is heard to say. It simply means that certain events happen which affect him in a way for which he cannot discover a precedent reason. The reason *is* there however, but he, somehow, does not see it. "My ill-stars," is another ejaculation"—as if the sufferer had his illness sent down to him by the stars. This is but the astrological aspect of the Law of predestination, hinting at a correspondence between the microcosmic and the macrocosmic affinities. "*Whatsoever a man sows, that shall he also reap*", says even the Christian Bible, which is but the statement of the twin-law of 'Destination' and 'Choice.'

In paper II* the subject of consciousness was introduced. This will now be developed, in connection with the *Karmic* Law. This law is the law of continuity, or the law of the ceaseless chain of antecedents and sequences, which holds universally on material, ethical, as well as psychical planes of nature. What is, *was;* what is, *will be.*† The conservation of energy and the correlation of forces are but statements of this universal law, applicable as far as it relates to physical sciences. Consciousness may be assumed to be an energy, though it eludes the grasp of physical science. It pervades all space, all matter. It enters into all things, like salt dissolved in water. Two substances are here, but they are so interblended that they can hardly be distinguished as the one from the other. This consciousness is of several kinds, and of several grades. These are exemplified in infinite ways in mineral, vegetable, animal and human life, and of other super-human lives beyond our perceptive experience, higher and higher in the scale of consciousness, culminating in *Brahmâ*, the ruler of the *Brahmânda*—the next to the Absolute Consciousness. Consciousness is thus an evolutionary chain. The grades of consciousness—one may realize in his own constitution—are almost infinite. The various organic processes which ceaselessly go on are they. For example, the reflex actions, the digestive, the respiratory, the circulatory, &c., under the sympathetic system, the molecular actions in the cells, and the several chemical processes, which go on whether we *will* or not, are consciousnesses, which may be grouped under the one name 'mechanical'‡ for convenience. Not only the reflex actions, for example the processes in the nervous

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* See November *Theosophist*, 1896.

† This is the fundamental doctrine of the Visishtâdvaita Philosophy, expounded by Srî Râmânujâchârya. It may well be compared with Spinoza's axioms III. IV. and V. viz.:—

Axiom III. From a given determinate cause the effect necessarily follows; and, *vice versa*, if no determinate cause be given no effect can follow.

Axiom IV. The knowledge of an effect depends on the knowledge of the cause, and includes it.

Axiom V. Things that have nothing in common with each other cannot be understood by means of each other.

(G. H. Lewes' *History of Philosophy*).

‡ See November *Theosophist*, 1896, p. 106.

system which are performed involuntarily, and almost unconsciously, as, the contraction of the eye-pupil when exposed to strong light, but the instinctive acts such as those of a new-born babe knowing, untaught, how to suckle at a mother's breast, may go under "mechanical." The corpuscles in the blood, the "gold sand" in the brain, the marrow in the bone, and the silica in the nail have become of the nature of self-formatory, without needing the guidance of any self-conscious effort on the part of the "I" who yet stands master to all these. These then constitute the *predestined* consciousnesses, which by a long habit have become automatic in their action. Over these stand the "creative"* consciousnesses, or all those mental or psychological phenomena which happen every moment of our life of conscious effort. These constitute our "free-will" consciousnesses, which when morally and spiritually utilized, will become in turn a future inheritance of the "mechanical" type, giving us a further initial advantage in our spiritual evolution.

According to some writers on Physiology, the brain consists of three stories, the upper, the middle, and the lower. The upper is the seat of the *intellectual* consciousness of man. The middle is the seat of the *animal* consciousness of man; and the lower the *physical* consciousness of man. As an illustration of these three kinds of consciousnesses, A. T. Schofield, M. D., M. R. C. S., writes as follows: "This is actually seen in the shocking example of a drunkard. First, the *intellect* goes, and the *animal* life is left without reason to guide it; so the man jumps about, laughs, sings, without any meaning. If he takes more of the poison, the middle part is paralysed, and he becomes "dead" drunk. He falls down and can no longer use his *animal* life, or move any limb, but he still breathes. If some one now pours more down his throat, the lowest part is paralysed, and he dies."† The order in which the several consciousnesses fail is exactly the order in which they are one above the other, the *intellectual*, being 'creative', and becoming 'disposed' as the *animal*, and the *animal* creative or semi-creative in its turn, and settling down into *physical*. The *animal* thus stands in the relation of 'mechanical' or 'automatic,' after passing the stage of intellectuality; and the *physical* stands as "automatic" to both of them after itself passing those states. *Free-will* thus stands at the top and gravitates down to *Predestination*. The great secret of what is called the "reflex action" is this. In scientific language it is put thus:—"It is probable that, just as the lowest part of the cerebrum is the principal centre for *natural reflex action*, and the highest part for intellectual or voluntary or *intelligent action*, so the middle part is a great seat of *actions* once voluntary, but which have *become reflex*."

"In a child every action is the result of direct will and mental effort (*Free-will*). Watch a child as it learns to walk. It is as hard as learning Greek is to us. Each step is considered, and taken with great

* See November *Theosophist*, 1896, p. 106.
† *Animal Physiology*, by A. T Schofield, p. 148.

difficulty. In six months, however, it has so become a matter of habit as to be reflex, and the brain is set free from thinking *how* to walk, which absorbed its powers at first, to consider *where* to walk to, or to intelligently direct this new reflex habit. The same with reading and writing. At first all the mind is concentrated on *how* to read and *how* to write—*what* you read or write is of little matter. It is the connecting of certain letters with certain sounds, and certain sounds with certain shapes, that is at first such a severe mental effort ; and yet so easy does it become by frequent repetition that after a time we never think of the separate letters, even when we write, but write and read as an acquired reflex habit, our minds wholly absorbed in *what* we read or *what* we write."*

" Nothing is of greater value than the formation of as many good habits, or acquired reflex habits, as possible," says the same author. Thus the law of " willing" and its settling down into confirmed ' habit' is evident in the scale of human consciousness.†

As regards the ascending scale of consciousnesses, in which each lower mark was first gained by conscious effort, but has become an unconscious advantage for attaining the higher mark, and as regards the grades of consciousnesses, which are products again of " automatic predestination" and " creative free-will," one or two authorities may not be out of place. Huxley in his essays on " Some Controverted Questions" (p. 36), says :—" Without stepping beyond the analogy of that which is known, it is easy to people the Cosmos with entities, in ascending scale, until we reach something practically indistinguishable from omnipotence, omnipresence, and omniscience. * * * * Such a consciousness would be incomprehensible, say, to the consciousness of a black-beetle."

Annie Besant says :—" How incapable we are of understanding a lower state of consciousness. That of a creeper, as example, which spreading over a wall sends out tiny tendrils and pushes a tendril into a hole in the wall in order that it may grasp it and find support in the roughness within. * * * * What dim, vague and strange consciousness is it which thus communicates what is necessary for the growth of the plant ! * * * * Again, try and think what it would be for some lower animal, some insect or fish or quadruped, seeing a philosopher sitting in abstract contemplation, trying to deal with some mighty intellectual problem ?" As if summing up all these wonders of consciousness traced up from plant and animal life to that of a philosopher, forming several links in the spiritual progress of the soul, and as illustrating the ceaseless working of the twin-law of *predestination* and *free-will*, Annie Besant in her " Evolution of the Soul," p. 56, beautifully expresses the subject in the following style :—For the pilgrim soul which began in the germ-union that I described, which went on by accumulating experiences, which then from these experiences extracted their

* *Animal Physiology*, by A. T. Schofield, pp. 154-155.

† We have not touched on " Spiritual Consciousness," the seat of which is the heart.

essence, which then got rid of the desires which made it separate, and which unified itself once more, becoming a unit consciousness in a mysterious way which cannot even be sensed until at least the lower grades of the higher consciousness have been experienced during earth-life by rising out of the body and learning what it is to be an *Intelligence working without the shackles of the brain.*" Here then is reached the climax of all consciousness, the result of all "predestination," no more to be accomplished by "free-willing," for no more willing through an instrument remains, because the source of *all-willing* is reached.

George C. Williams' Introduction to the study of *Yôga aphorisms*, may now be read. For ready reference, two extracts are copied here. "Another doctrine which Patanjali assumes to be thoroughly understood and accepted by his pupils is, the doctrine of the universality of consciousness. Sometime ago, Thomas A. Edison, the eminent inventor, surprised the world by announcing as his belief that every molecule of matter possessed a consciousness of its own. The world hailed this announcement as a new theory set forth for the first time by the wizard of the phonograph, but indeed, Mr. Edison merely repeated a truth so old that more than two thousand years* ago, Patanjali took it for granted that all his pupils knew all about it, and hence he did not go to the trouble of re-stating the doctrine. Study the flame in a glass jet. What is it that makes the atoms of carbon and the atoms of oxygen rush together with so fierce a love as to burst into a flame? Examine a piece of ebony. What is it that makes the molecules of matter composing it hang together with so firm a grip that the blows of an axe or the ripping of a saw are necessary to tear them asunder? It is consciousness, which in man in another form makes of him an intelligent and a sentient being."

As it were, in a nutshell, the doctrine of consciousness is preserved in short stanzas of Mânava Dharma Sâstra, Vishnu Purâna and Bhagavad Gîtâ, which we quote and explain for the edification of our readers:—

(*a*) *Manu*:—

इन्द्रियाणांहिसर्वेषां यद्येकंक्षरतीन्द्रियम् ।
तेनास्यक्षरतिप्रज्ञादृतेःपादादिवोदकम् ॥

i.e., consciousness so pervades one's being that on the loss of one sense out of the many, so much consciousness goes away with it, like unto water flowing out from the orifice made in a water (leather) bag, (or water exhausting a cloud).

(*b*) *Vishnu Purâna*:—

यथाक्षेत्रज्ञशक्तिस्सावेष्टितानृपसर्वगा ।
तयातिरोहितत्वाच्च शक्तिःक्षेत्रज्ञसंज्ञिता ॥
सर्वभूतेषुभूपाल तारतम्येनवर्तते ॥

* Patanjali lived without any doubt, about the 10th Century B. C., or nearly 3000 years ago. (Study the Age of Patanjali by N. Bhashyacharya.)

अप्राणिमत्सुस्वल्पासा स्थावरेषुततोधिका ।
सरीसृपेषुतेभ्योपि ह्यतिशक्त्यापतत्रिषु ॥
पतत्रिभ्योमृगास्तेभ्य स्तच्छक्त्यापशवोधिकाः ।
पशुभ्योमनुजाश्चाति शक्त्यापुंसःप्रभाविताः ॥
तेभ्योपिनागगंधर्वयक्षाद्यादेवता नृप ! ।
शक्रस्समस्तदेवेभ्य स्ततश्चातिप्रजापातिः ॥
हिरण्यगर्भोपितत:पुंसश्शक्त्युपलक्षितः ।
एतान्यशेषरूपाणि तस्यरूपाणिपार्थिव ॥

i.e., 'O Ruler of men! the power (consciousness) called the *Kshetrajna-Sakti*, embracing all and penetrating everywhere, is so called because it is veiled; and it abides in all beings in various degrees.

'In lifeless objects (mineral kingdom) its intensity is small. It increases in the plant kingdom. More again in snakes—and other Ophidian tribes; and yet more in the winged-creatures of the air.

'More than the birds, it is in the beasts, and is found more in the domesticated animals. More than in the animals, it is found largely shining in man.

'Even more than man, it is found in the divine beings, such as Nâgas, Gandharvas, Yakshas and others, More than all these stands Śakra (Indra), above whom again is Prajâpati.

'The power of Purusha is yet more manifested in Hiranyagarbha. O earthly king! all these endless forms are His (Vishnu's) forms.'

(*c*) *Bhagavad Gîtâ* :*—

यावत्संजायतेकिंचि त्सत्वंस्थावरजङ्गमम् ।
क्षेत्रक्षेत्रज्ञसंयोगात् तद्विद्धिभरतर्षभ ! ॥

i.e., 'Whatever little thing exists, moving or stable, know, O Valiant of the Bhâratas! as coming from the combination of *Kshetra* and *Kshetrajna*.

The foregoing thus establishes the position enunciated previously that "no particle or minutest atom is predicable as exclusively inert without detecting in it some grade or stage of consciousness,—consciousness of a kind which may be named 'mechanical' by reason of the potentiality of the previously habituated *will*; and consciousness, which may be named 'creative,' by reason of much self-assertive energy being manifested from its own inward depths."†

A. Govinda Charlu.

(To be continued.)

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* XIIIth Adhyâya, verse 26.

† See Predestination and Free-will, *Theosophist* for Nov. 1896, pp. 105—109.

THE THEOSOPHY OF TENNYSON.

WHEN one has spent a short time, even in a comparatively superficial study of Theosophy, nothing strikes one more forcibly than the fact that the teachings we are accustomed to call 'theosophical can be recognised—in one form or another—more or less distinctly in an immense mass of literature current and classic. It is as though a key had been given us to hidden meanings, or as if, having once obtained some coherent idea of a sublime whole, we are able to recognise the fragments scattered here and there in the chaos of thought and speculation we call literature. Just as the geologist unerringly recognises a specimen of Shap Granite, and by its sporadic occurrence over hundreds of miles of country, in the pebbles and boulders of a score of formations, realises the method and manner of the Ice Sheet, so may we find in the thoughts of a hundred different writers chips from the primeval bed-rock of Truth, perchance much rolled and way-worn, or, it may be, bedded in miry clay, or covered with moss, tossed up as flotsam aud jetsam with a thousand fragments of another kind or even in such grand isolated fragments as to form a landmark for a country-side, but always with never failing indications which show their origin in the one great mountain mass—the source of all. These stone fragments which mean so much to the geologist, which are hailed by him as treasure trove and enable him to piece together a pre-historic landscape, are, to the ordinary man, mere stones, useful it may be for building or road making, or perchance a nuisance in the harrowed field. He sees them as clearly as the geologist but he does not see all that they mean nor identify their source. So precisely in the case of the fragments of theosophic truth in literature. They are recognised as ideas by all; to some they appear foolish or useless, to others beautiful but unpractical, by others again they are intuitively valued as true but their value is isolated and abstract—to the student of Theosophy they become gems because in them he sees fragments from the one source, he finds another indication that he is on the right track in his pursuit, he knows the grain, the texture, the meaning and he builds the fragment into a tiny corner of the Temple of Truth and finds that it fits exactly and forms an integral part of the stupendous edifice the outermost courts of which he is patiently and slowly learning something about.

In Tennyson is to be found a perfect mine of theosophic thought. Possibly students of all systems of belief or philosophy are prepared to recognise passages supporting their particular creed in the writings of every great thinker. We can all see best as we wish to see, and it is a common experience when some particular subject is occupying our minds to find what we loosely term coincidences constantly occurring, and the matter that is engaging our attention turns up incessantly in books or papers or conversation ; but in saying that the works of Tennyson contain rich stores of theosophic thought I have no desire to force meanings into the text other than can be readily seen without undue bias. Nor is it necessary to rely upon isolated passages, although many

quotations must be made which strikingly illustrate some particular phase of theosophic thought, while the limits of a paper such as this compel the omission of much interesting context. Even the most casual reader cannot fail to note, in Tennyson, passages which are inexplicable from the point of view of orthodox christianity or orthodox materialism. The mystic and the mystical stand forth from his pages ignored for the most part or graciously forgiven for the sake of the rhythmical cadences, and the perfection of the language and imagery in which the thoughts are clothed. But in many of the passages thus rightly waved aside the theosophist may find kernels of truth, and will recognise teachings with which he is familiar—belief in the evolution of the universe from the one Divine Life in which it moves and has its being, the law of cycles, the evolution and persistence of the individual, and reincarnation as a necessary condition of development, the law of Karma, the existence of many grades of conscious entities and the possibility of communion with these, the existence of states of consciousness other than those recognised by physical science, and so forth. Under some of the above headings I shall try to draw together passages illustrative of the Theosophy of Tennyson.

At the outset we may as well recognise the fact that much of what Tennyson has written is only explicable on the theory that he was, to some extent, what Mr. W. T. Stead has called a "clairaudient and inspirational medium." Using the word medium in its better sense and not limiting its application to a particular class of persons (in which connection it has unfortunately grown to be expressive of some degree of contempt) we realise the correctness of the designation, for, assuredly, Tennyson was a channel through which flowed fully and freely much light and inspiration from the higher planes of being. The following extract from the *Review of Reviews* published shortly after the death of the poet, states exactly as much as the world knows of this matter, and it seems to place beyond doubt the fact that Tennyson was more *consciously* inspired by his own Higher Ego or by other spiritual entities than perhaps any other recent poet of whom we have record. "It is understood that he believed that he wrote many of the best and truest things he ever published, under the direct influence of higher intelligences, of whose presence he was directly conscious. He felt them near him and his mind was impressed by their ideas .....These mystic influences came to him in the night season. They were heard in the voices of the wind. They made him write what he sometimes imperfectly understood, when in a state of mind that was perhaps not always distinguishable from trance. There was naturally much reticence on his part on this subject, but both in his poetry and in his correspondence he distinctly refers to this trance experience. Writing March 7th, 1874, to a gentleman who had communicated to him some strange experiences which he had under anæsthetics, Tennyson said:—"I have never had any revelations through anæsthetics; but a kind of waking trance (this for lack of better name) I have frequently had,

quite up from boyhood, when I have been all alone. This has often come upon me through repeating my own name to myself silently till, all at once, as it were, out of the intensity of the consciousness of the individuality, the individuality itself seemed to dissolve and fade away into boundless being, and this not a confused state, but the clearest of the clearest, the surest of the surest, utterly beyond words, where death was almost a laughable impossibility, the loss of the personality (if so it were) seeming no extinction, but the only true life." He adds "I am ashamed of my feeble description. Have I not said that the state is utterly beyond words."

In the light of the above the following stanzas from 'In Memoriam' are especially noteworthy :—

"So, word by word and line by line,
The dead man touched me from the past,
And all at once it seemed at last
The living soul was flashed on mine,

And mine in this was wound and whirl'd
About empyreal heights of thought,
And came on that which is, and caught
The deep pulsations of the world,

Æonian music measuring out
The steps of Time—the shocks of chance—
The blows of Death. At length my trance
Was cancell'd stricken through with doubt.

