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THERE IS NO RELIGION HIGHER THAN TRUTH.

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

OLD DIARY LEAVES.*

FOURTH SERIES, CHAPTER IX.

(YEAR 1889).

ON the evening of the same day I formed—well, no, I can hardly say formed, but went through the ceremony of forming a local Branch T. S. with Hongwanji officials for officers. The Branch never did any practical work as such and, for common-sense reasons that were explained to me, I was not dissatisfied. When discussing the question of the extension of T. S. work to Japan with some of the most enlightened statesmen in the sects, they said that if I would come and settle in the country, they would make as many Branches and give me as many thousand members as I chose; but otherwise it would be useless, for the spirit of sectarianism was so rife that they could never consent to come into an organisation where, of necessity, some must be officers and the others simple members, and it would be an even chance if the leaders were not of some sect antipathetic to their own. Only a white man, a foreigner outside all their sects and social groups, could carry on such a society successfully: moreover, he would have to be a sincere Buddhist else his motives would be open to misconstruction, and as I was the only man they knew who possessed these requirements, they made me the offer in question. The knowledge of this circumstance, added to my intimacy with the Sinhalese and Burmese nations, caused me to see that, if I could be spared from the theosophical movement proper and were free to occupy myself exclusively with Buddhistic interests, I could very soon build up an International Buddhistic League that might send the Dharma like a tidal wave around the world. This was the chief motive which prompted me to offer my resignation of the Presidency, and to pass it over to H.P.B.

* Three volumes, in series of thirty chapters, tracing the history of the Theosophical Society from its beginnings at New York, have appeared in the *Theosophist*, and the first volume is available in book form. Price, cloth, Rs. 3-8-0 or paper, Rs. 2-3-0.

for reasons specified in my Annual Address before the Fifteenth Convention of the T.S. (*Theosophist*, Vol. XII). Old readers will be able to recall the effect of this offer on her. She found that she had crowded me too far, and that if she let me go, something like an avalanche of official responsibility would come tumbling on her head ; so she wrote and cabled that if I resigned she would at once quit the Society. Still, this would not have stopped me if a far higher personage than she had not come and told me that the Buddhist scheme must be postponed and that I must not leave the post confided to me. The Buddhist League is, therefore, a great and splendid work that lies in the closed hand of the future ; for it goes without saying that it can never be effected by any existing organisation known as a Buddhistic agency.

On the 5th May I said farewell to the assembled Chief Priests of all the sects, advising them most strongly to keep up the Central Committee and use it as the best practical instrument in cases where something had to be done for Buddhism as a whole. At 3 P.M. I lectured for the last time in Kioto before H.E. the Governor, the Chief Justice and many other persons of influence, military, civil, and ecclesiastic. On the 6th I left for Osaka by the noon train, and thence took steamer for Okayama. The boat was small, the saloon a den into which eleven persons were packed—like an overcrowded sheepfold, it seemed to me. And as the between decks was built for a smaller race than ours, I had to bend nearly double to walk through. We landed at San Banco at 3 in the morning and took refuge in a hotel at the landing. The Governor of Okayama, Mr. Chisoka, kindly sent his carriage for me in the morning and was very polite in his attentions during my visit to the place. I was put up at the Club, in a splendid garden laid out in the unique Japanese style, with stone and wooden bridges, little islets, artificial mounds, stone lanterns, dwarfed and quaintly trimmed trees, and abundance of flowers. At 3 P.M. I gave my first lecture before the public. The local committee had, for inscrutable reasons, issued 10,000 tickets but, as not more than half that number could squeeze into the building, there was much confusion outside. Some medical students who had come early and placed themselves near the platform with intent to create a disturbance, made just one little attempt. When I said that Buddhism had brought with it into Japan the refinements of life, a young fellow sitting close by my feet cried out "No! No!" Remembering Noguchi's forewarning at Madras, and knowing how to deal with such young conspirators, I stopped speaking, turned towards him, looked at him steadily until he felt that he was under observation by the whole audience, and then continued my remarks. After that a flock of lambs could not have kept more quiet. Later in the day, the Governor called and took me to an exhibition of autographs of noted personages, *i.e.*, signatures with or without accompanying sentences or single words, written vertically on large rolls of silk paper, in big characters, with a brush and India ink. There were also some pictures, of which His Excellency purchased and