Vague words ! but ah ! how hard to frame
In matter-moulded forms of speech,
Or even for intellect to reach
Thro' memory that which I became :"

These stanzas follow the passages in which Tennyson invokes the presence of his dead friend, not as the "visual shade of some one lost," but "spirit to spirit, Ghost to Ghost" and he lays down the only true conditions for conscious communion with 'the other side'—

"How pure at heart and sound in head,
With what divine affections bold
Should be the man whose thought would hold
An hour's communion with the dead.

In vain shalt thou, or any, call
The spirits from their golden day,
Except like them, thou too canst say,
My spirit is at peace with all.

They haunt the silence of the breast,
Imaginations calm and fair,
The memory in a cloudless air,
The conscience as a sea at rest :

But when the heart is full of din,
And doubt beside the portal waits,
They can but listen at the gates,
And hear the household jar within."

These lines are full of suggestion and will be recognised by students as being in complete harmony with lines laid down for the guidance of all who wish to tread the path of discipleship. In "The Ancient Sage" Tennyson expresses in verse his method of Yogi, if one may so call it, alluded to in the letter already quoted:—

"For more than once when I
Sat all alone, revolving in myself,
The word that is the symbol of myself,
The mortal limit of the self was loosed,
And passed into the nameless, as a cloud
Melts into Heaven. I touch'd my limbs—the limbs
Were strange, not mine—and yet no shade of doubt,
But utter clearness, and thro' loss of self
The gain of such large life as match'd with ours
Were sun to spark—unshadowable in words,
Themselves but shadows of a shadow-world."

Into the mouth of King Arthur he puts another expression of this same experience:—

"Let visions of the night or of the day
Come, as they will; and many a time they come,
Until this earth he walks on seems not earth,
This light that strikes his eyeball is not light,
This air that smites his forehead is not air
But vision—yea, his very hand and foot—
In moments when he feels he cannot die,
And knows himself no vision to himself."

Less striking but still of interest is the passage from the "Princess":—

"And truly, waking dreams were, more or less,
An old and strange affection of the house.
Myself, too, had weird seizures, Heaven knows what:
On a sudden in the midst of men and day,
And while I walked and talk'd as heretofore,
I seem'd to move among a world of ghosts,
And feel myself the shadow of a dream."

It is thus abundantly clear that Tennyson passed from time to time into those states of consciousness with which most theosophical students are theoretically familiar but to which only very few have practically attained. In view of the derision which the teaching as to these inner planes of being has excited in some quarters, it is not a little surprising that Tennyson should have escaped the epithet 'charlatan' so freely bestowed on other voyagers into the region of the unknown. Even Nordau has nothing but good to say of Tennyson and, in the midst of his sweeping charges of 'degeneracy' wherever he smells 'mysticism', expressly admits the 'sanity' of the poet whose works teem with references to that side of Nature the very existence of which Nordau would emphatically deny.

And now to follow out some of the Theosophical conceptions embodied in the poems. Take first the fundamental one of the

existence of the One Life—the universe as a manifestation of the Divine Thought. In "The Higher Pantheism" we have a most beautiful expression of this teaching and a clear recognition of the limitations of the physical body shutting off, as it were, the magnificent landscape of the universe and permitting us but the faintest glimmerings through the narrowest loop-holes, of the glorious light of the Perfect Day.

"The sun, the moon, the stars, the seas, the hills and the plains?
Are not these, O soul, the vision of him who reigns.

Is not the vision He? tho' He be not what He seems?
Dreams are true while they last, and do we not live in dreams?

Earth, these solid parts, this weight of body and limb,
Are they not sign and symbol of thy division from Him?
Dark is the world to thee: thyself art the reason why;
For is He not all but that which has power to feel 'I am I'?

* * * * * * *

Law is God, say some; no God at all, says the fool;
For all we have power to see is a straight staff bent, in a pool;
And the ear of man cannot hear, and the eye of man cannot see;
But if we could see and hear, this vision—were it not He?"

Then in the oft quoted:—

"Flower in the crannied wall,
I pluck you out of the crannies,
I hold you here, root and all, in my hand,
Little flower—but *if* I could understand
What you are, root and all, and all in all,
I should know what God and man is".

We find another expression of the same thought, and yet again in "The Ancient Sage":—

"And if the Nameless should withdraw from all
Thy frailty counts most real, all thy world
Might vanish like thy shadow in the dark."

In "The Princess" we find the query:—"Dare we dream of that which wrought us, as the workman and his work, that practice betters?" and then later the reply:—

"For was, and is, and will be are but is;
And all creation is one act at once,
The birth of light; but we that are not all,
As parts, can see but parts, now this, now that,
And live, perforce, from thought to thought, and make
One act a phantom of succession: thus
Our weakness somehow shapes the shadow, Time."

We are reminded of the saying used by H. P. B. "What was and is and shall be eternally is." The recognition of our limitations in the present stage of human evolution which is so clearly stated in the foregoing lines is emphasised in the "Voice and the Peak":—

"A deep below the deep,
And a height beyond the height!

Our hearing is not hearing,
And our seeing is not sight."

Tennyson is pre-eminently the poet of evolution; none more faithfully shows us the depths from which we have climbed, none more triumphantly points us to the heights we shall yet attain. Skilfully and beautifully he has drawn from the teachings of modern science, illustrations and metaphors in abundance, and by many he is regarded as essentially the disciple of Darwin and Huxley, yet in him there was always the inspiration from a higher source than the exponents of physical science however great the names, an inspiration which made him recognise that in the theory of evolution as ordinarily accepted we have a part-truth only. We find, especially of course in "In Memoriam," the questioning spirit repelled from the *dogma* of science and thrown back upon its own inward convictions; expressing them, now with force and strength, now with doubt bordering on despair, and yet again with faith triumphant, born of the knowledge gained in those clearer visions which we have seen were vouchsafed to him from time to time. To quote from "In Memoriam" is always a temptation but it is difficult to make a selection, for the whole elegy is instinct with theosophic suggestion. The passages numbered XXXIV., LIV., LV., LVI., CXVIII. and CXX. are perhaps specially noteworthy from the point of view indicated above, the questioning, the doubting, the triumphant conviction as to the ultimate destiny of man are all here expressed in phrases which have burnt themselves deep into the hearts of English-speaking men and women, or at least of all those who realise

"That life is not as idle ore,
But iron dug from central gloom,
And heated hot with burning fears,
And dipt in baths of hissing tears,
And battered with the shocks of doom
To shape and use."

The final stanzas of the poem reiterate the truth that man is slowly moving onwards and upwards, "working out the beast," moving towards

"One God, one law, one element,
And one far off divine event,
To which the whole creation moves."

Here it should be noted that Tennyson voices always the persistence of the individual, the "one far off divine event" does not for him mean the extinction of the individuality in Nirvana (as so commonly misconceived by Western thinkers), any more than the Theosophist means annihilation when he speaks of the absorption of the many in the One.

"That each, who seems a separate whole,
Should move his rounds, and fusing all
The skirts of self, again should fall
Re-merging in the general soul,
Is faith as vague as all unsweet:
Eternal form shall still divide

The eternal soul from all beside;
And I shall know him when we meet."

The same conviction breathes in "Parnassus":—

"Other songs for other worlds! the fire within him would not falter;
Let the golden Iliad vanish, Homer here is Homer there."

In the "Making of Man" the idea of the development of a perfect humanity, already shadowed forth in "In Memoriam," is definitely expressed in words which vividly recall the theosophic teaching as to the purpose of the universe, the process of human evolution and the cyclic law of progression:—

"Man as yet is being made, and ere the crowning Age of ages,
Shall not æon after æon pass and touch him into shape?
All about him shadow still, but, while the races flower and fade,
Prophet eyes may catch a glory slowly gaining on the shade."

And again, in the lines "By an Evolutionist" there is the same thought, the taming of the brute in man, the moving upward, letting ape and tiger die:—

"The Lord let the house of a brute to the soul of a man
And the man said 'Am I your debtor?'
And the Lord—'Not yet but make it as clean as you can
And then I will let you a better'"

* * * *

"If my body come from brutes, tho' somewhat finer than their own,
I am heir and this my kingdom.
Shall the royal voice be mute?
No, but if the rebel subject seek to drag me from my throne,
Hold thy sceptre, Human Soul, and rule thy province of the brute.
I have climb'd to the snows of age, and I gaze at a field in the Past,
Where I sank with the body at times in the sloughs of a low desire,
But I hear no help of the beast, and the man is quiet at last
As he stands on the heights of his life with a glimpse of a height
that is higher."

Tennyson never doubted that "through the ages one increasing purpose runs" and amidst all the pessimistic after-glow of the second "Locksley Hall" he could still write:—

"Only that which made us, meant us to be mightier by and by,
Set the sphere of all the boundless Heaven within the human eye,
Sent the shadow of Himself, the boundless, through the human soul;
Boundless inward in the atom, boundless outward in the whole."

The same spirit breathes in "The Dreamer," in "Mechanophilus," in the lines on "Faith," and "Silent Voices."

Logically springing out of all conceptions of the soul as a developing entity must come the thought of re-embodiment or re-incarnation, and there is abundant evidence that such a thought was no strange one to Tennyson. In one of his very earliest Sonnets, published among the first editions, afterwards withdrawn and then again included among his

collected writings, we meet with a distinct recognition of the feeling of a past existence :—

"As when with downcast eyes we muse and brood,
And ebb into a former life, or seem
To lapse far back in some confuséd dream
To states of mystical similitude ;
If one but speaks or hems, or stirs his chair,
Ever the wonder waxeth more and more,
So that we say, 'all this hath been before,
All this hath been, I know not when and where,
So, friend, when first I look'd upon your face,
Our thought gave answer each to each, so true—
Opposéd mirrors each reflecting each—
That tho' I knew not in what time or place,
Methought that I had often met with you,
And either lived in either's heart and speech."

This mutual, instinctive attraction, this 'love at first sight', of which the poet writes, may be much more logically attributed to recognition of a former friend, to some remembrance in the soul of each, rather than accounted for in any other way. Next we find in the "Two Voices" a more definite formulation of the idea, and the following passage is especially noteworthy as containing some of the arguments theosophists constantly use when faced perennially with the question, "Why do I not remember my past lives"?

"Yet how should I for certain hold,
Because my memory is so cold,
That I was first in human mould ?
It may be that no life is found,
Which only to one engine bound
Falls off, but cycles always round.
As old mythologies relate,
Some draught of Lethe might await
The slipping through from state to state,
As here we find in trances, men
Forget the dream that happens then,
Until they fall in trance again.
So might we if our state were such
As one before, remember, much,
For those two likes might meet and touch.
But if I lapsed from nobler place,
Some legend of a fallen race
Alone might hint of my disgrace ;
* * * * *
Or if thro' lower lives I came—
Tho' all experience past became
Consolidate in mind and frame—
I might forget my weaker lot ;
For is not our first year forgot ?
The haunts of memory echo not.

And men, whose reason long was blind,
From cells of madness unconfined,
Oft lose whole years of darker mind.

Much more, if first I floated free,
As naked essence, must I be
Incompetent of memory :

For memory dealing but with time,
And he with matter, could she climb
Beyond her own material prime ?

Moreover something is or seems,
That touches me with mystic gleams,
Like glimpses of forgotten dreams—

Of something felt, like something here ;
Of something done, I know not where,
Such as no language may declare."

In "The Golden Year", of interest for its other suggestions of theosophic thought, we have the words :—

"And human things returning on themselves,
Move onward leading up the Golden Year,"

pointing surely to nothing else than re-incarnation. "In Memoriam" gives us the oft quoted :—

"I held it truth, with him who sings
To one clear harp in divers tones,
That men may rise on stepping-stones
Of their dead selves to higher things."

If it be urged that other interpretations may fairly be put upon this stanza we can readily find the more defined teaching in the stanzas culled here and there as follow :—

"Eternal process moving on
From state to state the spirit walks
And these are but the shattered stalks
Or ruined chrysalis of one."

"If Sleep and Death be truly one,
And every spirit's folded bloom
Thro' all its inter-vital gloom
In some long trance should slumber on ;

Unconscious of the sliding hour,
Bare of the body, might it last,
And silent traces of the past
Be all the colour of the flower :—

So, then, were nothing lost to man ;
So that still garden of the soul's
In many a figured leaf unfolds
The total world since life began :"

In the light of recent articles on Devachan, the last two verses are full of suggestion to the student. Again :—

"How fares it with the happy dead ?
For here the man is more and more ;

But he forgets the days before
God shut the doorways of his head.

The days have vanished, tone and tint,
And yet perhaps the hoarding sense
Gives out at times (he knows not whence)
A little flash, a mystic hint."

Here again is suggestion for the student. And yet more we find:—

"The baby, new to earth and sky,
Has never thought that 'this is I',

But as he grows he gathers much,
And learns the use of 'I' and 'me',
And finds 'I am not what I see
And other than the things I touch.'

So rounds he to a separate mind
From whence clear memory may begin,
As thro' the frame that binds him in
His isolation grows defined.

* * * * *

We ranging down this lower track,
The path we came by, thorn and flower
Is shadowed by the growing hour,
Lest life should fail in looking back."

In "De Profundis" there is a strong flavour of Wordsworth's "Ode on Immortality" which has been so frequently quoted in connection with the subject of re-incarnation. There is the same recognition of the "Coming from Afar," and of the divine spark of life coming into the limitations "and the pain of this divisible indivisible world." The poem is too long to quote *in extenso* but the following lines are pure Theosophy:—

"Out of the deep, my child, out of the deep,
From that true world within the world we see,
Whereof our world is but the bounding shore"
* * * * "Half lost
In thine own shadow and this fleshly sign
That thou art thou— * * *
Live thou! and of the grain and husk, the grape
And ivy-berry, choose; and still depart
From death to death thro' life, and life, and find
Nearer and ever nearer Him, who wrought
Not matter, nor the finite-infinite,
But this main miracle, that thou art thou,
With power on thine own act and on the world."

Tennyson's great epic—the "Idylls of the King"—is of itself a subject for more than one paper, and it would be futile to attempt an analysis or full quotation in the space at disposal. The great lessons of purity in life and purpose which it enforces need no pointing out. The necessity for a great Ideal and the performance of *right duty* are key-notes which ring through the twelve books of the 'Idylls.' "The king must guard that which he rules, and is but as the hind, to whom a space of land is

given to plough, who may not wander from the allotted field before his work be done," says the king who is the ideal man. Pregnant with meaning for us all are the words of Guinevere :—

"Ah my God,
What might I not have made of thy fair world,
Had I but loved thy highest creature here?
It was my duty to have loved the highest;
It surely was my profit had I known:
It would have been my pleasure had I seen;
We needs must love the highest when we see it."

says Gareth :—

"Live pure, speak true, right wrong, follow the king,
Else wherefore born?"

That is the lesson of the "Idylls" elsewhere expressed in the words: "If right be right, to follow right were wisdom in the scorn of consequence"—Is it not the lesson of Theosophy as well?

Where there was so much of the mystic as in Tennyson, it is not strange to find reference to the development of Yogic powers. Besides the reference already given to the "Ancient Sage" we note Merlin's description of the method and secret of true magic—the development of the purified human will—

"And since he kept his mind on one sole aim,
Nor ever touch'd fierce wine, nor tasted flesh,
Nor own'd a sensual wish, to him the wall
That sunders ghosts and shadow-casting men
Became a crystal, and saw them thro' it,
And heard their voices talk behind the wall
And learnt their elemental secrets, powers
And forces."

Tennyson's recognition of this fact in nature– the wide embracing power of concentrated human will—is clear as Shakespeare's, and he enforces in his two stanzas on "Will" the importance of keeping uncorrupted "the strength of heaven descended will," which else, he shows, grows ever weaker through acted crime "recurring and suggesting still." A clear hint on the importance of the formation of habit in the building up of character, "for who," he writes in 'In Memoriam', "can always act but he to whom a thousand memories call?"

Of course Tennyson emphasizes right thought.

"And more—think well!
Do well will follow thought,
And in the fatal sequence of this world
An evil thought may soil thy children's blood."

And again :—

"Dwell with these—since to look on noble forms makes nobler through the sensuous organism that which is higher. O! lift your natures up."

Thought transference is hinted too :—

"And thought leapt out to wed with thought
Ere thought could wed itself with speech."

In "Aylmer's Field" we find the idea carried further and the poet heralds his account of one of those strange occurrences which have become familiar to investigators of Borderland, and of which Theosophy alone offers scientific explanation, by the words:—

> "Star to star vibrates light: may soul to soul
> Strike thro' a finer element of her own?
> So,—from afar,—touch us at once?"

Of conscious communion with entities on other than the physical plane of existence, Tennyson has written much, especially of course in "In Memoriam" to which allusion has already been made. In "Locksley Hall, 60 years after," he writes:—

> "Nay there may be those about us whom we neither see nor name,
> Felt within us as ourselves, the Powers of Good, the Powers of Ill;
> Strowing balm or shedding poison in the fountains of the will."

A recognition of higher or other grades of entities entirely in accordance with theosophical teaching. He wrote too in 'Guinevere' of

> "The Powers that tend the soul,
> To help it from the death that cannot die,"

and showed how by astral visions they sought to awaken the conscience of the queen.

Passing from poem to poem, other gems of thought peep out touching on subjects many and varied, from a truly theosophic standpoint—the real brotherhood of man as distinct from false ideas of equality; the brotherhood of religions; the vexed question of the equality of the sexes to which Tennyson gives the right key when he says:—

> "Yet in the long years liker must they grow;
> The man be more of woman, she of man;"

and, not least important, a stern reproval of

> "Those monstrous males that carve the living hound,
> And cram him with the fragments of the grave;"

But the limits of this paper forbid further quotation. Extracts have been already fairly numerous, but to let the poet speak for himself seemed better than mere paraphrasing of his lines. The drift of his thought is clearly evident when the theosophical key is in our hands, mystic as his writing has appeared to some of his contemporaries, and his language is so beautiful and familiar that the drawing together of his own expressions is a more grateful task than the mere recital that such and such teaching is to be found in certain poems.