gave me one representing a Japanese warrior of the old style, mounted on horseback. A second public lecture and an address to priests was given on the following day, after which we left in a small boat, sculled by four men, for Takamatsu, which was reached at 5 P.M. Mr. Tadas Hyash, the Governor, formerly of the Japanese Legations at Washington and London, called on me and, in the evening, I lectured to 2,000 people. The trip across the Inland Sea was lovely.

At 10 the next morning a lecture was given on "The Evidence of Buddhism," to a great assemblage which was very cordial. That afternoon an exhibition of Japanese wrestling was given us in the public park, in the presence of the Governor. It is needless to describe it since it has been so often described by travellers; suffice it to say that the style is quite different from ours, and that the favourite athlete was a very fat man whose weight was enough to crush down any antagonist on whom he might succeed in getting the upper hold. We left at 3 P.M. by steamer for Imabaru, and had a miserable time of it on board. There was almost every conceivable inconvenience to endure, but as the others seemed to regard them with indifference I could do no less. It was a splendid day and the picture before us on approaching the landing was striking. A stone-paved slope leading up from the water's edge was black with thousands of people, who also lined the crest and spread away to right and left. A boat, with purple silk awnings from the temple, and National and Buddhist flags flying, took me to the stone pier, amid the bursting of bombs, the ringing of bells and the roar of shouting voices. The projection into the air of paper bells, umbrellas, dragons, fish and other devices when the clay bombs burst high up overhead, was something new to me. What charmed me most, however, was the projection of a Buddhist flag, made of thin stripes of paper of the conventional colors, so arranged with a tiny parachute at the top end of a retaining string and 5 oz. of small shot in a little bag at the lower end, as to stand up straight in the air as though nailed to a pole; while it fluttered in the gentle breeze and the sun shone vividly through the colors, as it floated very gently away to leeward. Instantly the fiction of the seeing by Constantine of the figure of a Cross in the air with the legend "*In hoc signo Vincas*," came to my mind. Pointing to the lovely object before us in the sky, I said—referring to that story, that was probably false—"but there, my brothers, you see the symbol of our religion under which we may conquer the minds and hearts of men of all nations, if we unite for fraternal co-operation." The lecture was fixed for 9 the next morning, and after it we left by specially chartered steamer for Hiroshima, one of the most important political and military centres of the empire. The day was fine, the boat dressed with flags, the Buddhist flag at the fore and peak. After a run of 5 hours we arrived and found an even more enthusiastic welcome awaiting us. The throngs at the pier and through the town were immense; a number of bombs were fired, from them two very large and several smaller Buddhist flags emerging; a military company of

boys, with muskets, fife and drums, as an escort and hundreds of school children, boys and girls, drawn up in two lines for us to pass through. The Senior Army Surgeon, Dr. Endo, a staunch Buddhist and holder of the Imperial University Igakushi degree of Doctor of Medicine, drove me in his own carriage in the very imposing procession in which we moved slowly towards our assigned quarters. The Committee of Reception wore as a badge a gilt circular plate transpierced with the Svastika emblem, so pretty that I procured a supply of them to introduce among the Sinhalese, and it was adopted by the Women's Education Society of Ceylon as their badge. On the morrow I addressed an audience of 5,000 and, later, the school children. On the 13th (May) another 5,000 audience, and after that an address to the senior boys of the Buddhist School. Then came a special lecture before H. E. the Governor of Hiroshima, Viscount Nodzu, the General Commanding the District, and the other principal officers and officials, after which the Governor gave me a collation. I considered it a very great privilege to make the acquaintance of Gen. Nodzu, for he was at the same time a most staunch Buddhist, one of the greatest soldiers of the Empire and a man of the most blameless character in every respect. In the recent war with China, it will be remembered, he commanded one of the two wings of the invading army and won for himself great renown. Letters have comparatively recently been exchanged between us about the religious state of his country, in which his friendly regard for myself was clearly shown.

Our Hiroshima visit ended that night and we pushed on by water towards Shimonoséki. It poured in torrents when we got to the pier, yet the Committee had had it lighted up with torches as bright as day; flags were flying, friends thronging, the air was rent with cheers. We had to change boats at Bakwan and make a fresh start at 3 A.M. We got to Shimonoséki at 7 P.M., and found only a few waiting, for the boat had been expected at 2 and the multitude had dispersed after waiting several hours. We stopped only three hours and left at 10 for Nagatsu, where there were the usual crowds, bomb-firing, flags, parades of school boys, etc. From one bomb was flung out a very long streamer of paper, on which was written in giant characters the words, "Olcott San is come!" This, I was told, was to notify the inhabitants of the surrounding districts so that they might come into town. (*San* is the common honorific suffix, having something of the same value as our *Esquire*). At 1 P.M. I lectured in the Theatre to 3,500 people, some of whom had come 50 miles, and others shorter distances, from neighbouring islands and camped all night in the Theatre. Others had taken their places at daybreak. We left Shimonoséki at 8 P.M., by the Yokohama-Shanghai Mail Steamer, "Tokio Maru," for Nagasaki. She was a very fine and commodious boat, seeming quite palatial after my experience in small coasting steamers, and the supper and breakfast served us were something to remember. To my great surprise and pleasure the breakfast bill-of-fare contained those popular American

dishes, boiled hominy and buckwheat cakes, neither of which had I tasted since leaving home. There seems a confusion of entries in my Diary so that I do not see how I got from Nagatsu to take the steamer, but I certainly did, and it appears that the Committee took the size of my audience there, 2,500, all admitted by tickets, as a measure by which to calculate the average size of my audiences throughout the tour. So that as 75 lectures in all were given, the gross number of my auditors at the above average would be 187,500; and when one remembers that the Committee managed to bring me before all classes and conditions of men, one may be prepared to believe the statements made to the Adyar Convention of 1890 by the Japanese Delegates, in their address, to which place will be given in the proper connection. Certainly, it was one of the most remarkable events in contemporary history and we Theosophists are compelled to see in the results the working beneath the surface of influences far more potent than the efforts of the inferior agent who helped to throw the shuttle in the loom of Karma.

The steamer landed us at Nagasaki at 10 A.M. on the 18th May and I lectured at 3 P.M. My excellent and respected interpreter, Prof. Sakuma, was confined to bed the next day, and my experiences at the second lecture were not of the happiest kind, for I had two interpreters: one would listen to me and tell the other briefly in Japanese what I had said, while the second would render it to the audience. It is enough to make one shudder to think what misconceptions as to my views must have been given to the public by this roundabout plan. The Committee gave me a farewell banquet and then there was a lantern-and-jinricksha procession to escort me to the Harbour. All of which splendor made me lose my steamer for Kumamoto, my southernmost place on the programme. We got away the next day at noon and landed at Missooni at 6, spending the night there and going by jinricksha the next day. The intestinal troubles again attacked me and gave me much pain. I tried to lecture to a great crowd in the Theatre on the 21st, but as Prof. Sakuma was laid up at Nagasaki, and two amateur interpreters broke down in an attempt to see me through, I had to give up the attempt. Somehow, I seem to have succeeded better the next day, for I see that I lectured in a temple to a crowd which packed the building and filled the courtyard, and at 3 P.M. before the Governor and other chief officials, military and civilian, after which we returned by jinricksha to rejoin the steamer at Missooni.