It is the glory of the poet to wed truth with beauty; we most of us feel more keenly the force of some spiritual truth when it is expressed in melodious facile words—phrases that keep gliding through and through the brain so that they begin to partake of the efficacy of a mantram, and are of real help to the growing soul. Somewhat of this has been understood, or at least felt by all great leaders of men, and lies at the root of many religious offices. Great therefore is the gift and great the responsibility, and the 'well done! good and faithful servant'

follows not always in the track of popular applause. It need not surprise us that much of Tennyson's real message to his day and generation escapes popular recognition; as in regard to the message of occultism, so with the message of the seer, "He that hath ears to hear, let him hear." But if he has written some things that are not yet 'understanded of the people' so also has he written well and truly 'easy things to understand,' things that find an echo and response in every heart, even if so be they mean more to some than to all. And so this paper may fitly close with some of his ringing watchwords, culled half from his early and half from his later work and finding surely answering vibrations in the heart of every Theosophist who realises the grandeur—the awful grandeur—of the work on which we are engaged.

"Not in vain the distance beckons. Forward, forward let us range,
Let the great world spin for ever down the ringing grooves of change—
Follow Light, and do the Right—for man can half control his doom—
Till you find the deathless angel seated in the vacant tomb."

EDITH WARD.

MY BELIEF.

[The peculiarity about these theosophical verses is that the beloved writer is an octogenarian who retains her intellectual powers undimmed and faces the end of life with the serenity of a Theosophist. *Ed.*]

COME, Death, and kill out Time and Space,
And end for me this life's short race.

My life-work here has record small,
Suffering, perchance, has taught me all.

Through ignorance, we fail to seize
Life's golden opportunities.

We have to learn the lesson sore
Experience teaches evermore—

(Experience given us to be
A help to immortality).

But death will come and set me free
To do the work that's next for me;

The god within me wills the task;
To "love and serve" is all I ask.

My highest aspiration here
Will have its due fruition there.

Still working, serving in a way
No thought of ours can reach, to-day;

For Love, supreme as that above,
Means work for all, with all, in love.

And Love, *with Knowledge*, then will see
That separateness cannot be;

That all are worthy, when the past
Is justified by Law at last;

And all can claim, through faith in Love,
Birthright divine, in joys above.

And what is joy? What else but this—
Diffusing joy, the highest bliss.*

Nothing is lost, Law holds all fast
To work and change to good at last.

Life after life may be in store
To purify us more and more;

Perfect in us the good within,
The spark divine obscured by sin—

Sin, which is ignorance below,
Awaiting time for Love to grow;

Awaiting Evolution's light
To clear the darkness of our night,

And grant to all the heaven-born right
To equal share of Love and Light.

For Life and Law and Love are one,
All centered in the Great Unknown—

The One-in-All we dare not name,
Nor limits to His greatness frame;

But silently in love revere;
One whom no thought can fathom here,

And none can know until they scale
The vast ascent behind the veil,

When we shall know as we are known,
And we shall reap as we have sown;

Reaching, at last, in time unguessed,
Nirvana, or Eternal Rest—

A Rest conceivable alone
As union with the ALL-IN-ONE.

ANNE HARTE.

April 10th, 1896.

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* "What else can joy be but diffusing joy?"—BYRON.

FOLK-LORE OF THE MYSORE MULNAAD.

No. II.

(Concluded from page 733, Vol. XVII.*)*

THE "putting of devils" on one another is more general amongst the *holeya* or low caste population of the Mulnaad than it is with the higher castes, although there is a certain amount of indulgence in this pernicious practice by members of all the castes, the Brahmans alone excepted. There are two methods adopted for carrying out the above-mentioned practice. One is, to vow publicly that a devil will be put on a certain person, and the other is, to conduct the perpetration of the crime secretly. I will endeavour to explain the secret method. In this case it is a necessity to have a confederate in the house of the intended victim, and it must be owned that the wife of the person to be operated upon is usually the accomplice of her husband's enemy. For some inexplicable reason only apparent to the superstitious native mind, very broad hints are given by signs to the intended victim, before the actual administration of the poison. If the victim grasps the situation and is smart enough to give the countersign, his enemy will not dare to attempt anything further. The sign generally given is to procure a dog of a certain class—a black dog is the best colour. These dogs are trained and kept by some of the villagers specially for the purpose. One of these dogs is placed at night on the roof of the victim's house where it is trained to stand and howl incessantly, which soon brings the inmates outside, and if the intended victim is versed in the subject of devil-lore, he will know how to prevent further mischief, but this is not always the case. The countersign to checkmate his enemy is, to secure the dog and kill it on the spot, or to shoot it as it stands howling on the roof, and then cast its body into the jungle with an oath. If the dog escapes it will be necessary next morning for the victim to cut down a plantain tree and tie it, with all its leaves, to the right-hand door post of his house and keep it there all day, for the villagers to see that it had been attempted to put a devil on one of the inmates. The intended victim, just before sunset, must untie the plantain tree, place it on the ground in front of his house, kill a small chicken and scatter the blood over the leaves of the plantain tree, and place boiled rice on the leaves. He must also scatter water mixed with saffron and cow-dung on the leaves and all around the house and, when the sun has set, he must throw the plantain tree, the carcass and head of the chicken, and the rice into the jungle, and there will be no attempt to poison him, as he has given the countersign and his enemy will be convinced that the gods are not favourable to his cause. In another case a fowl is killed by the enemy, and the head is left outside the victim's door. The countersign for this is, to return the compliment and find out who killed the fowl, and kill one of his in return. As the victim may have several enemies it is not always easy for him to find out the real culprit. To kill the fowl of a suspect only, would em-

broil the unfortunate victim in another deadly feud and he would stand a very good chance of being polished off by one or the other of them. In any case, if the countersign be not given, the poison will be most surely secretly administered (generally by the wife), which leaves the victim only two alternatives (he being ignorant of the cause of his illness), *viz.*, to consult the village priest or the medicine-man, or both.

The jungle doctors of the Mulnaad are very clever in their way and accomplish wonderful cures of certain diseases. A powerful emetic is their favourite prescription for this slow poisoning (devil-putting), and they generally succeed in achieving the recovery of the victim if consulted in time. In addition, they have many special medicines which they use, and really cure various diseases and ailments. For some, they have very drastic, but apparently successful remedies, but from what I have been told, only a strong man could undergo the treatment. They are adepts at curing toothache, and I know a European who was suffering from a severe attack of "*tic douloureux*" who, after trying all kinds of patent medicines, was persuaded by his head duffadar to allow one of these medicine-men to treat him, which he did, most effectually, as he cured him in a very few hours. Their way of curing toothache is to put some herbal mixture into the ears, which they affirm will draw out the animalculae which they tell you are what cause the gnawing pain. Many natives assert that they have seen these minute worms spat out by a sufferer under the treatment. How far this may be true it is hard to tell. These jungle doctors are very clever at curing simple ailments, speedily, such as headache, billiousness, cuts, bruises and the like. Strong emetics and purgatives are great factors in their treatment, and the toughness of the internals of the natives fully warrant the use of strong medicines. A box of "Cockle's pills" as a dose, has little effect on these Mulnaad natives. As a rule it is about an ordinary dose for them. For cuts and bruises, herbs of various kinds are used in the concoction of the salve. The wild cucumber is one of the chief ingredients of these ointments. Natives invariably plaster chunam paste on a cut, immediately after incision, to stop the bleeding. They always have this chunam paste on their persons, as they use it to chew with their betel leaf. Although they rather revel in the bloodshed attendant on sacrifices and the slaughtering of animals for a feast, they exhibit great repugnance to see the flow of their own blood, having a superstitious dread of it.

Various medicines extracted from animals are used by the medicine-men; the liver of the peacock and the gall-bag of the monkey are considered very efficacious in some illnesses; the latter is principally used as a cure for affections of the spleen. These jungle doctors have a fairly extensive practice and make a small living out of it. The low-caste *holeya*, especially, is in constant need of remedies to eradicate the ill-effects of dirty feeding and excessive drinking, to which this caste is fatally addicted. All is fish that comes to their net in the way of meat. Rats are considered dainty morsels, but the tit-bit, the *bonne-bouche* of the

holeya's banquet is, a cut from a dead cow, bullock or buffalo. When one of these dies, it is only the inhabitants of the *holegherry* (*holeyas'* village) near which the carcase lies, who can lay claim to the spoil. The whole animal, after having been skinned, is cut up into small pieces, and the bones are mashed to a pulp with the backs of bill-hooks. Every house in the *holegherry* gets its portion, and they are very proper in the fair divisions of these delectable parcels of "ding-ding" which are cooked and eaten with great gusto at the evening meal. Many of them are not averse to the meat, no matter how offensively it may smell. In fact I must honestly confess that I once saw a *holeya* sneak into an abandoned paddy swamp when he thought no one was looking, and stealthily cut a good sized steak from the carcase of a stinking buffalo that had been dead for 3 or 4 days, the vultures and crows having already had a big slice out of it. The carcase was decomposing and could be smelt half a mile away, still this did not deter the *holeya* from his love of meat. It is hardly to be wondered at, that high caste men, purely vegetarians, look askance at the *holeya* and his tribe.

In the cure of hydrophobia the medicine-men of the Mulnaad are very successful. Their treatment is of the most drastic nature. As they keep the secret of their mixtures most carefully guarded, it is impossible to find out what ingredients they use in treating this terrible disease. Many Europeans can endorse what has been written, and the medicine-men undoubtedly effect many pucca cures of persons bitten by either a dog or jackal exhibiting most unmistakable signs of rabies, and the patient is seldom taken to the doctor before symptoms of hydrophobia have set in. The sufferer is given a medicine which sends him raving mad when it begins to work on his system; and the poor wretch has to be tied to a stout post sometimes for a couple of days until the paroxysms have worked off and the cure is completed. The patient is left by this treatment in a very weak state but all signs of hydrophobia are completely eradicated.

Bites from deadly snakes are what baffle the medicine-men and, although they can cure the least venomous, they are only able to alleviate pain in the case of the very deadly ones, and I have never heard of the cure of a *real* bite from a cobra, accomplished by these men, and I believe they are as clever as any of their class in India. It might be interesting to mention here that after a native of the Mulnaad has killed a cobra, it is his custom to turn it over and look for the black and white lines round the throat under the hood. These are marked either one, two or three *gulligays* (20 minutes) as they are called, which vary according to age and the virility of the venom. The native idea of these *gulligays* is that, if bitten by the snake, the victim would die in just the number of *gulligays* marked on the throat of the snake. In the Mulnaad the snake dreaded even more than the cobra, is the Russell's viper (in Canarese, *mundal havu*). The markings of this viper are very beautiful—a back-ground of dark yellow, dotted over with dark chocolate oval spots

tinted with bronze, about $1\frac{1}{2}$ inches long by one inch broad. It never attains a greater length than 5 feet (and this is a very big snake) in the Mulnaad, but it is very thick in proportion to the length of its body, and there is very little tapering off towards the tail : it is almost the same thickness along its whole length, terminating abruptly in a short tail. The effect of the bite of this snake is a lingering illness where the victim gradually rots and sloughs away; the extremities decaying first. This viper is a very sluggish reptile and in this lies the great danger and abhorrence in which it is held by the natives. On the approach of their (unshod) footsteps, it will not stir, but immediately the foot is put down anywhere near the reptile, a sudden dart of its triangular head proves how quick it can be, on emergency. The Russell's viper frequents the dry tufts of *nogay* grass in moderately dry snipe-swamps where I have often come across them. As it is impossible to see them a yard ahead in the long wavy grass (of 2 feet high) it is always advisable to wear leather leggings when snipe-shooting in the Mulnaad. They resort to this tall grass during the season of breeding, and are generally found in pairs in the grass of the swamps during the snipe season, as their pairing season comes at the same time of the year. On one occasion while snipe shooting I had the satisfaction of despatching two of them at one shot.

The medicine-men can cure the effects of the bite of this snake only by producing permanent madness in the patient. I myself have seen a ryot of the Sivachar or Lingayat caste who had been bitten by a Russell's viper and had been cured of the venom, but only with the usual result, *viz.*, that he is a gibbering madman, although harmless, who wanders about his village flapping his arms and singing incoherent verses. It was a sad sight as I had known the man (who was the head of a well-to-do family and the father of many children) before his accident, and he was then one of the finest specimens of a stalwart Mulnaad Gowda. He stands over six feet high but is gradually wasting away to a living skeleton with a very large frame, which gives him a most singular appearance. His greatest happiness in life seems to be to accost a stranger and point to the livid scar on his foot, laughing idiotically all the time. After killing a Russell's viper, the natives invariably burn it, as they believe that every oval mark on its body will produce a young viper if left in the jungle or even buried.

Another snake which is generally considered harmless is the ordinary rat, whip or tank snake—it is called by all three names. It is a very timid reptile and will rush away at a great pace when startled by the slightest noise. It not only kills its prey of rats, frogs, squirrels, &c., by striking with its mouth, but it is very clever at killing its prey, including birds, by gripping round a stone or branch with its head and forepart of its body and lashing about with its long tail like a whip, cutting its unfortunate prey nearly in half. When attacked by man and *pinned* in a corner, great care should be taken, as it resorts to the sweep of its tail for protection, the tip of which, on striking

any thing, emits a very virulent venom which, if it enters the wound made by the lash, causes great suffering to the victim, and many natives assert that death will ensue unless remedies are speedily resorted to. The flesh of this snake is eaten by certain of the low-caste natives, as is also the flesh of a few others. With all these dangerous elements and the occult juggling which surrounds the people, it is hardly to be wondered at that there should be a goodly number of idiots, madmen and maniacs amongst them. As there are no such things as lunatic asylums in this wild country, these unfortunates are part and parcel of the general population. Every village possesses its *heddah* (fool) and in many cases regular madmen, who have to be tied up when their paroxysms are on them, and during that period their ravings are listened to with awe, as they are considered to be inspired by the great *pisâchi*, and to be able to foretell evil and coming calamity to certain individuals or families. There is also to be found here and there in the Mulnaad, the pucca maniac, who is in a chronic state of dangerous madness. These poor creatures are treated by their family and relatives as humanely as the circumstances of their prodigious strength, acquired of madness, will permit, and are generally securely chained by the ankles to a powerful staple in the verandah of the house where they reside. During their more harmless periods they are allowed exercise under surveillance of one or two muscular keepers, but the two rings on their ankles are always connected by a chain about a yard long, so that they cannot rush at any one or run amuck. A truly pitiable lot. Still these men are greatly feared and respected by the people, their inherent superstitious fear causing them to respect anything which they cannot thoroughly understand.

STANLEY M. HUNT.

REPLY TO CRITICISM ON "SANSKRIT GRAMMAR."

THE only reason that we can assign for the great surprise said to have been caused by the article on "Sanskrit Grammar," which we contributed to the *Theosophist* (see June number), is perhaps the novel character of the declaration made therein to the effect that Pânini's aphorisms on Sanskrit Grammar "do not merit the high distinction of being one of the six Vedângas." The declaration is, no doubt, a novel one—but it is not every novelty that is surprising, *per se*. Every addition made to our knowledge is a novelty but it is not necessarily surprising unless there be in it something of a character contravening the logic of common sense. In the declaration made by us there is nothing of this character. The modern Sanskrit scholar believes that Pânini's aphorisms merit the high distinction of being a Vedânga. In this belief it is possible the scholar may be wrong—may have been deceived by the prevailing ignorance—may have inherited the belief and may have chosen to stick to it without ever giving the question the consideration due

to it as to whether or not there were good grounds for what people think and say about it. He may have adopted the belief as the people at large generally do adopt many things in the conventionally smooth and easy ways of the world and may have never troubled himself to enquire what a Vedânga is, what are the essential characteristics of a Vedânga, whether Pânini's aphorisms possess the necessary characteristics, what is the date of the aphorisms, whether or not there is contemporaneity in the Vedas and the aphorisms, if the aphorisms are of a modern date and there was an immeasurable distance between the dates of the Vedas and their grammatical Angam, what book on grammar then served as its Vyâkarna Angam, what has now become of that book, and how have the Aphorisms come to take the place of the lost work.

In the criticism on our article published on page 685 of the *Theosophist*, Vol. XVII., we do not find anything calling for a reply, save that we should enlighten the learned readers of the magazine as to the exact whereabouts of the words we have quoted in our original article from the Vedas, and thereby enable the said readers to see for themselves, by a reference to the commentaries, whether or not the aphorisms of Pânini are of any help in the construction of Vedic terms. We, for the present, choose to humbly decline to comply with this request of our critic, and to content ourselves with observing that such compliance, if made, would, it is feared, launch our readers into a discussion of the side questions and divert them from the consideration of the main one to which we desire them to confine their undivided attention. Besides, the words we quoted in our original article are not the only Vedic terms to which Pânini's aphorisms are inapplicable. It is the whole of the Vedas in respect of which, we affirm, the aphorisms in question are of no avail. This being so, we would ask our critics to take up any Vedic terms and try in vain to discover rules in Pânini's work applicable to the terms with reference to form and color which govern and regulate the construction of the Vedic language.

The main question that we have mooted, through our valuable magazine is, whether the aphorisms of Pânini merit the distinction of being a Vedânga. This is a question of principle, and involves the consideration of what a Vedânga is, how many Angas there are, what are the essential characteristics of each, and whether the aphorisms of Pânini possess the requisite conditions of a Vyâkarna Vedânga. With these considerations in view we proceed to give the following, intimating that the first set of arguments is based on Mahâbhâshya by Patanjali, the second on that by Bhartrihari, and the third on that by Nandikesvra. These three are commentaries on the aphorisms of Pânini. The first commentary indented by us is the genuine work of Patanjali Rishi. We have not availed ourselves of the services so cheaply offered by the so-called Mahâbhâshya of Patanjali, current now-a-days. It is not the work of Patanjali nor is it a Bhâshya in the correct sense of the term. It is a work by Biramacharya. (?) I hope this

declaration will not add to the surprise of our critic. We abstain from multiplying authorities in support of our declaration.

There are six Angas to the Vedas. Of these Angas the chief is the Grammar. This is beyond doubt. Nârada, Vaspishta, Gâlava, Angiras, Brihaspati and other great Rishis are unanimous on this point.

मुख्याङ्गमस्य वेदस्य व्याकर्णं शब्धसाधनम् ।
भाव्यते येन तद्वाक्यं ब्रह्मवाक्यंतदुच्यते॥ सिद्धान्तार्णव॥

Of the Angas of the Vedas the chief is Vyâkarna.* It describes the evolution of words. In the Vedas the Vyâkarna is termed the *Brahma-Vâkya-Sabda-Brahma-Sidhântârnava.*

शब्देनैवसंसार सृजनंशब्देनैववर्धन क्रयाभाव्यते॥ सामोपारण्यकसंहिता.

This passage is taken from the Samopâranyaka Samhitâ, and translated runs as follows :—" Through ' Sabda' alone the cosmic manifestation takes place: through ' Sabda' alone the differentiation in the cosmos occurs."

That the manifestation and differentiation referred to above, take place through ' Sabda', is both a self-evident theorem and a proved conclusion. Ákâsa underlies or permeates all the elements. It is the root of all elements. ' Sabda' is the characteristic of âkâsa alone. This is clear beyond doubt. Ákâsa is a vacuum. This is so declared everywhere—and is patent on its very face. Further, âkâsa comes to manifest through ' Sabda.'

योहियत्रस्वयंतिष्ठतितत्रैव तद्गुणोऽपितिष्ठतीति न्यायसूत्रम् ।

Again logic enlightens us that where a thing itself exists, there its characteristic will also exist. *Vide* वादप्रभाव्यमनकृता Vâdaprabhâ, by Chyamana. Therefore it follows that because âkâsa permeates all elements, ' Sabda' which is its characteristic also permeates all elements. Again, from âkâsa proceed all the elements, as air and the like—*vide* तत्वार्णवं सान्तवनकृतम् Tatvârnava by Sântavana. This is further corroborated by a dictum from Siddhânta, to the effect that âkâsa pervades and permeates all, and by a dictum of Nârada to the effect that मूलंसर्वत्रातिष्ठति (root) permeates all that proceeds from it.

It follows, therefore, that Sabda being the characteristic of âkâsa, permeates all—and that it is through the agency of Sabda alone that the combination of elements takes place and a third element comes to exist out of the combination of two. The agent that combines is the Sabda, in the same way as ' Ísvara' is the agent in combination of the two ' Prakritis' by which cosmic evolution takes place. The agent in the combination of the Prakritis is not manifested but through them. ' Ísvara' is none else but Sabda.

* Viyâkarana is the correct form. *Ed.*

That which can be the object of knowledge cannot be the agent in knowledge, or the knower. No knowledge is possible of the knower. The object of knowledge cannot be the subject of knowledge, or the known cannot be the knower—similarly Sabda, which is the root of all, is itself rootless. As the knower cannot be the known, so the progenitor cannot be the progeny. This is logic. Therefore Sabda alone is Brahman. Again the passage :—

शब्देनैव हि सर्वेषामुत्पत्तिर्नाशनंभवेत् ।
नैवान्येन च शब्दानामुत्पत्तिर्भाव्येतक्वीचत् ।
नैवान्योनाशको यस्य यस्यैवोत्पादकोनच ।
ब्रह्मत्वे तस्यवक्तव्ये येनसर्वोंहिभाव्यते ।
शब्दानांनाशकोनैव नोत्पद्यन्तेचकर्तृकात् ।
तस्माच्छब्द(?)ब्रह्मस्यात् सर्वेनिनप्रजायते। यजुरुपाख्यनिर्णिवसंहिता ।

taken from Yajurupaktyânarnava Samhitâ, teaches us that all comes into existence through 'Sabda' alone, and all reverts into non-existence by it; that nothing causes the existence of the 'Sabda', that that which is neither begotten nor destroyed by anything possesses what is termed 'Brahmatvam' and is the rootless root of all, that there is neither a creator nor a destroyer of the Sabda, and that therefore the 'Sabda' alone is 'Brahman', and out of it has evolved all that exists." Time also does not set limits to the 'Sabda' nor is there traceable the origin in time of the 'Sabda.' Again that which is not limited by time, nor by space, nor by matter, and again that in which all lives is Brahman alone. This is clearly laid down in 'Sabda Samamaya.' Brahman alone is the root of the whole cosmos. It is Sabda that is Brahman. Sabda evolves all and absorbs all back into it and sustains all that exists. It is self-existent everywhere.

Where the effect of words pronounced is regulated by the color and form employed in the articulation of those words, then, therefore, the word should be uttered with strict regard to color and form appropriate to the intended effect, and no word should be expressed without regard to the appropriate color, form and svara: क्रन्दर्कानध्ववशिक्षा Krandârkâsnadhvava-Sîkshâ, named Anuddhavana. For this reason, by correct and pure pronunciation a 'Purusha' becomes one with Brahman. The complete knowledge of 'Sabda' makes the knower a God. Therefore it is incumbent on man to have a pure knowledge of Sabda—and that which enables one to have perfect knowledge of Sabda is what is termed Vyâkaranam. We find on observation that the Vedas are a collection made up of Sabdas. There the Sabdas employed have the inherent property of evolving and absorbing the existing objects. For instance, अग्निमीलेपुरोहितम् is a mantra which, if pronounced correctly, would bring about the disintegration of the elements. But the Brahmins alone possess the knowledge of the laws of sound. They sustain the existing objects and destroy them as well. Therefore the Brahmins alone are

the builders, the sustainers and the destroyers of this visible universe. The Sabdas of the Vedas, or the mantras, are the embodiments of the laws by which this universe is builded, sustained and destroyed. In the Vedas alone such words exist as possess the above characteristics. Therefore, they alone are termed Riks or Mantras.

यस्मिन्नेवविश्वत्राणं नाशनंचभवति तन्मन्त्रम् ।

That which possesses the property of sustaining the visible universe and destroying it is termed mantra. These mantras alone have six Angas. These six Angas point out the way in which the objects aimed at in the mantras are realized, and the Sabdas which as mantras are employed in the Vedas, serve to accomplish all the purposes of evolution. That which teaches us in respect of the Veda-Sabdas,

वेदस्थितानां शब्दानामुच्चारणं तदर्थज्ञानंतच्छन्दसपठनं
तच्छन्दउत्पत्तिस्तच्छन्द प्रभृतिस्तच्छन्द निधृतिश्चेति येन च
शब्दशक्तिसांपूर्णज्ञानं भवति तदेव शब्दाङ्गमितिभावः ।

the articulation उच्चारण the signification अर्थ Chando, metre or verse छन्द the evolution उत्पत्तिः classification by affinity प्रभृतिः and निधृतिः the number of Sakti शक्ति and mâtrâs मात्रा in short, that which enables us to know fully of the potency of Sabdas is what is termed Sahdânga शब्दाङ्ग.

वेदास्थितानांशब्दानां मद्धेयाशक्तिस्तद्ज्ञानं पूर्णतया
येनं येन ततूसर्ववेदाङ्गम्।महाव्याकर्णार्णवाङ्गव्याख्यान.

The Mahâvyâkarnava in its Anga, Vyâkhyâna, defines वेदाङ्गम् Vedânga, as that by which we are enabled to obtain a perfect knowledge of the potency of the Sabdas employed in the Vedas. There are only six ways to obtain this knowledge. These are the only ways by which perfect knowledge of the Sabda potency is attainable. The Angas are six in number—शिक्षा Sikshâ, कल्प Kalpa, व्याकरर्ण Vyâkarna, निरुक्त Nirukta, कल्प Chhanda, and ज्योतिष Jyotisha (taken from Vedârnava वेदार्णव.) How the Sabdas are evolved is given in Vyâkarana, how they are pronounced is taught by Chhandas, what rules and laws work in their pronunciation is to be found in the Sikshâ, to delineate the Riks, to classify them according to verse and metre, and to show how and why a certain Sabda bears a certain signification is the province of kalpa. The assurance that a certain Sabda has a certain specified meaning when employed in a certain (Rik-Chhandas and Svara or Vâkya) text, and when evolved according to certain rules of grammar (Vyâkarana), is attained through Nirukta, and to discover the number of sakti and mâtrâ of the Sabdas is accomplished by Jyotisha. The perfect knowledge of the potency of Sabda is attained through the afore specified six angas alone. Veda Ratnopa Samhita—वेदरत्नोपसंहिता Therefore the Vedas

should be studied along with the six angas and not without them, as in the absence of the angas perfect knowledge of the Vedas is an impossibility.

We now proceed to lay down separately the definition of each of the six angas.

यस्मिश्चायं नियमोदृश्यते च्छदस्यस्मिन्नस्य शब्दस्यैतानि संख्यकानि शक्ति मात्राणि भवन्ति प्रतिशब्दस्य प्रथक् प्रथक् शक्तिमात्राच भवति अस्य शब्दस्यैतानि संख्यकानि शक्तिमात्राणि भवत्यस्मिं च्छन्दसीति वीजेन कारणेन यत्र व्याख्यातं च्छन्दस्यस्मिन्संख्यकैतच्छत्यामात्रयैवेति शब्दस्तिष्ठति तद्व्याख्यानंभवति यस्मिन् तज्ज्योतिषस्य वेदाङ्गत्वं वक्तव्यम्.

(*a*) The Jyotisha is that anga which teaches of the Sakti and Mâtrâ of the Sabda. That in which is laid down the rule that a certain Sabda used in a certain Chhandas has so many Saktis and Mâtrâs (for every Sabda has Sakti and Mâtrâ of its own) that in which are shown the reasons and the causes which assign a certain number of Sakti and Mâtrâ to a certain Sabda as used in a certain Chhandas (for a word for its being used in a particular Chhandas comes to possess a certain number of Sakti and Mâtrâ), that wherein the above is dealt with at length is Jyotisha.

यत्र छन्दसां नियमोदृश्यते छन्दस्यास्मिन्नेतानि पदानि संभवन्ति कारणतया व्याख्यातं व्यवस्थाया अस्या अयेमव भाव्यते छन्दस्तद् व्याख्यानमपिसंभवति यस्मिन्नेतादृशानां शब्दानामेवायं निश्चयो भवतीदमेव छन्दस्तत्र तत्र व्याख्यातछन्दस्यपि कारणेन सहितं व्यवस्थायाः कारणमपि व्याख्यातं यत्र छन्द सस्तस्यैव वेदाङ्गत्वं वक्तव्यम्.

(*b*) The Chhandas too is an anga of the Vedas. It is that wherein rules about Chhandas are given—*viz.*, that in a particular Chhandas a certain number of Padas are to be used (also setting forth the reasons for this) ; that certain thoughts coupled with a particular pathos are to be given expression to in a particular Chhandas ; that particular kind of words are to be used only in a particular Chhandas, that which traces the causes of a particular subject being expressed in a particular Chhandas—that alone in which is set forth in detail the above, is Chhandas Vedânga.

यस्या मुच्चारणाविधानं दर्शितं छन्दसोऽस्यैतादृशं पटितव्यं कारणेन सहितं व्याख्यातम् यत्र चप्रति छन्दसः पूर्णव्यवस्थायादृशतिदुच्चराणं प्राति व्यवस्थाया उच्चारणं तदुच्चारण भेदकारणं व्यवस्था भेदकारण वीजं व्यवस्था ज्ञानवीजं व्यवस्था प्रकारवीजं विषयस्येयं व्यवस्था भवति तद्वीजं व्यवस्था नियमो भवतीत्यादिबीजं तद्विधानं सम्यक्तरत्वेन भवति यस्मिन् ग्रन्थे यस्यांचेत्यादि विषयाणां क्रमेण दृश्यते तस्याः शिक्षायाः वेदाङ्गत्वं वक्तव्यम्.

(*c*) The Sikshâ too, is an anga of the Vedas. That which expounds a scheme for articulation, teaches how a particular Chhandas should be

articulated, and sets forth in detail the reason of the mode; teaches how and where a particular theme is to be concluded with reference to every kind of Chhandas and of how the conclusion is to be articulated; teaches of the articulation of every kind of theme; treats of the causes which differentiate the modes of articulation of different themes, gives the reason and causes of the difference of themes—teaches the reason why a particular theme is to be known as such; treats of how many kinds of themes there are and the reason of each kind; teaches of the rules prescribing limits to the treatment of a particular subject and of the reason of the limitations; that work in which a full exposition of the above enumerated subjects in their legitimate order is set forth, is what is meant by the Sikshâ.

यस्मिश्च ऋग्विधानमस्मादारभ्येतिपर्यन्त मेतादृशर्चि कर्तुव्यम् एकस्मिन्नृच्येतानि पदानि स्वराण्येतान्यस्यांविवस्थायाऋचेदं कर्तव्यं अस्यां ऋचि त्वस्य ऋचि त्वस्य शब्दस्याय मेवार्थो भवतीति निश्चयो येन कारणतया स्वरेऽस्मिंच्छस्य स्मिन्नेवास्य शब्दस्य प्रयोगो भवति छन्दस्य स्मिन् स्वरेऽस्मिश्चेयं व्यवस्थादि विषयणां व्याख्यानं सबीजेन यत्रभवति तत् कल्पस्यैव वेदाङ्गत्वं वक्तव्यम्.

(*d*) Kalpa too is an angam. That which treats of the rules relating to Riks, which teaches that a particular Rik should begin with a particular Sabda and end with a particular Sabda, that in one Rik there should be so many Padas and so many svaras; that in a particular Rik a particular theme alone is treated, that in a particular Rik a particular Sabda has a certain meaning and no other, and expounds the cause thereof, that a particular Sabda is to be employed in a particular svara and in a particular Chhandas alone, that in a particular Chhandas and in a particular svara the particular theme is to be couched, that which teaches all these, with the reason for each, is what is to be termed Kalpa.

(*e*) यस्मिश्च तत्रास्थितानां शब्दानामर्थो दृश्यते ऽनेकतया शब्दस्यैतान्यर्थानि वर्तन्ते अत्रत्वस्य शब्दस्यायमर्थो गृहीतव्योऽयं त्याज्योऽयमित्यादि निश्चयो भवति पुनरेवमेतच्छब्दस्यैतान्यर्थानि वर्तन्ते तस्य कारणं बीजे नात्रेदमेवार्थो ग्राह्य शब्दानामनेकार्थत्वे कारणं शब्दानां मात्राशक्तस्यां चायमेवार्थो भवति शक्त्यामात्रयाचोऽर्थो भवति तत् कारणं यस्मिन्नर्थे वर्तमाने सति यस्य शब्दस्ययाशक्तिमात्राच भवति तद्भवने यत् कारणं बीजेन यत् प्रयोजनं तातित्यादि निश्चयेन व्याख्यानं भवति यत्र तन्निरुक्तस्यैव वेदाङ्गत्वं वक्तव्यम् ॥

The Nirukta too is an anga of the Vedas. That which gives the meaning of the Veda-Sabdas is Nirukta. That which teaches that a Sabda has various meanings and so many only, which lays down the rules teaching that in a particular text a word is to be employed exclusively in a particular sense, which teaches of the causes why a particular word has such various significations, which teaches of the reason why out of the many significations a particular sense is to be attached to a particular word in a particular text, which teaches why one word has

various meanings, that in a particular Sakti and in a particular Mâtrâ a word has a particular sense, explains why that particular sense is to be attached to a word used in a particular 'Mâtrâ' and 'Sakti', which teaches that a particular word used in a particular sense has a particular Mâtrâ and Sakti and gives the reason why it is so, and the objects aimed at thereby, that which teaches of all these is what is termed Nirukta.

(*f*) The Vyâkarana too is an angam of the Vedas. This is the chief angam. Those that are instrumental in the acquisition of knowledge of the Sabda are termed angas. Angârnava Sarvasva by Brahma.

अङ्गार्णवसर्वस्व

शब्दज्ञानस्ययोऽवयवस्तस्यैवाङ्ग संज्ञेति अङ्गार्णवसर्वस्वे ब्रह्मणास्पष्ट कृतं। येनावयवेनेच शब्दानां पूर्णज्ञानं भवति तस्या वयवस्याङ्गत्वं वक्तव्यमिति महेश्वर सूत्रम्। अवयवार्णवास्थितम्। यंविनान्ये कार्यान भवन्ति तन्मुख्यमिति माहेश्वरसूत्रं मुख्यवादास्थितं। यस्मिश्च शय्दानां साधनं वर्णेन रूपेण स्वरेण शब्दपदेन कारणत याव्याख्यातमस्य वर्णस्यास्य रूपस्यास्य स्वरस्यास्य चैतत् पदं भवति रूपै रेतस्य वर्णेतस्य स्वरैतस्य चायं(?) धातुरिदं पदं तदर्थ मिदमिति नियमोदृश्यते यत्र सबीजे तद् व्याकर्णस्यैव वेदाङ्गत्वं वक्तव्यम्॥ यावच्छब्दानां वर्णबोधं रूपबोधं येन भवति तावद् वेदास्थितानां शब्दानामधिकारोऽपिनैव श्रवणस्यो च्चारणस्या तदर्थस्य चेति स्पष्टं वेदार्णवे.

Those which serve as instruments in the acquisition of perfect knowledge of the Sabdas receive the appellation of angam.

इति माहेश्वरसूत्रं अवयवार्णवस्थितं

Mâhesvara aphorism of Avayavârnava. The angas are as follows:—

Vyâkarana, Sikshâ, Nirukta, Chhandas, Kalpa, Jyotisha.

In the absence of even a single one of them, the acquisition of the perfect knowledge of Sabdas becomes impossible. Without this perfect knowledge man does not attain mastery over the potencies of Sabda. A Mukta alone enjoys this mastery.

"शब्देनपूर्णम्"—भूवो पाख्यानसंहिता.

Bhuvopâkhyâna Sanhitâ. To know the processes of evolution of the Sabdas is the chief object to be accomplished. In the absence of this knowledge Sikshâ and the rest of the angas remain useless. The Sikshâ and the rest of the angas depend for their working on the existence of some object. In the absence of the object the Sikshâ and the rest remain unutilized. The articulation and the rest of the processes are performed on a Pada alone—and a Pada is obtained after the processes of evolution in respect of a Sabda have been accomplished. The rules enjoined by Sikshâ and the rest of the angas can only be practically applied after a Pada has come into existence.

Before the processes of evolution have been accomplished the rules of Sikshâ and the rest of the angas cannot be of any avail. Therefore the Sabda Sâstra, which is Vyâkarana is alone the most essential angam

of the Vedas. In the absence of Vyâkarana the Sikshâ and the rest of the angas cannot be utilized in respect of even the alphabets which are not Padas as अ, इ, उ, etc. Wherefore it is, that the Vyâkaranam is the most vital angam of the Vedas.