We got to Nagasaki at noon on the 23rd, where I went ashore and passed a pleasant day. I was presented a dwarf orange tree on which were two or three dozen fruits growing, two Buddhist flags in silk crêpe, and other tokens of regard. A lecture on "Practical Religion" was given at a Hongwanji temple in the afternoon, and I returned to the steamer at bed-time. The next two days were passed at sea amid charming surroundings and a part of the time was utilised in drafting a Memorandum about the rules which should be adopted by the Chief Priests for sending students to Colombo to pursue their studies in Sanskrit, Pali and Sinhalese, under the High Priest Sumangala. We reached Kobé

on Sunday, the 26th, and went to a town named Hameiji, two hours by rail, to lecture and got back by 8-30 P.M. The morning of the 27th was taken up with getting my return tickets and with other preparations for leaving, and at 4 P.M. I gave my 76th and last lecture at a new Preaching Hall of the local Hongwanji to an overflowing audience. As I stood there facing the door, the whole town and harbor of Kobé was spread out before me like a beautiful picture lighted up by dazzling sunshine. I hardly ever saw anything more charming. A last dinner was given me at a regular Japanese hotel in the native fashion, my hosts being the members of the Joint General Committee, who were most kind and cordial. After dinner I had many invitations to write Buddhist moralities and my name in Chinese characters on the paper or silk scrolls, called *Kakomono*, which, mounted on map-rollers, are suspended in Japanese houses as ornaments or, when the scroll (then called *mendara*) bears a religious picture, as objects promotive of devotional feeling. I had done numberless things of the kind throughout my tour until, as I told the Committee, I had squeezed my brain dry of Buddhistic axioms. But this being our time of parting they urged me to compliance, so I went ahead as usual. Finally a certain lay member of the Committee who was too much inclined to drink *Saké*, the national beverage—a slightly alcoholic liquor obtained from rice—importuned me to do a *Kakomono* for him. I protested on the ground that while at Kioto I had done two or three for his temple, but he said that was for others, not for himself; so as he was an obliging, cheerful sort of fellow, I consented. He brought me a piece of fine silk, the Indian-ink cake, small water-bottle and mixing saucer, and a large hair pencil. I asked him what he wanted me to write. "Oh, some sound Buddhistic maxim," he replied. So, spreading the silk out on a little lacquered stand, I painted this: "Break thy *Saké*-bottle if thou would'st reach Nirvana." There was a general roar of laughter when it was translated to him and he was good-natured enough to join in the merriment.

The next day we were steaming down the Inland sea on the French Mail Steamer, "Oxus," having left Kobé at 5 A.M. Among the passengers was a Father Villion, a Roman Catholic priest and savant who had lived 23 years in Japan and was thoroughly versed in the language and literature as well as in Northern Buddhism. Shanghai was reached on the 30th, and the passengers went ashore to look about. I passed some pleasant hours with my compatriots, the American Consul General, Judge O. N. Denny, Adviser to the King of Corea, Mrs. Denny and others. I also had as close an inspection of the Chinese town as I shall ever care to make and was almost choked with the foul smells, which excel anything of the sort I ever came to a knowledge of. In the evening the Master of the local temple of the Hongwanji, and the Chief Priest of a Chinese Buddhist temple and Mr. Shevey Yessan, Minister of Provincial Military affairs, came aboard to call on me. The Chief Priest made me the valuable present for our Library of a copy of

the *Lalita Vishtara*, or *Legendary Life of the Buddha*, in folio, in several volumes, every other page being faced with a full page picture engraved on wood. Every important detail of the life of the Buddha, as we have it narrated to us in the canon, is there depicted in outline engravings which are simply admirable examples of the art. In some there are hosts of figures of men and gods. This is the book first translated by Eugène Burnouf and which really introduced the story of the Buddha to the notice of Western scholars. From the Chinese General and the Chief Priest I had a warm invitation to come and make a tour in China like that in Japan, but I had to decline it for various reasons.