Now one may enquire what constitutes this vitality. That which by its absence invalidates the rest, is termed the vital part. Mâhesvara Sûtram Mukhyavâda. मोहश्वरसूत्रं मुख्यवाद This establishes the vitality of the Vyâkarana.

That which teaches of the processes of evolution of Sabdas, and that these processes consist of the processes of evolution of color, form, svara and Vibhakti and of their causes, that which teaches of how a particular color, particular form and a particular svara bring into existence a particular Pada, that a particular Sabda possesses a particular color, a particular form, a particular swara and a particular root which developes into a particular Pada bearing certain significations—that wherein rules about these are expounded with reasons for each, is what is termed Vyâkarana having the merit of a Vedânga. That which furnishes rules simply for the knowledge of the Pada, rules of euphony in respect of Padas, rules for making Padas by Vibhakti, that which contents itself with doing this much only, is not that Vyâkarana which merits the distinction of Vedânga, for Padam in its simple state does not serve the desired object, nor does it furnish the correct meaning. The Chhandas too cannot be based on Pada in its simple state, nor is Sikshâ of any avail in this state. Without color and without form there cannot be the complete or perfect evolution of Sabda, nor can one know anything of its potency and meaning in their legitimate succession. Therefore that which enables you to know of the Padas in their simple state is not what is properly termed Vedângam.

The Ashtâdhâyi of Pânini furnishes rules enabling one to acquire thereby a knowledge of the Padas in their simple state. We also find some aphorisms on svara given by Pânini. Their simplicity is commensurate with that of the Padas. Without svara there can be no Padam. Therefore it is that Pânini has given a few aphorisms on 'Svara'. One can know of a Pada by color, form and svara collectively. So long as one is ignorant of the laws of color and form of Sabdas so long one is not competent to study the Vedas—is not competent to hear the Vedas read out—is not competent to articulate the Veda Sabdas—and is not competent to interpret them—Vedârnava. वेदार्णव The Sabdas that are to be found in the Vedas have an astral potency latent in them. The knowledge of this potency can be acquired only through the knowledge of color, form and svara which is knowledge on the astral plane. The evolution, &c., too of these Sabdas can take place only through the astral method by means of color, &c.,—Vyârnava Prakriya Satram by Svayambhu—

व्यार्णव प्रक्रिया सूत्रं by स्वयंभू

of the Vedas. In the absence of Vyâkarana the Sikshâ and the rest of the angas cannot be utilized in respect of even the alphabets which are not Padas as अ, इ, उ, etc. Wherefore it is, that the Vyâkaranam is the most vital angam of the Vedas.

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व्यार्णव प्रक्रिया सूत्रं by स्वयंभू

Therefore that alone wherein grammatical evolution is taught to consist in the evolution of color, form and svara is what is termed Vedânga.

Through the Veda Sabdas the disintegration and reintegration of the constituent elements takes place. For instance "आध्वारत्नाहचामृते" is a part of a mantram. The effect of the correct articulation of this is the falling asunder of blossoms and fruits from the parent tree by the process of disintegration of elements. Similarly by a correct articulation of another portion of the mantram the restoration of the fallen flowers and fruits takes place through the process of reintegration. These and other phenomena take place through Sabda alone. The grammatical construction of these Sabdas takes place through color, form and svara. The Vyâkaranas which treat of all this comprise the works of Siva (Mâhesvarîya) and of Angira (Krindarka), the latter being simply an elucidation of the former. It lays down the rules specifying that in a particular theme a particular Sabda bears a particular color and a particular form, shows the correlations of the Sabdas, gives the relationship through form, color and svara, gives the kind of Dhâtu and the kind of Sabdas which bear particular form and particular color. All this is given in the Krendârka alone. It further gives the causes of the particular Sabdas bearing particular forms and particular colors. The difference between what 'Siva' and 'Angira' give in their respective works in this connection is, that one gives the text and the other its elucidation. The rules laid down in these works alone should be observed in the construction of Vedic terms. The Brahmins alone possess this knowledge of the Sabdas.

येब्राह्मणालोकसमीक्ष पालकास्ते ब्राह्मणाः शब्दविदो भवन्ति.
शब्दस्थिता शक्ति भवेद्यतो मुने त्वंज्ञायसेलोक कृया च सर्वा.
"हत्रस्वाकारान्नलिङ्यनच—"८८०
आग्रग्नेडिन्यंमु मर्ड्यनड्यम्,
आग्रग्न्यस्थन् डाम्यड्यम्,
४४९ नीलेभ्य आकारेभ्ये डस्य यत्वं रक्तौ तेचह्व नीले कोपरे
आज ईजाय माने आजिः, वार्ड ईजम् वार्जीजम्.

The above Sûtras lay down the rules showing how grammatical construction is accomplished with reference to color.

"वृक्षा कृतभ्यः प्लुताकारेभ्यः
इकारस्योत्वम् प्लुताभीये परे"—२२२०
यथ आना ईत्वम् आनोर्ज्वम्
अदध्वा ई नेजम् अदध्वो नेजम्

These Sûtras show how the grammatical construction of words is regulated by form. The color and form constructions differentiate the

significations also.

"पूजायां स्वरितानुदात्तस्यो दात्तत्वम्"—६३३

आज्म्यम् पूजते ब्रह्मा.

These Sûtras relate to svara construction.

The color, form and svara constructions bring about the difference in the meanings of words. The rules of these constructions find place in the work by Siva, and in no other.

Therefore Mâhesvara Vyâkaranâm is the only work which merits the "high distinction of Vedângam."

The ability to construct Padas simply implies little knowledge of their potency. It is the knowledge of "Sthûla Sakti." It cannot be of any use in the process of disintegration. So long as knowledge of the astral potency is not attained—so long the power to disintegrate and reintegrate is not attained. The Vedas teach that through Sabda alone are performed all the processes of the phenomenal evolution. The knowledge of Sabda is the knowledge of all. In the acquisition of this knowledge the essential help is rendered by Vyâkarana alone. The knowledge of form and color is a condition precedent to it. Along with the knowledge of form and the rest, the knowledge of Pada too is imparted through the Vyâkarana. That which does not teach of the laws of form, color and svara is therefore not Vedânga. In the Vyâkarana by Pânini we find rules given for the construction of Padas in their simple state, but for the Vedas the simple knowledge of the Pada alone is not sufficient. And in the Vedas the Pada too is not void of form and color. Further, Pânini himself has declared that it was in the interest of the secular purposes alone that he constructed his aphorisms on Grammar—aiming thereby at the knowledge of the Padas in their simple state. Of the knowledge of the Sabdas to be found in the Vedas the acquisition is feasible only through Siva's Vyâkarana. The Pânini aphorisms do not possess the qualifications of Vedânga given in the definition of the term, and therefore do not merit the "high distinction of Vedânga."

The next two quotations given below I have omitted to translate for the reason that Bhartrihari and Nandikesvara simply give the substance of the above in their own language.

वेदङ्गत्वस्य बेदस्य शक्तिज्ञानार्थमेवाहि। शब्दब्रह्मेतिविज्ञानं भाव्यते पूर्णलक्षणम्।व्याकर्णं तस्य मुख्याङ्गं शिक्षाकल्पस्तु ज्योतिषम्।छन्दो निरुक्तयासाथ्यं षडङ्ग ज्ञानोपलक्षणम्(!)रूपेणसाधनंयत्र यत्रवर्णेन साधनम्।स्वरेणैवार्थ शब्दानां व्याकर्णं त्वङ्ग सञ्ज्ञकम्। नव्याकर्णं विनाकेषमङ्गानां चप्रयोजनम्। तस्मान्मुख्यं चव्याकर्णं सर्वाण्यङ्गानि तत्परम् यत्रवर्ण क्रयानैवनास्ति रूपस्वरक्रया।नङ्गत्वं तस्य वक्तव्यं सर्वेषां संमतिर्भवेत्।पदबोधो भवेद् येन केवलंशब्दसाधनम्। नैवाङ्गत्वं भवेत्तस्य शब्दज्ञानं नपूर्णतः शब्दज्ञानंतु नैवास्ति सूत्र पादेन पाणिनि। पदबोधो भवेद् येन तस्मान्नाङ्गत्व मुच्यते। वेदस्थितस्य शब्दस्य रूपवर्णेवसाधकः। तद व्यांख्यानं शिवे

नैवं महाव्याकर्णेच संस्थितम्। इदंतु पाणिनेस्सूत्रंलौकिकार्थं विधीयते (?) केवलं वाक्यबोधं स्यातनान्य साधकः(?)

तद्व्याकर्णस्यैव वेदाङ्गत्वं यस्मिन् वर्णेन रूपेण स्वरेण शब्दसाधनम् भवाति तेन शब्दे नार्थादि क्रया भवति सूक्ष्मे नैव शब्दब्रह्मणो बोधो भवति सूक्ष्मा बिबिधिसु शिवेनैव निर्मितं तस्मात् सूक्ष्माविधिना शब्दानां साधनेनार्थज्ञानम् भवति व्याकर्णंतुमुख्य सहायकम् भवति शब्दज्ञाने तस्मात्तस्यैवाङ्गत्वं भवति अस्यतुनाङ्गत्वं वक्तव्यं वर्णरूप विधेर भावात् अत्र शास्त्रेतु पदबोध विधायक मेवसूत्रम् नैवं रीत्या वेदास्थितानां शब्दानामर्थः कर्तव्यः तत्र केवलेन पदे नाथो न भवति यथा चात्र विधिर्दृश्यते तस्मादस्याङ्गत्वं न वक्तव्यम् वेदेतु सर्त्राणि संसार कार्याणि नाशत्राणायुक्तम् तस्मात्तस्य मन्त्रसंज्ञा यादृशं वर्णरूपम् यत्र पटितं तादृशं तत्रार्थ र्कायादिकम् भवति पदबोदर्थं पदिदम् पाणिर्नयव्याकर्णा तल्लोकिकार्थं तस्मात्तस्येवेदाङ्गत्वं नोचितम्.

PURMESHRI DASS AND DHAURAJA.

[ED. NOTE. According to our Library Pandit, "*Vyâkarna*" is not a Sanskrit word. There are defects in the metre of the foregoing, and, possibly, other mistakes; no works being accessible, from which to verify the Sutras.]

DREAMS.

THE mind functions on various planes, and we are not conscious of all its activities. What we bring back from dreamland is often a confused jumble, yet occasionally our experiences while in that condition are as distinct as any belonging to our waking consciousness, and many have thus been warned, instructed, and comforted. "Apollonius says: "In morning dreams, the gods will speak to men."

Some of our impressions during sleep may be fleeting imprints from other minds; some may be a mere continuation of the previous day's experiences, and some, only disjointed glimpses on the astral plane; yet there are others which seem to be revelations from our sub-conscious memory, unfolding to our astonished gaze, snatches from the records of some past stage of existence and, by this means, teaching us lessons of wisdom, never to be forgotten.

An article by Leslie Murray, which appeared in *Modern Astrology*, some time since, will illustrate this latter class. By kind permission, it is here republished as follows:—

"It was a sultry evening in August. It had been unusually hot during the day, and now not a breath of air seemed stirring. In a large and luxuriously furnished bedroom in the West End of London, sat a lady of about forty-five summers, by the bedside of a little child.

Outside, the straw that lay along the pathway might have told its own tale to the passers by, for it had been laid thick and deep, to

deaden all noise of traffic. Earnestly she gazed upon the little one, her face contracted with suffering, her heart heavy with agony—she felt that the angel of death was about to strike at her loved one.

The childish lips were parched and parted, the breathing hurried and laborious, the little form was wasted almost to a shadow; matted and damp were the little golden curls clinging to the baby brow; the eyes were closed; the child was evidently in a stupor.

He had been, for several days, ill of fever, had grown rapidly worse and now seemed near collapse. As she gazed, tears stole down her cheeks, her hands were clasped. Internally she breathed a voiceless prayer, "Oh God, and must I lose him—my only child—my dear baby—the last of all that I have so vainly tried to nurse and nourish! Why do I bear children but to lose them? What, after all, if there be no God, and 'tis but some mocking demon which tortures the heart of motherhood, which creates love but to destroy the loved! What have I done to suffer so? Why am I thus punished? What does it all mean?"

At this moment her husband stepped in at the door and said softly, "Lucy, how is the boy now?" Slowly she shook her head. "No better, Charles, and to-night, the doctor says, will decide." Her tears were dropping like rain now: emotion shook her.

Her husband came nearer and looked down sadly enough upon the little sufferer, and then laid his hand fondly upon the shoulder of his wife. "Lucy," he said, "all that human skill can do has been done. Be brave. While there is life, there is hope. I will send the nurse to you. Come down with me now, and try and take something."

"I could not eat," she said.

"I will send you something by nurse, Lucy, and if you love me you will take it. Remember, you have the night before you."

Presently the nurse came in and tenderly spoke a word of consolation to the stricken woman. Still the mother sat gazing into that little face, so dear to her, feeling it might soon be taken away from her view. Shortly her anxiety, watchfulness and grief overpowered her, and for a few brief moments she slept, unconscious of her miseries.

Scarcely a quarter of an hour had elapsed when, with a start Mrs. Escombe came to herself again. On looking at the clock she was surprised to find she had slept only a quarter of an hour. Softly she rose and beckoned to the nurse. "Take my place for a while," she said, "I'm going into the next room to speak to Mr. Escombe. If little Walter awakes, come to me at once."

* * * * * *

As the door opened, Mr. Escombe rose and came towards her. "Lucy, you have not come to say the child is . . . . ?"

"No, dear," quickly replied his wife, "but the strangest thing has occurred. You may think me mad. I do not know what you will think, but I must tell you what has happened to me."

Anxiously he scrutinized her face. Had she gone mad, with her long vigil? Had she lost reason? No, the face, though pale and anxious, had a look of hope and peace upon it which was not there before.

"Our child will live," she said, "But let me explain. I have dreamed, or had a vision—I know not which—how shall I describe it?

"I seemed suddenly to have passed into a world where all was bright; everything transparent, like glass. One could see all around the objects and inside of them at one and the same time. I heard a voice say to me, yet not by means of speech—

"'Your cry of anguish has penetrated here. Learn! God is a God of love, but there is also a great law which is called Justice, and now look and realise why and wherefore you have experienced this suffering, for be assured that God is not mocked. Whatsoever a man or woman soweth, that shall the sower also reap.' And then a picture seemed to pass before me, real, vivid, and lifelike, and I was in it, not as you know me, Charles, but a woman of another land, another race, another nationality. I was there, the mistress of a household, the mother of a family, and amongst my children there sat one, to me an alien and a stranger. It was my cousin's child, a beautiful boy of about the age of ours, but I was jealous and ashamed of him.

"As he grew older, I seemed to see how this feeling grew too, till I hated the boy and wished him out of the way, for he was fairer and cleverer than my own children, and when strangers would remark on his beauty, I seemed to hear myself saying, 'Oh, he's only a poor relation you know—my cousin's child. He would have starved if I had not taken him in. Many would have sent him away, but my feelings would not allow me to do so.' At last matters grew so that I would not have him at the table with the others, and he ate with the servants, and my children's cast off garments and shabbiest clothing were good enough for the poor relation. My jealousy became so great that I had to send him away, and did so; I sent him to a cheap educational establishment, where he contracted a fever and died, and I almost realized—nay, I felt the blackness of my heart—for I was glad that he was out of my way.

"And then a voice said, 'Your son for whom you are in bitter grief, the heir to your estates, the boy whom you would give your life to save, is *that very poor relation*. As you have sown, so you must reap. There is no cause without an effect, and no effect without a cause.'

"Then I seemed to feel myself implore, 'Is there no remedy?' and, again that voice said, 'Yes! Because in this life you have again had an opportunity presented to you of repenting the past, and as your little ones died one after the other, withered like buds on the stem, you took to yourself a little orphan, whose mother and father died soon after the child was born. That very young man whom you adopted and showered your love upon—made a doctor and a surgeon of—nullified the causes you set working last time. Your boy will live, and this very youth will be the agent through whom your son will be saved. There

is no demon tempting and mocking your mother-heart. You suffer from yourselves! for know, all men suffer from themselves—none are bound. No other holds them that they live or die. Return to earth. The cry of your heart is answered. Remember what you have seen.' And, with a start, Charles, I awoke, to find that but one brief quarter of an hour had passed, and yet I had lived an age, as we count time."

His wife's earnestness impressed the husband, who had always had a leaning toward the deeper truths of life, and was a deep thinker on metaphysical subjects. "Lucy," he said, "that was more than a dream. Edward Cassells will be here to-night. There have been many discoveries lately. Do you know *how* he will save the child?"

"No," she said, "that part was not shown me." At this moment steps were heard rapidly ascending the stairs, and a young man hurriedly entered the room, with the dust of travel still upon him.

"Aunt, Uncle," he exclaimed, "I have travelled night and day, to get here in time. How is little Walter? I have come to save him. In a dream I was shown the means of his cure."

The eyes of husband and wife met, their hearts were both too full for speech. In our deepest moments we have but few words.

* * * * *

"So that is your little boy who nearly died of fever recently," said a visitor to Mrs. Escombe some weeks later.

The mother fondly drew the boy nearer to her, and her eyes glistened with suppressed feelings.

"Yes," she said, "You would not think so to look at him now"!

What a wonderfully clever doctor———is, naming a specialist who had attended Mrs. Escombe. "He pulled him through?"

"No," said Mrs. Escombe, quietly, "I dare say it will sound very strange to you, but my boy was saved by a dream."

If our readers will volunteer to send us their ideas and experiences on this subject—their most vivid recollections in the wonderful land of dreams, it would no doubt prove very interesting to the public.

E.

KERALA JYOTISHA.

THE book bearing this name is not to be found in any public or private libraries either in India or foreign countries, as the name is not to be seen in "*Catalogus Catalogorum*," prepared by Professor Theodor Aufrecht in 1891, after consulting 56 catalogues prepared by Sanskrit scholars from the various depositories of ancient MSS. in India. Of course there are several very rare MSS. on various important subjects, which have no place in the above, but are in the possession of pandits in India. As I expressed several times, through this valuable journal, the books on occultism and mysticism, I mean Mantra-

sâstras and other Agamas, were excluded from the public view by the owners, and so we do not see the names of these in "*Catalogus Catalogorum.*' A few years back, when I was on a tour for collecting MSS. for the Adyar library in Bangalore Side, I came to understand that a man near Hosur, in Salem District, possesses a work, by name "*Dohadasâstra*," which is a treatise on "The Science of Grafting Trees." But the owner of this rare MS. does not come to any terms, at least to allow it to be copied. Such being the case, how is it possible to revive our Ancient Literature to its original state, especially, when we have such obstinate men in possession of the books. I have particular experiences in this matter, as I frequently go in search of rare MSS. for the Adyar Library.

As regards the Kerala Jyotisha, I first obtained a copy of this from Mr. G. Subralaya Nayudu Garu, of Madura, (through the perseverance of Mr. P. Narayana Iyer, the philanthropic gentleman of Madura) to transcribe it for the library. At the end of last year Mr. Srinivasa Row, of Bangalore, presented a copy of the same, containing about 4,500 Granthas, that is, the 1st half of the whole. As the work is a rare one I shall give a brief description of it. But Dr. Oppert in his catalogue, Vol. II., Nos. 925 and 916, mentions it, simply giving the title "Kerala," without giving the name of the author or any description of it. This could not convey any idea to the public concerning the work. The book which we have now consists of about 8,000 granthas. The author is a Brahmin by caste and his name is Achuta. In the beginning of this work he records how he got this science on astrology and how he imparted it to others. As I find the verses interesting I shall render them into English.

"(1) I salute Vâsudeva, the Parabrahman, Nârâyana, who is without disease, and who is the consort of Lakshmi (Goddess of wealth), and I shall explain Devakerala. (2) In the Kerala country there is one Brahmin, by name Achuta; and he made austerest Tapas to please Brahaspati. (3) The spiritual Guru of the Devas, pleased with him, addressed him thus :—"O child, I am pleased by your Tapas, and what shall I do for you?" (4) Achuta says, "I salute one who is the head of all the munis and who is the lord of speech, all knowing and the lord of the grahas (the grahas are nine in number). (5) O Lord of Devas, if you are well pleased towards me and if I am fit to receive your grace, then grant me the knowledge of the past as well as the future. (6) And you should prepare a concise work on astrology for my sake." Brahaspati says, "Well well, O the best among intelligent ones, I had the same idea in my mind of writing a work on Jyotisha, and O my child, the same also is requested of you. (7) Once upon a time Nârâyana at the request of Brahmâ, composed a work on Jyotisha forming four lacs of Granthas. (8) This book has been handed down to Sanaka and other Rishis through Brahmâ and those Rishis compiled separate works (on Jyotisha) in accordance with that book. (9) I myself compiled a work O twice born one, on the request of Indra, carefully, and named it by my name as *Gurumata*, extending to one lac of Granthas (the word

Niyuta in the text may mean, ten thousand crores, or a million, or a lac). Bhârgava, wrote another work on Jyotisha by the grace of Siva, extending to ten thousand Granthas. The Lord Siva, too, instructed his consort, Pârvati Jyotisha, with ten thousand slokas. (11) I long ago prepared a work of two thousand slokas containing the astrological plans which I now narrate to you in a concise form." (12) Thus saying, Brihaspati taught him his principles (on astrology) as well as a mantra to please Bhârgava (Sukra), and disappeared there and then. (13) Again Achuta too, pleased by his Tapas Bhârgava, obtained from him one thousand Granthas containing the principles laid down by Bhârgava. (14) Next he pleased Siva by the mantra obtained by the grace of Sukra, and procured from him one thousand Granthas on Jyotisha, consisting of Siva's principles. Lastly he procured all those books of Sanaka and other Rishis, on Jyotisha, orderly, by pleasing them by Tapas. (15) With contented heart Achuta then returned home and taught his disciples, gladly, Jyotisha and named it Devakerala. (16) The students too, commented upon the subject and added new and important points. So any one who has a sincere wish to know the past as well as the future should learn this science from a Guru."

Next the author describes the table of contents of the subjects treated in this book.

It is understood by the above verses, that Achuta has written a work on Jyotisha in conformity with three important principles laid down by Guru, Sukra, and Siva; and he consulted also the books of Sanaka and other Rishis. So he says at the end of each subject (Prakarana), "this is Guru's opinion, and as clear as anything else." This he says concerning Bhârgava's opinion too. In some other places, he says "it is my own opinion." We do not find in the MS. we have, the opinion of Siva, Sanaka, &c., as it seems the MS. is an imperfect one; and so we do not know how many more Granthas the book contains. In conclusion, we find that the Kerala Jyotisha is a work on astrology, written by a Brahmin of Kerala country, after studying the previous works on astrology written by several Rishis such as Brihaspati, &c. The Adyar Library is to be congratulated for possessing rare MSS. like this, in its Oriental Department. For example, in the beginning of last year, when a big Zemindary adoption suit was raging in the local High Court of Madras, a MS. of the library, describing a rare and peculiar authority on adoption ceremony, was produced before the Court, for authority, as the book is not to be found anywhere else.

R. Ananthakrishna Sastry.

Theosophy in all Lands.

EUROPE.

LONDON, *November 27th*, 1896.

The Sunday evening lectures at the "Blavatsky Lodge" have been recommenced for the winter season. These leetures, which are conducted by Mr. Leadbeater, are exceedingly popular, and are always of very great interest. The one given on the 8th inst. was on "The Planes of Nature, their Characteristics, and their Sub-divisions. The Formation of the Sub-planes. Atoms and Molecules." On the 15th the subject was, "The Solar System. The Planetary Chains. The Formation of the Physical System. The Nebular Hypothesis." On the 22nd was given, "Corresponding Ideas on the Wisdom-Schools of Antiquity." These lectures are open to all persons interested in Theosophical teaching. The Thursday evening meetings have been continued as usual. Mr. Mead, Mrs. Hooper, Mrs. Cooper-Oakley, and Mr. Sinnett have been the lecturers this month. Several drawing-room meetings are also held weekly at the houses of different members. These meetings are in great favour, and a good deal of quiet work is done by thus bringing people together, where they may hear and discuss Theosophical subjects. The meetings are conducted by Mr. Mead, Mr. Leadbeater, the Hon. O. Cuffe, and Mrs. Hooper.

Lucifer for November is particularly interesting. It contains the conclusion of Mrs. Besant's paper on "The Light and Dark Sides of Nature," which is of exceeding beauty and helpfulness. It shows how that practically, this study is of very great importance to us, and that it is our concern to try and find out whither the forces within each one of us are tending, for they must go to one side or the other. Mr. Leadbeater's article on "Invisible Helpers" is sure to be read with deep attention. He gives cases where assistance in an hour of need, has undoubtedly come to persons on the physical plane. The paper on *Jujitsu*, or *Jinjutsu*, translated "to conquer by yielding," is exceedingly curious. An account of this art was given some years back in the "Transactions of the Asiatic Society," but it does not appear to have attracted much notice. In Mr. L. Hearn's book "*Out of the East*," there is a chapter devoted to it, and he there shows it as a marvellous national practice amongst the Japanese, extending even to their relations with the world. He describes some of its methods, but, he says, the real secrets of *Jinjutsu* are never given except under oath, nor until, after studying it for many years together with the training of the moral character, a man has such perfect self-command, that any abuse of his knowledge would be impossible. The article in *Lucifer* has been compiled from several sources, including the one I have named, by Mr. Chas. Harvey, who gives many particulars.

The same magazine also has a very full account of a newly discovered papyrus *MS.* containing Gnostic writings, and which is now in the Berlin Egyptian museum. Originally it must have consisted of 142 pages, but six of them are now missing. It is said that the importance of this "find" cannot be over-estimated, as it throws much light on the gnostic systems, and the students have now three original sources on which to trace out the gnostic Theosophy. The writers of them were no doubt real Theosophists, who were studying as we do in the present day.

It is satisfactory to find that there are some minds, outside our Society, willing to look into Theosophical teachings. In a pamphlet called "The Coming Day," edited by Mr. John Page Hopps, there is this month, "A Study of Theosophy" written in a very tolerant spirit. The writer thinks that Theosophy will do good and not much harm, since it tends to break up materialism, and that it "will assist in making prominent and dominant the great idea of justice and law in relation to spiritual matters." Truth, he says, must be sought without prejudice, and he wisely remarks, "let us be willing to entertain strangers, for thereby some have entertained angels unawares." He goes on to say that the vital truths of Theosophy as taught to-day are, (1) the notion of stages of existence in the Universe corresponding with grades in the human being; (2) the doctrine of Karma; (3) the doctrine of Reincarnation. On the first of these matters long passages are quoted from some of Mrs. Besant's works. All she says on this subject is considered reasonable, but not provable, and her real strength is found in her vigorous insistence on "the one vital thought of the pre-eminence and immortality of the spirit," teaching as she does, clearly, that the spirit is the real self. "Karma" is accepted as an old teaching, apart from Theosophy, but "Reincarnation" is found a great stumbling-block.

The Royal Geographical Society published an account, in two papers, of a remarkable journey made last year by a Swede, Dr. Sven Hedin, through the Takla-Makan desert. (Chinese Turkestan). He crossed this desert, which is a waste of sand, in 23 days, covering a distance of 286 miles. In a direct line the course would have been less than 200 miles, but this traveller had to take thousands of turns, threading his way between mounds of sand, some of which were two hundred feet in height. It was a terrible journey; the sand was deep and the air filled with it and he had at last to abandon most of his effects, in his efforts to save the lives of men and animals. The word *Takla-Makan* remains a mystery. Dr. Hedin says that Petrovsky believes it to be the name of an ancient tribe that lived in this place. In some parts he heard the name Dekken-dekka (1001) used, as it was generally believed that one thousand and one cities are buried under the sand, and many curious tales are related by people living on the borders of the desert who believe that the sand covers ruins and treasure. Dr. Hedin says: "We found small white shells, about one-third of an inch in diameter, and small pieces of oyster-like shells, which clearly proved that this part of the country in former years had been under water." He found specimens of curious minerals, shell-formed pieces of flint and the fragments of the skeleton of a wild horse, which were so brittle as to fall to pieces when touched. They had evidently been there for a long period: organic remains embedded in sand are wonderfully preserved. "In some places the ground is covered with red-coloured *débris* and pieces of stone; these *débris*-covered patches seem to have the same effect on the sand as oil on a stormy sea—the mounds do not come near them." A Reuter's telegram from St. Petersburg, dated 3rd Nov., and published in the *Daily Chronicle* gives the following account of Dr. Sven Hedin's movements in the present year. "The Russian Imperial Geographical Society has received from the town of Khotan some news of Dr. Sven Hedin's scientific expedition. The Swedish explorer left Kashgar on Decr. 14th, 1895, and made his way by Yarkand and Karghalik to Khotan. Starting from the latter town, he spent nearly five months in exploring the surrounding country, and discovered the ruins of two ancient towns. One of these towns which is of vast size, contains some remains of

monuments, the architectural style of which seems to indicate that they are of Indian origin." It is further stated that wild camels were met with, and a small nomadic tribe of people, so isolated that they did not know whether Yakub Beg still existed, or whether they belonged to China. The *Times* reports that another scientific expedition, led by M. Clementz, and under Russian patronage, is now exploring in Mongolia.

E. A. I.

INDIAN SECTION.

Mrs. Besant's Tour, No. II.

Peshawur has one peculiarity that makes its houses handsome, they are built of wide wooden supports, with clay or mud filling up the interspaces, and the wooden posts and panels are often a mass of carving. This gives a rich effect. The people are of very mixed types, and various in dress, the great military turban of Northern Punjab being a prominent object in the streets. The second lecture—to which we were again taken in state—was as crowded as the first, and was translated by Pandit Gopinath, who came from Lahore to give his services at Peshawur and Rawal Pindi. A fair amount of Theosophical literature was sold, and we may hope that through this some thoughtful men may be drawn to the Society.

On Nov. 20th, late at night, we left Peshawur for Rawal Pindi, arriving there at 7 A. M. on the 21st. Here the interest and curiosity were so great, and so unexpected by the local committee, that the lecture arrangements made for an audience of two or three hundred were swept away by an eager surging crowd of between four and five thousand men, and after some vain attempts to regulate matters the lecture had to be postponed. With great energy and promptitude the local committee had a shamiana erected, early next morning, and in this we held two immense meetings on the 22nd and 23rd, the audiences being very sympathetic; the Commissioner and other English officials attending and shewing much interest, as well as all leading Indians of the town. The morning conversations were also well attended. We laid the scheme for founding a Hindu College at Benares before some very wealthy Hindus, both at Rawal Pindi and Peshawur, and hope that some aid may come from these places.

We reached Lahore at 9 A. M. on the 24th, travelling by night from Rawal Pindi; here our first work was a meeting of the Hindu Boys' Association, held in the grounds of the house of the Mahârâja of Kapurthala, where we were staying. On the next day the regular work began with conversation from 7-30 to 9-30 A. M., a number of interviews, E. S. meeting at 3 P. M., lecture at 5-30 (on the work of the T. S.), and Branch meeting at 7-30. The three lectures were attended by big crowds, the College students gathering in very large numbers. We initiated here some very serious and thoughtful men, who will strengthen the already energetic Branch. On the 28th, before leaving, we met the wealthiest and most influential Hindus of the town, at the house of Judge Chatterji, by his invitation, and laid before them the Hindu College scheme, with the result that a local Committee was formed to collect funds and help generally.

Then we took flight to Mooltan city—visited once by the President-Founder, early in his stay in India. We arrived there at 3 P. M., and began at 8 with the usual conversation. At 1 P. M. we went to the Sanatana

Dharma Sabha, where I lectured, and at 5 P. M., the public lecture was given. On the following day we followed a similar routine. Here we found some men who had been reading Theosophical books, and had the pleasure of initiating seven and of forming them into a Branch. Some members of the Arya Samâj attended with the intention of joining, but when they heard the ordinary custom of the Society, that every member was expected to shew to the faith of others the same respect that he looked for towards his own, they took the unusual objection that this would prevent them from attacking Hinduism, and so withdrew. Happily we have many members belonging to the Arya Samâj who are tolerant and courteous in their ways, and who find it possible to teach their own views with due respect to the faiths of other men.

Shikarpur was our next objective point, and we took train on the morning of Dec. 1, and travelled southwards, through a jungly, arid tract of land, all day and all night, reaching the Sindh city at 9 on the morning of the second. Here we found three members of the T. S., an Englishman, a Hindu, and a Parsi, shewing at least the non-sectarian character of the Society. We held a conversational meeting from 1 to 3 P. M., the lecture being at 7-30, for the Sindh people are later in their habits than those of the more eastern districts. The next day we had a short lecture at the hall of the Sanatana Dharma Sabha, as well as the usual conversation, interviews and lecture. The audiences were small—only about two hundred each day—for the English speaking population is limited and the others were not admitted, though they gathered in a friendly and curious crowd outside. Literature was largely bought, and we may hope its study will bear fruit.

Yesterday (Dec. 4), we left Shikarpur at 5 A. M. *en route* for Hyderabad, travelling along the line of the Indus, but a little too far away, for the most part, to see the stream which preserves Sindh from famine. The railway line keeps a respectful distance from the royal river, in order to avoid floods, but for an hour or so the road is cut out of the side of the low hills that for some distance run parallel with the stream, and then a good view is obtained of the wide alluvial tract bordering the Indus as he rushes towards the sea. Travellers for Hyderabad leave the railway train and take steamer across the river, and then complete the last three miles of the journey by rail or carriage as may suit them. We reached Hyderabad by a quarter to six in the evening, and presented ourselves at 6-30, to an expectant audience that had overflowed all the arranged limits. As they were eager and for the most part English-knowing, a platform was improvised in the shape of a table on which I stood, and addressed therefrom the crowded and standing audience. To-day we are to have a shamiana, and both lecturer and hearers will be more at their ease.

Hyderabad, Sindh, is a long way from Madras, and these notes will be the latest news for the next number of the *Theosophist*.

ANNIE BESANT.

NEW ZEALAND SECTION.

Nov. 1896.

The work in New Zealand has been going on quietly during the past month. A very interesting paper on "Buddhism, or the Teachings of the Buddha," was read in Auckland by Mr. Baly, formerly of the Blavatsky Lodge.

on Oct. 18, and was followed by a good deal of discussion on the respective merits of Buddhism and Christianity, and their points of similarity, and also the results in the different countries in which they have been established.

Mrs. Draffin has begun, in Auckland, a series of lectures on the Teachings of Theosophy. The first was delivered on Sunday 8th Nov., the subject being "God and Man." It created a good deal of interest, the discussion which followed lasting more than half an hour.

In Dunedin during October, Mr. A. W. Maurais lectured on "Spiritual Evolution," giving a sketch of the evolutionary theory as popularly understood, and contrasting it with Theosophical ideas. In Dunedin, also, the General Secretary has been lecturing to very fair, and very attentive and interested audiences. Miss Edger has visited Invercargill, the most southerly town of any size in the Colony, as well, and is now coming north again. The lectures in the smaller towns, going south, were successful enough to justify return visits on the way north. Her lectures everywhere have been fairly successful, while the press-reports and comments throughout have been very favourable.

Reviews.

THE BUREAU OF ETHNOLOGY.