Under a queer arrangement of the Messageries Maritimes Company the homeward bound boats wait at Shanghai until relieved, a fortnight later by the next ship in the list. Thus we were transshipped at Shanghai to the "Natal" and dropped down the river to Woosung, in readiness to start with the next day's ebb tide. That night I was aroused from sleep to receive visits from the Chief Priest of the Zen-shin temple and a delegate from the General, who brought a letter of thanks from him for a reply I had sent to a letter of his. Presents of books were also made me. The ship weighed anchor at 1 A.M. and sailed for Hong Kong. The day was fine and clear. We reached Hong Kong on the second day, but the weather was so damp and hot that I did not go ashore until the morrow, when I found a scene of desolation in the city. A clond-burst, two days previously, had discharged 24 inches of water and caused a loss of \$1,500,000 to Government, besides enormous losses to merchants. The main street was buried three feet deep in sand washed down from the hills, the sewers had burst, some houses had been swept away and great trees, uprooted, had been washed down into the town. The funicular railway track, climbing to the Peak, was broken up and long stretches had completely disappeared. On the 8th, at noon, we sailed for Saigon, and got there on the 9th. A party of us went ashore to pass the time and see the quaint types of humanity and strange objects that abound. The Steamer sailed the next morning for Singapore and got there on the 11th and to Colombo on the 18th, without notable incident, save that on emerging from the straits of Sumatra we were buffeted by the monsoon and had rough weather the rest of the way. Our welcome was enthusiastic at our Theosophical headquarters that evening. The High Priest presided, W. Subhuti and a representative of the Wimelasara sect were present, and an improvised audience filled the place to suffocation. The room was tastefully decorated with flowers, leaf compositions and garlands and brilliantly illuminated with Japanese lanterns, while trophies of Buddhist and Japanese flags increased the festive appearance of the Hall. An hour before the time of meeting the headquarters was packed, hundreds being turned away for want of standing room. The first number on the Programme was the reading of an Address from the Women's Education Society by Miss M. E. DeSilva, this being the first time when a Sinhalese young lady

had ever read an address in English. A few brief remarks by Sumangala Thero preceded my report of the mission for international religious comity, in the course of which I introduced four young Japanese *Samaneras* (theological students) who had, on my appeal, been sent here to study under the High Priest and Pandit Batuvantudawe, and take back with them copies of the Tripitakas of the Southern Canon. The Japanese each made short addresses, expressive of the hope of their sects that there might henceforth be a close brotherly relationship between the two hitherto isolated sections of the Buddhist family, after which the High Priest said: "You have all heard Col. Olcott's account of his mission to Japan, and it must have made you all glad and proud to hear it. The propagation and improvement of Buddhism is the noblest work in the world, and that is the work in which Col. Olcott has been engaged. It is true that there is a slight difference between the Northern and Southern Churches, but still the Japanese are Buddhists as we are, and are struggling against the maleficent influence of Christianity, as we are, and we therefore look upon them as brothers. We must never forget the cordial reception they have given to Col. Olcott as our representative, and the brotherly love that they have shown towards us. I trust that this may be the commencement of a real spiritual union between all Buddhist countries." The four young priests from Japan preceded my return to Adyar by a steamer earlier than mine, under the charge of Dharmapala, and had settled down by the time of my arrival.

A glance at the map of Japan will show the large extent of area which my tour covered, *viz.*, from Sendai, in the extreme North, to Kumamoto in the far South of the Empire. From day of arrival to day of embarkation I was ashore 107 days: during which time I visited thirty-three towns and delivered seventy-six public and semi-public addresses, reaching, as above stated, 187,500 hearers. This was more work of the sort than I had ever done before, the nearest approach to it having been in my Galle Province tour for the Sinhalese Buddhistic Fund, when I lectured fifty-seven times within 100 days.