Our appreciation of the value of the Annual Reports of the Bureau of Ethnology, of the Smithsonian Institution, Washington, D. C., U. S. A., could not be better expressed than in the review notice contained in *Nature* for November 5, 1896 (No. 1410, Vol. 55), which is herewith copied. Through the kindness of my old Army colleague, Lt.-Col. Garrick Mallery, and his chief, Major J. W. Powell, Director of the Bureau, we have been regularly receiving these splendid volumes, which have been placed in the Adyar Library. Says the Editor of *Nature* :—

"The Bureau of Ethnology at Washington has during the last sixteen years, been carrying quietly on a work of the importance of which we feel sure that a number of students of anthropology have no knowledge whatever ; we are equally sure that the work itself, as well as those who labour in it, has not received due recognition. It is now nearly thirty years since the exploration of the Colorado River of the West was begun by the Act of Congress in America, and it is nearly twenty years since the various geographical and geological surveys which sprang up in connection therewith were dissolved, and since the foundation of the United States Geological Survey became an established fact. In the course of the work carried on by the Survey its various members made most exhaustive anthropologic researches among the North American Indians, and the myriads of facts which these self-sacrificing workers collected were fortunately rescued for the benefit of all students, and for all time, by the beneficent help of the Smithsonian Institution, which had secured provision for the publication of a series of monographs on almost every subject connected with the manners and customs, history, religion, and languages, &c., of the various Indian tribes with which they came in contact. Under the authority of the Act of Congress, the Secretary of the Smithsonian Institution entrusted the management of this great work to the former Director of the Rocky Mountain Region Survey, Mr. J. W. Powell, and thus the Bureau of Ethnology was practically established. It is a pleasant thing to be able to record that Congress supported the work both with patronage and with pecuniary assistance, and all will confess that the contributors to the success of the Bureau have worked with a will so as to employ in the best possible manner, and to the best possible end, the funds which have been placed at their disposal. We have be-

fore us thirteen handsome volumes of Reports, each containing several hundred pages of closely-printed matter, and profusely illustrated with well executed coloured plates, and many hundreds of wood cuts. No reviewer of these volumes could attempt to give an adequate account of them unless he had some scores of pages at his disposal, and it goes without saying that all that any writer can do here is to call attention to the plan of Mr. J. W. Powell's volumes and to the general contents, hoping that the reader will devote some portion of his leisure to the perusal of a set of works which are at once of the greatest interest to those who study man and his ways, and of the first importance to the Student of Ethnography."

THE THEOSOPHY OF THE VEDAS.
THE UPANISHADS—VOL. II.*

Translated by G. R. S. Mead and J. C. Chattopadhyaya.

This volume contains the translation of the Taittiriya, Aitareya and Shvetashvatara Upanishads. In their earnest endeavour to bring out the true spirit of the Upanishads, the translators make some sense out of what apparently is almost nonsensical to an oriental scholar who, as Max Müller does, while translating the Shvetashvara-Upanishad II., 1—7 verses, carps at Srî Sankarâchârya or any other commentator who reads between lines and understands obscure passages in accordance with their context and with the spirit of the main teaching of the Upanishads and the allied works. The chief merit, however, of the present translation, lies in the scrupulous and laudable care taken to make it approach the original in its archaic diction. The success that attended this attempt has been achieved somewhat at the risk of clearness and intelligibility. Obscure in the original, some portions have been rendered still more so by thus following the archaic diction of the Sanskrit original. This only points to the necessity there is for a commentary which can throw light upon such obscure passages as are likely to be misunderstood. The translation is, on the whole, true to the original, except in a very few places where the renderings are not quite so happy, and in other places—*e.g.*, p. 38, line 2, 'fire is set in water' should be 'water is set in fire'—where slight errors have crept in. Much credit is due to the publishers who have placed the Upanishads within the reach of all students who can afford a few annas to purchase the translation.

A. Mahadevasastry.

DES HYPOTHESES: GNOSE.

The Author, M. H. de Flers, of France, has been good enough to send us one of the 200 copies that he has had struck off, of this interesting work on the Gnosis. He puts it forth as a working hypothesis to apply to the problems of God, Man and the Universe, warning his readers that, from the very nature of things, it is impossible to reach an actual demonstration as to the Infinite and the Unknowable. He relies upon the Platonic method of formulating an idea of the Universal Principle and checking one's hypothesis by the close study of facts met with in experience. His book is written, therefore, as he tells us, from the point of view of intuitive Reason rather than from that of reasoning Reason, but without being, for all that, in contradiction with the latter. To understand his position, he refers us to the *Eureka* of Poe; the *Chimie Nouvelle* of Louis Lucas; the works of Trémaux and

* London: The Theosophical Publishing Society, Price 1/6 nett.

Turpin; but, above and beyond all, to the books of Plato and the Platonists; trying to divine what they hide under their exoteric doctrine which alone has been preserved for our times. We shall hope to give a more extended review later on.

PISTIS SOPHIA.*

Pistis Sophia described by King as "the most precious relic of gnosticism" is now within the reach of every English reader. The appearance of this work, now that the attention of the public is turned to the recent find of gnostic records by Dr. Rheinhardt, at Cairo, is most welcome, especially as the new MSS. are said to be of the same date as the present gospels. To the student of Theosophy the book will commend itself as illustrating the method adopted by the best gnostic doctors of the second Century, to treat Christianity Theosophically. The greatness of the movement no doubt lay in the fact that these teachers sought to shew that Christianity was based, not on an isolated historical fact, for they considered the Orthodox life of Jesus as legendary—but on the great underlying truths common to all the world religions. They endeavoured to establish the connexion between the new faith and the ancient philosophies of the east. We cannot do better than here quote a passage from Mr. Mead's admirable Introduction, which puts the attitude of the Gnostic doctors towards Christianity very clearly:

"Let us then consider the movement about the year 150 A. D. By that time the original Logia or the Urevangelium of Christianity had disappeared, and the Synoptic Gospels were all set in the frame-work of the traditional life of the great Master of the Faith. The popular tidal wave of the new religion had come exclusively from the ocean of Jewish tradition, and was engulfing a more universal view of Christianity in the same flood of intolerance and exclusiveness which had characterised the Hebrew nation throughout the whole of its previous history.

"This startling phenomenon was now attracting the attention of minds which were not only skilled in the philosophies of the schools, but also imbued with the eclectic spirit of a universal theosophy and a knowledge of the inner doctrines of the ancient religions. Such men thought they saw in the Christian Gospel a similarity of doctrine and a universalism which was consanguineous with these inner teachings of the ancient faiths . . . .

"Accordingly they used the traditional history of Jesus, which had aroused such mighty enthusiasm, as a framework into which they wove the 'wisdom' of the great religions."

"Believing as they did, that truth was one, and at no time a respecter of persons or nations; that all the nations had received the truth in proportion to their needs and capacities, they wove these ideas into the Christian traditions and compiled gospels, and apocalypses, of the veiled and mysterious wisdom which had been guarded so carefully throughout the ages and into which they believed Jesus had been initiated and was in his turn an initiator.

"They drew from the wisdom of Egypt, Chaldæa, Babylonia, Assyria, Phœnicia, Æthiopia, the books of Orpheus, Pythagoras and Plato, of the Magi and Zoroaster; and even perhaps in some indirect way from those of the Brahmins."

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* Pistis Sophia, a Gnostic Gospel (with extracts from the Book of the Saviour appended) originally translated from Greek into Coptic and now for the first time Englished from Schwartze's Latin version of the only known Coptic MS., and chequed by Amélineau's French version, with an introduction by G. R. S. Mead, B.A., M. R. A. S.

Here then we have the great unifying tendency of the Gnostic philosophers, one diametrically opposed to the narrow and dogmatic exclusiveness of the Church Fathers and for this very reason destined to be stamped out, together with the greater part of their literature, by the latter. The Gospel of Pistis Sophia was compiled in Greek by Valentinus in the second century, the volume before us consisting of two books of the Pistis Sophia together with a fragment from the book of the Saviour. The Books contain the teaching of Jesus to his disciples during the eleven years he is alleged to have spent on earth after his resurrection.

Mary plays a prominent part among his hearers; her questions and frequent explanations calling forth, on more than one occasion, the anger of the Rajasic Peter. Mary seems to be the type of spiritual wisdom and intuition.

The first book opens with an account of the transfiguration, which according to this work occurred *after* the resurrection. Here the risen Jesus received the threefold vesture of light which he had won for himself (we are to suppose) by his previous life of unselfish ministry, by vanquishing the tempter, and by the final crucifixion of his body. The powers of the pleroma now welcome the Enlightened One with the vesture prepared for him, and receive him into the body of the mystery where the secrets of the cosmos are opened to him. These ideas are expressed in a number of passages (p. 16—19) which are perhaps the finest in the book, and which begin—"Come unto us for we are thy fellow members, we are all one with thee . . . come therefore quickly that thou mayst receive the whole glory, the glory of the first mystery." Jesus then takes the vesture on which are written the five mystic names, "*zama zama ôzza rachama oazai.*" The translation (which reminds one of a stanza from the Book of Dzyan) is this: "The Mystery which is beyond the world, that whereby all things exist; It is all evolution [out-breathing] and all involution [in-breathing]; It projected all emanations and all things therein. Because of It all mysteries exist and all their regions." He then put on the vesture and became exceeding radiant and soared into the heights. After visiting many spheres he returned to his disciples and instructed them as to the nature of the cosmos. It is here that Pistis Sophia appears on the scene as personifying the descent of spirit into matter. In order to understand her position we may briefly explain that there are twenty-four Æons or Emanations. The twelve lower ones are the Æons of disobedience, presided over by the great triple power—Arrogant—an emanation from the invisible forefather. The upper twelve (the thirteenth being the lowest of them) are of the light, and also presided over by a great triple power who, like Arrogant, is an emanation of the invisible forefather. In the first instance Sophia is an inhabitant (or emanation) of the thirteenth Æon; she is thus in the upper twelve (and of the light). The first mystery now arranges that she shall aspire to the knowledge of spheres other than her own. In so doing she comes into the light of the "Lion faced Arrogant" who entangles her in his light and draws her down into the lower Æons and finally into Chaos; here she undergoes seven repentances and finally returns to the light Æons.

It will here be seen that Sophia occupies a position (before her fall) midway between the Higher and the Lower Æons, like Manas in the human principles —and like it she is completely deluded (by Arrogant) when she descends into Chaos. Space will not admit of our discussing the repentance which is largely drawn from the Psalms. There are other points however which must be briefly mentioned, especially the teaching as to Reincarnation and Karma. And

here it would seem that Jesus assumes that the hearers are familiar with the doctrine of rebirth, and in discussing it, confines himself to the consideration of technical details,—those are of special interest to Theosophists. The reincarnation of Elias as John Baptist (p. 11) and his own incarnation (p. 13) are well worth a careful study. The idea of cycles of rebirth is also shewn in the following passage (p. 317): "Put not off from day to day and from cycle to cycle in the belief that ye will succeed in obtaining the Mystery when ye return to the world in another cycle;" and he goes on to say that when the number of perfect souls is filled up the gates of light will be shut, but just before he sets fire to the world, "many souls shall pass through transmigration of body and come back into the world, and among them shall be some who are now alive and hear me teach."

Again, Mary asks the question, "Who causeth a man to sin?" Jesus, after explaining that it is the rulers of the fates who force a man to sin, goes on to say: "When an old soul passeth through their (the rulers) hands and descendeth into the world, the rulers give that old soul a draft of oblivion composed of the seeds of iniquity.....and the moment the soul drinketh of the draft, it forgotteth all the regions through which it has travelled and all the chastisements through which it has passed, and that deadly body of oblivion becometh a body external to the soul, like unto the soul in every way and its perfect resemblance, and hence they call it the counterfeit of the spirit." In this extraordinary passage we see the rulers of the fates, as the keepers of the Karmic records. Through them a man is forced to work out his Karmic debt, and the draft of oblivion, is it not the Kama Manas, the seed of iniquity, that counterfeit of the real man which shuts off the knowledge of past lives?

The doctrine of Karma is also clearly stated in the following passage: Mary asks, "Surely every jot which is set down in a man's account by the rulers of the fate will not be worked out?" The Saviour answered "Amen. I say unto you, every jot that is set down in the account of every man, by the fate, be it good or be it evil, will be worked out." These quotations must suffice to illustrate the nature of the philosophy taught in the gospel of Pistis Sophia, Similar passages abound but we must refer the reader to the work itself for which we are indeed grateful to the translator, Mr. Mead.

A. R.

THE TRANSCENDENTAL UNIVERSE.

By C. G. Harrison.

[London, George Redway, Price 2*s.* 6*d.*]

This is the second edition of the six lectures on "Occult Science, Theosophy, and the Catholic Faith," which were delivered by the author before the "Berean Society, London, in 1893." He views the Universe from the standpoint of the Catholics, yet, having studied Theosophy to some extent, he seems quite willing to appropriate many of its teachings, but warns the public against quaffing too deeply from this fountain of truth, especially if it be found to diverge, in any degree, from Roman Catholicism, which he regards as the one true and Universal Faith.

The Editor of *Light* in reviewing this work, says: "Mr. Harrison deals with Theosophy on much the same principle that Theosophy deals with Spiritualism—on the principle of 'this is the heir, come let us slay him and the inheritance will be ours.'"

Mr. H. says : " The Theosophical movement, or the Gnostic revival, is a very remarkable one, and deserves to be treated seriously." " The majority of people may or may not be fools, but the ranks of the Theosophists are not recruited from the majority, or the unthinking portion of the community. The great strength of Theosophy lies in the fact that it is a coherent system. It is a cosmogony, a philosophy and a religion." . .

" There are many indications that the age is rapidly outgrowing its religious and scientific bands."

The book has much of value in it, and it is possible that the author may learn still more from Theosophy.

E.

A BLANK PAGE.

By " Pilgrim."

[London, George Redway, Price 5s.]

This book is a simple portrayal of real life, the " Blank Page" being a lovely girl who lost her mother when quite young, and grew up, in the country, under the tender care of her father, who neglected to give her a definite religious education—this being the blankness. Those who are desirous of knowing something about Spiritualism will find much to interest them here. The genial sympathies of the untutored country girl as she first appears in city society are pictured in strong contrast with the proprieties of sectarian orthodoxy. It is a wholesome story, and well told.

E.

INDIA.

Forty Years of Progress and Reform.

A Sketch of the Life and Times of Behramji M. Malabari.

By R. P. Karkaria.

[London, Henry Frowde.]

In the Preface of the work before us, the author, in referring to Mr. Malabari, says : " The single-minded, straight-forward honesty of purpose, the boldness and perseverence shown in the good cause, and, more than all, the spirit of self-sacrifice which pervades his crusade against evils that stand in the way of national progress, stamp him as an exemplary character," and in giving this " outline sketch" of the life of his friend, his aim is to introduce his readers to a great personality, " make Indians appreciate better what a force for good they possess in him," and Englishmen rejoice in view of the fruitfulness of the efforts of their race in the mental and moral improvement of India, as proven by the production of men like Mr. Malabari. On page 32 it is said of him :

" Though an ascetic in his habits, having few wants, and these easily supplied, shrinking from contact with the outer world, not from a sense of superiority, but from an instinctive dread of publicity, and though in intellect soaring far above his fellows, genius that he is, yet in feeling he lives on a level with the lowliest, entering into all the miseries and sufferings of human life."

He is a successful writer of books, both in prose and poetry, and a successful journalist, being editor and proprietor of the *Spectator*. But the great work of his life, that which stirs the depths of his soul, and commands his noblest powers, lies in elevating the status of woman. As the author truly says : " The future of society is based mainly on woman, and according as she occupies an exalted or degraded position in it, its stability and

moral worth are estimated. Malabari's great object is the regeneration of his country under the peaceful sway of Britain. Education is spreading wide, chiefly among the men. But he rightly holds that the status of the women is the key to the whole situation. Unless the women are educated, and emancipated from the bonds of ignoble customs, there can be little hope for the future. The family is the unit of the State, and the family is based on the mother and the wife. Within their sphere, and this is a very important one, women in India are supreme and all-powerful, in spite of their ignorance. In their present state, this power which they wield is wrongly applied, sometimes even to thwart the efforts of their own benefactors. If they become enlightened they will employ their influence in the right channels and for a worthy purpose." Mr. Malabari feels keenly concerning the wrongs of Indian women, their servile and even slavish condition, which reacts so disastrously in deteriorating the innate nobility of the race and which is perpetuated by the momentum of past superstitions, masquerading under the name of religion.

"In his boyhood he had witnessed some heart-rending results of premature marriage and compulsory widowhood. These haunted him by day and startled him from sleep at night. 'The sights burnt themselves into my brains,' he explained to a friend just before undertaking his crusade. 'It is not merely that I *know* the miseries of widowhood,' he protested to another friend, 'not merely that I *feel* them, feel *for* and *with* the widow; I *am* the widow, for the time being.' This may well be believed of one with his intense feeling, who throws his whole heart and mind into the cause he has espoused. It is this eagerness to work and suffer for others that, above everything else, makes him...a hero. If this is the essence of chivalry, Malabari is indeed the most chivalrous of India's sons."

His arduous labours in the field of social reform, during the past ten years, have resulted in raising the age of consent, for girls, from twelve to fourteen years. This is indeed a hopeful step in the right direction; but we sincerely hope he will not stop here, now that he has proved himself such a successful worker. Let him go on, and future ages will appreciate his efforts and hallow his memory. The author says of Mr. M.'s religion: "Though he could not accept the dogmas of Christianity, he had imbibed its spirit." It has been a sad thing for Christianity, that it has been encumbered with these soul-chilling creeds. Though Mr. Malabari admits that he owes much to the loving spirit of Christianity he is still a staunch Zoroastrian.

E.

THE MAGICAL RITUAL OF THE SANCTUM REGNUM.

FROM THE MS. OF ELIPHAS LEVI: TRANSLATED AND EDITED BY W. WYNN WESTCOTT, M. B.

[London: George Redway, 1896. Price 7/6 net.]

The translation of the unique work was made by permission of Mr. Edward Maitland, to whom it was given by the Baron Spedalieri, who was the friend and pupil of Eliphas Levi, and inheritor of his literary treasures. There are twenty-two short chapters in the book, and at the end of each we find a description of a Tarot Trump and a few words concerning its mystical meaning. The contents of this work would have little value to any one who is not thoroughly versed in occult studies, and even then they might be considered of doubtful worth, for the author, at the end, singularly enough seems to retract all the views and instructions just preceding, and says;

"Will you now be greater than all Magi? Hide away your science in the recesses of your mind. Become a Christian, simple and docile; be a faithful servant of the church; believe, mortify yourself, and obey." Occultism in a nut-shell! This might have been well enough had he not put himself so emphatically on record as a heathen occultist.

E.

MANDALA BRAHMANOPANISHAD, WITH RAJAYOGABHASHYA OF SRISANKARACHARYA.

Mysore Government Oriental Series No. 10, Edited by Mr. A. Mahadeva Sastryar, Curator of the said Institution.

This is a small book of 36 pages containing four chapters. The Upanishad belongs to one of the 108 Upanishads and the number of this is 48. Râjayogabhâshya seems to be a commentary on the said Upanishad, but by the style and language one hardly would attribute its authorship to Sankarâchârya. This work has been translated into English by the librarian of the Adyar Library and appeared in the columns of *The Theosophist* of the past year.

R. A. S.

SOUNDARYALAHARI, BHAVANOPANISHAD AND DEVI PANCHASTAVI.

Same Series, No. 11. Edited by the same Sastryar.

Soundaryalahari with Lakshmîdhara's commentary, Bhâvanopanishad with Bhâskarâja's and Devî-panchastava, altogether form a book of 280 pages. We expected from the learned Sastryar, the Editor of these series, a long and interesting preface or rather introduction to this Mantrasâstra, but in vain. The preface is condensed into two pages. Though there are already printed a few editions of this work in Telugu character, the present one will be more useful to the public, as it is in Devanâgari character and without mistakes.

As regards the Bhâvanopanishad, it comes in the 84th number. There are a few more in the 108 Upanishads, which treat about Devî. It seems this Bhavanopanishad is the highest in authority concerning the Devî. Agastya too, in his Devî-Sûtras mentions (IV—24) the Bhâvanopanishad as authority on Devî knowledge. It is a boon conferred on the public by the Government of Mysore to print such a work with the commentary of Bhâskararâja, and without the help of this, the text would be difficult to understand.

As regards the five Devî Stotras, the first Laghu Stava contains twenty-one Slokas, and these the Bhaktas of Devî repeat every day, morning and evening. The second Charchâstava has thirty slokas. The third Ghatastava slokas are twenty-one. The fourth Ambâstava slokas are thirty-two, and in the last fifth Sakala Jananîstotra, the slokas are thirty-eight in number. These verses are praises composed by some Bhaktas when they were engaged in contemplation.

The printing and paper are excellent and the present Number is uniform with its predecessors.

R. A. S.

AGASTYA SUTRAS,

Is a pamphlet in Devanagari, with an introduction by Pandit R. Anantha-krishna Sastry, of the Adyar Library (price six annas). Mr. Sastry says in

his introduction—the substance of which was published in the *Theosophist*, and is worth reading—that he finds it difficult to render these sutras into English without the help of commentaries, so he printed the text only.

MAGAZINES.

Lucifer—November. Mrs. Besant's excellent presentation of "The Light and Dark Sides of Nature" is concluded. Mr. Mead continues his "Lives of the Later Platonists" with unabated zeal; Priscus and Chrysanthius being the leading characters portrayed in this issue. Mr. Mead announces that, as his time is now wholly occupied on the Gnostic MS. the "Lives of the Later Platonists" will be discontinued for a while, and resumed later on. Mr. Chas. Harvey contributes an interesting article on "Jujitsu," which would seem to be a Japanese system of higher training, closely akin to Yoga practice, and throws some interesting light on Japanese philosophy and customs. "The Theosophy of Eckartshausen" is ably discussed by Mrs. Sinnett. "Occultism in English Poetry" by Mrs. Hooper, is concluded, quotations being cited from Blake, Wordsworth and Bret Harte. Mr. Fullerton also concludes his well presented ideas on "The Power of an Endless life." "Power, Knowledge and Love," by Francesca Arundale, contains many valuable ideas. "Invisible Helpers," by C. W. Leadbeater, will be intensely interesting to a large class of readers, and some, no doubt, might be able to furnish corroborative experiences. It is to be continued. The closing paper, by Mr. Mead, is on "The New Gnostic MS." upon which he is now engaged, and contains various quotations which illustrate the trend of the work and show that the contents were not unknown to Irenæus, one of the early Fathers of the Church. It seems a pity that some of the pages of this ancient MS. are missing, but, in Mr. Mead's opinion, those now accessible will prove of great importance to students of Gnosticism and Theosophy. He says that "The Stanzas of Dzyan are of the same nature as the Gnostic cosmogenesis, and a study of both will convince us of the similarity of source." Interesting "Theosophical Activities" and twelve pages of valuable "Reviews" complete the number before us. E.

Mercury—November. The leading article in the issue before us relates to "Joining the Theosophical Society," and is a plain, clear and common-sense view of the situation in which the enquirer is placed. It is in Mr. Fullerton's best vein. "Lights and Shadows of Theosophy, Part II.," is an excellent article, by Marie A. Walsh. The "Ocean of Life" is an able presentation, of the subject, and forms the substance of a paper read before the Toronto Theosophical Society, by Fio Hara. The "Forum Department" is well handled in this issue.

Theosophy in Australasia—November. "The Outlook" has various important items, but the main article of the issue is entitled "Ætat XXI.," and treats, briefly, of the work already accomplished by the T. S., hinting also at what may and should be done in future. "Questions and Answers," and "Activities" follow, as usual.

In *The Vahan*, for December, the needs of the famine-stricken in India are most earnestly presented by G. R. S. Mead. The answers to questions are, as usual very instructive.

In the December issue of *Modern Astrology*, in addition to the discussion of astrological matters, "Reincarnation" is exceedingly well treated by Philip Tovey.

The Gleaner—December. It is unfortunate that the leading article in this issue is not more charitable in tone. Nothing desirable is ever gained by stirring up sectional strife. "The Evil of Suicide" is a copy of a letter from a Theosophist to a Christian. The remainder of the articles are selected.

The Prabuddha Bhárata—December. The leading article an "Hinduism and Religious Evolution" is of general interest, and is followed by "The Greatness of Spiritual India," by P. V. Ramasawmi Raju. "Nanda, the Pariah Saint" is concluded, "The Story of Jada Bharata" is commenced. "Thoughts on the Bhagavad Gîtâ, and "True Greatness" are each continued.

In *The Irish Theosophist*—November—the three chief articles are "The *Bhagavad Gîtâ* in Practical Life," (continued), "The Virtues that do Most Easily Beset Us" (concluded), and "The Power of Thought."

Lotus Blüthen (German), is received, also *Le Lotus Bleu* (French), and *Sophia* (Spanish).

Theosophy—November. The two most noteworthy articles are "Jacob Boehme and the Secret Doctrine," by W. Q. Judge (reprinted from *Theosophist*, April 1896), and "Theosophy in the Home," by J. W. L. Keightley.

Theosophia—Amsterdam—for November, continues the publication of select translations in connection with some original matter and correspondence.

Teosofisk Tidskrift reaches us as usual, from Sweden, and *Theosophia*,—also from Sweden,—a magazine recently started by followers of the late Mr. Judge. It seems strange that its founders should be under the necessity of borrowing the title for it, from their neighbours in Holland. Is there no originality among the leaders of the Secessionists ; or are they purposely creating confusion all over the world by borrowing from us without leave?

Our Review space is full, but we must acknowledge the receipt, from America, of *Notes and Queries*, *The Phrenological Journal*, *The Metaphysical Magazine*—abounding in matters relating to "Psychic Phenomena," "Mental Healing" and "Hypnotism"—*The Herald of Health*, *The Temple of Health*, *The Banner of Light*, *The Lamp* and *The Theosophic News*; while from the East we have, among others, *The Prasnottara*, the young but vigorous *Brahmavâdin*, *The Journal of the Maha Bodhi Society*, *The Thinker*, *The Light of the East*, *The Buddhist*, and *Rays of Light*. We had nearly skipped *The Arya Bala Bodhini*, which continues to do such excellent work for the Hindu Youth, at a price which is a mere trifle, yet, owing to its largely increased subscription list it has become self-supporting.

E.

CUTTINGS AND COMMENTS.

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

Partisan asperities.

I note with sorrow that the excited feelings of editors and influential persons in the loyal and secession parties into which the Society is divided, are relieving themselves in rude language and misrepresentation, sometimes in personal insults. I sincerely hope that this may cease, for only hatred is engendered by it. Examples in point abound in the Judge publications (notably the paragraph on p. 365 of the *Path* for March last), while the leader in our *Theosophic Gleaner* for Dec. 1896, and some recent personalities about Mrs. Tingley and the "Crusaders," are in equally bad taste.

Reichenbach vindicated.

It is a great consolation to the admirers of Von Reichenbach to know that after forty years of neglect and vilification by Dubois-Reymond and other scientific Jingos, the great value of his discoveries is beginning to be appreciated. We take the following from *Light:*

"In truth, there is nothing new under the sun. Readers of Reichenbach's wonderful books have long known that the much-glorified 'Röntgen rays' were well known to him, but in another way. Several times the subject turns up in his books. A German scientist, we are glad to see, has published, in the 'Frankfürter Zeitung,' the following extract from Reichenbach's 'Der Sensitive Mensch und sein Verhalten zum Ode':—

Madame K. was amusing herself by bringing the back of her hand near the conductor, so as to draw forth the electricity with the tops of her fingers, when these, by reason of the odic current, become so transparent that she could distinguish with precision the veins, the nerves, the tendons and the muscular ligaments. This may prove to be of incalculable efficacy in therapeutics, especially for purposes of diagnosis. For, given the possibility of rendering the body of every sick person diaphanous, by good sensitives, these will be in a position to discern what internal organ may be morbidly affected, and what progress it is making towards amelioration or deterioration. Moreover, the physiological processes of the body in health may be examined in the same way.

Of this and kindred statements, the result of careful experiments, the 'great' physiologist, Dubois-Reymond, said that they indicated 'the most deplorable aberrations that had ever scattered the brains of a human being.' This was forty years ago. And so "the whirligig of Time brings in his revenges."

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A Hindu Missionary.

Mr. Virchand R. Gandhi, of Bombay, recently lectured before a crowded audience in Schiller Theatre, Washington. He does not seek to convert the Americans to Jainism, although he is the secretary of the large body of its believers in India. He says:

"The true idea of Hindu worship is not a propagandism, but a spirit—a universal spirit of love and power, and answerable to the practical realization of brotherhood, not brotherhood of man alone, but of all living things, which by the lips of all nations is indeed sought, but by the practice of the world is yet ignored."

The Chicago *Times-Herald* has a picture of this noted Hindu lecturer who was a delegate from India to the World's parliament of religions which was held in Chicago four years ago, and says that he believes that different colours have different effects upon the mind of the wearer. It is now quite generally known that red is stimulating, while blue, on the contrary, is quieting. The therapeutic effects of the various colours are thoroughly explained in Dr. E. D. Babbitt's valuable work—"Principles of Light and Colour." It is stated that Mr. Gandhi will probably lecture on "Yoga, the science of the soul, the science of vibration, Hindu astrology in connection with the influence of the planets on humanity, the power of mind and thought-currents, symbols of ancient nations, the influence of colours and gems on individuals, the science of breath, magnetism, the science of eating, practical concentration, occultism and Jainism." According to the faith just mentioned, "matter and soul are eternal and cannot be created," and God, as an extra-cosmic personality and creator has no place; but there is a subtile essence underlying all substances, conscious and unconscious, the eternal cause of all manifestation.

Mr. Gandhi is accompanied by his wife and son.

E.

Theosophy for the North American Indians.

Mr. Burcham Harding has been lecturing on Theosophy, before the Indians of the Six Nations of the Iroquois who have their reservations in the state of New York, on the occasion of a Temperance Convention at Cattaraugus. The meeting was presided over by a Seneca chief, and about seven hundred Indians were present, including delegates from the Onondagas, Oneidas, Tuscaroras, Tonawandas and Mohawks. The speaker recommended a revival of their own ancient religious ideas. It is said that the doctrine of reincarnation is one of their former beliefs, and is within the recollection of some of their oldest men. There is strong probability that they will accept theosophic teachings, judging from the interest at first manifested.

E.

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H. P. B. wading in.

We commend the following information to the publishers of "Isis Unveiled" and Col. Olcott's "Old Diary Leaves," as they may wish to institute legal proceedings for infringement of copyright! It is announced in a pamphlet by Mr. Joseph M. Wade—"The Seer of Boston"—that,

"Madame Blavatsky, the founder of the Theosophical Society, is dictating to him in occult manner, her memoirs both before and after death. He says that she comes to him in the flesh and talks to him just as powerful as she would have done in life. She has already given him over 177 type-written folio pages."

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Visit of Dr. Barrows.

Speaking of the coming lecturing tour of Dr. Barrows in India, Swâmi Vivekânanda writes:—

"He comes to us in the sacred name of religion, in the name of one of the great teachers of mankind, and, I am sure, his exposition of the system of the prophet of Nazareth would be extremely liberal and elevating. The Christ-power this man intends to bring to India is not the intolerant dominant superior, with heart full of contempt for every thing but its own self, but he comes as a brother who craves a brother's place as a co-worker among the various powers, already working in India. Above all, we must remember that gratitude and hospitality are the peculiar characteristics of Indian humanity, and, as such, I would beg my countrymen to behave in such a manner that this stranger from the other side of the globe may find that, in the midst of all our misery, our poverty and degradation, the heart beats as warm as of yore, when the 'wealth of Ind' was the proverb of nations, and India was the land of the 'Aryas.'"

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A twelve years' fast.

Mr. P. Sankara Soobbiah, a practising Vakil of the District Court of Madura, tells us a remarkable story of a fasting woman, who lives in the village of Thonngal, of which he is the proprietor. She is twenty-three years old, in good health and spirits, yet since her eleventh year has not partaken of an ounce of food or a cup of drink. When this began she was eating and drinking like other girls and presenting no peculiarity whatever to distinguish her. By caste she is a weaver (Sudra) and was a common laborer. She had a slight illness of two or three days, after which her stomach would not retain food of any kind. A desire for solitary residence showed itself, she left her family house, built herself a mud hut and has ever since occupied it. Learning the Tamil alphabet from the village schoolmaster, she took to reading religious books and is now fairly

well educated. She loves to talk about philosophy above all other things, and spends the rest of her waking hours in meditation. She takes no exercise beyond going to a well, some 200 yards off to bathe. The usual functions of nature connected with the digestive and procreative organs do not show themselves at all. The people of the neighbourhood and those near Salem and Coimbatore districts, so revere her for her blameless and saintly life that they regard her as possessed by some heavenly goddess and worship her accordingly. One favourite way is the pouring of enormous quantities of water, sometimes also of milk and honey, over her head. The devoted public have given her large sums of money; of which she takes nothing for herself or family, but is building a temple in the village of Thonngal. Mr. Sankara Soobbiah tells of wonderful things she has done and does; for instance the making of men's bodies impermeable by swords or other pointed weapons. She causes a half dozen men to go and bathe themselves, return dripping to her presence, and each to take one or several sharp swords by the hilts and thrust them with all their might against their naked breasts, on which they have rubbed a pinch of *vibhuti*, or sacred ashes, taken from her hand. The points of the weapons do not even puncture the skin. People consult her and ask her blessing in the domestic concerns of life and their desires are invariably granted if she be pleased to so wish it: some benevolent powers seem attending to work her pleasure. The beneficiaries bring her rich presents of gold-laced cloths, jewels, precious stones and other valuables, and though she has no other protection for them save the soft walls of her mud hovel, no one dare take a penny's worth. Some time since a thief stole two of her gift-cloths and sold them for three and four rupees respectively, to two women in other villages. Within a month the thief fell mad and was murdered by a fellow thief, one woman's house burnt to the ground, the other lost her only cow. Since then no safe-deposit vault is so safe as her cabin. A commendable feature of her case is her modesty: she disclaims the possession of any extraordinary powers or other titles to unusual distinction.

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Revival of Branches.

Our brother Jagannathiah, during his successful tours in the Northern Circars, has succeeded in reviving four dormant Branches and placing them in good running order, besides initiating new members and delivering many valuable lectures. We hope his services to the cause of Theosophy will be duly appreciated. Once again this supports the view as to the potential vitality of "dormant" Indian Branches which has so often been expressed.

E.

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A new Exposition of the Bhagavad Gîtâ.

We have been favoured with some advance-sheets, as specimens of the work on "An Exposition of the Philosophy of the Bhagavad Gîtâ," about to be published by Chhaganlal G. Kaji, Medical Officer at the Leper Asylum, Junagadh. From an examination of the comments on the two slokas forwarded for our inspection we do not hesitate to say that the work will prove of great value to the earnest student. We may publish extracts from it in our next issue.

E.

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"The National Centenary of Phrenology."

The science of Phrenology has made great progress dnring the last century—this fact being fully demonstrated by the Centennial Congress of Phrenologists which lately assembled in New York City. At the meeting held in England, in March last, to celebrate the early work of Dr. Gall, various European countries as well as India, South Africa and Australia were represented; and now the Western world has united in honoring the memory of the chief founder of this special science, and surely no place could have been more appropriate for the convocation than the State of New York—the birth-place of the Fowlers—and the city where the *Phrenological Journal* has been published for the last sixty years. E.

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A new Anglo-Sanskrit Library.

During Mrs. Besant's late visit to Rawalpindi she endeavoured to impress upon the minds of the people, the importance of Sanskrit education. As a result of this, soon after her departure, the "Besant Anglo-Sanskrit Library" was founded through the generosity of Lala Jiva Ram Thapur, proprietor of the Egerton Press, who not only advanced the funds necessary for a start, but also gave "a spacious hall," with two side-rooms (his own property), rent free and duly furnished, for the location of the library. This young man has set a worthy example which we hope will be followed by many others. In furtherance of this noble work, a large Executive Committee has been formed of the leading men of the place, so the success of the undertaking is assured. E.

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The "Great Mahatma."

We have received various letters of late from admirers of a certain personage styled a "Great Mahatma;" also a very small booklet entitled "Words of Wisdom," supposed to embody the gist of the instructions imparted to the special pupils of this same personage, to whom references differing in opinion, were made in the columns of the *Theosophist*, more than a year ago. We have no time or space for further mention of the booklet now, but may refer to it in future; meanwhile, we have only kind feelings towards any great soul who is able, by wise instruction, to dispel the clouds of darkness which obscure the soul's true light, and to restore order to the undisciplined and chaotic mind. E.

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The Twenty-first Anniversary.

The Convention of 1896, equalled if it did not surpass, either of its predecessors in point of harmony and enthusiasm. The preliminary arrangements had been so well made that there was not a hitch throughout. There was an unusually large attendance of members; Mrs. Besant's morning lectures on Hinduism, Zoroastrianism, Buddhism and Christianity were confessedly the ablest, most scholarly and eclectic she has ever given; the catering department was so well managed by Mr. J. Sreenevasa Row, F. T. S., that over 3000 Indian meals were served to the general satisfaction, and the whole impression made on the public mind was most favourable. An Indian sovereign prince and the Mysore Dewan attended the lectures. There was tremendous enthusiasm at the Town Hall celebration of the 21st Anniversary on the 28th ultimo.

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