To finish the story of the Japan tour, it will be better that we should insert here the testimony of Mr. Tokusawa as given by him to the T. S. Convention of 1890, as it gives in a condensed statement the tangible and permanent results of my mission. Mr. Tokusawa said:

"BROTHERS:—My presence, and that of this Buddhist Priest, Mr. Kozen Gunaratne, indicates the influence which your Society, through the President, has acquired in our distant country. With my little smattering of English, it is impossible for me to describe all that Colonel Olcott has done there. The effect of his tour through Japan last year has been so great and so lasting, that the current of public opinion has been actually turned in the opposite direction. The letters and newspapers received weekly at Colombo by myself and compatriots prove what I have just stated. It is wonderful that one man could have done so much. When I think of the condition of my religion three years ago, I feel inclined

to shudder, because it was then at its lowest ebb. The more I reflect upon these evil times, the more inclined I am to bless the Theosophical Society and Colonel Olcott. A comparison between the state of Buddhism then and now justifies what I say.....Till quite recently the more educated of our people regarded Buddhism and its priests with contempt. A few staunch followers of the Lord Buddha's doctrine tried to counteract the influence of the Christians, but it was in vain. It was at this dark moment that the Buddhists came to hear of the work of Colonel Olcott, and asked his aid and sympathy. Therefore, last year, Mr. Nognuchi was sent to this country to persuade the Colonel to go to Japan and make a lecturing tour through the whole country. This, I am happy to say, he did, and his success was far beyond our most sanguine expectations. Buddhism took life again, and Buddhists began everywhere to undertake the revival of their ancient faith. Among the most conspicuous effects of this revival are the three Buddhist Universities and various Colleges now about to be instituted; and the establishment of about three hundred periodicals advocating and defending Buddhism. The spread of materialism and scepticism was checked; the insufficiency of Christianity for our wants, was shown, and the truth of Buddhism vindicated. A reaction of a most marvellous character has—as I have remarked—set in in favour of Buddhism. The founding of many Buddhist Schools, Buddhist newspapers and religious journals, are the visible results of the Colonel's mission. Imperial Princes and Princesses have begun to take a prominent part in Buddhistic education and propaganda. An Imperial Princess has become the patroness of the Buddhist Women's Society of Nagoya, which was founded soon after he had lectured in that city and in consequence of his tribute to woman. An Imperial Prince has become President of the "Dasa Sila Society"; a body founded ten years ago, for promoting the observance of the ten precepts of Buddhism but which, owing to the strong opposition of the Christian and sceptical classes, had died out. After the Colonel's mission it has been revived and is now working. The people now look to the Colonel as their benefactor, and to many he is almost their father. The Christians have ceased to be so aggressive as before: their converts are inventing a new form of their faith. Yes, the mission of Col. Olcott to Japan will be recorded in history. The Japanese will ever remain grateful to him and to his Society, and I hope, Brothers, you will always take a kindly interest in our people."

Naturally, I should have liked to go home and have some rest after the Japan tour, but it could not be done, so I stopped three weeks in the Island, visiting Anuradhapura, where I lectured under the shade of the historical Bo-tree (whose original stock, a cutting from the sacred Bo-tree of Buddha Gya, under which the Bodhisattva Siddhartha had attained enlightenment, had been brought from India by the Princess Sanghamitta, daughter of the Emperor Asoka); Matale (where I formed a T. S. Branch); Kandy (where a big procession took me

through the streets, and where I gave two lectures) ; Gampola ; Marvawella in the Four Korales ; Kaigalle ; Kurunegalle, where I formed another Branch and where the picturesque surroundings at my open-air lectures so vividly linger in my memory that I must give them more than a parenthesis. How I wished for a photographer to take the scene ! Back of me rose a hill in which is excavated a rock temple of Buddha. A spur called Elephant Rock sprang out from the hill side. A crowd of 1,500 or so were clustered in a natural amphitheatre at my feet ; to the right, front and left was a grove of old coconut trees without undergrowth, and from the trunks were suspended Buddhist flags and other decorations, giving the needed touch of bright color to make the picture perfect. Messrs. Leadbeater, Hogen and Kawakami, the latter two from Japan, addressed the crowd and received great applause. The name given to the new Branch, the *Maliyadeva*, was that of the last of the historical great adepts, the time of whose decease I am not acquainted with, but it was long ago. Since then Ceylon has had no recognized real Arahats, and it is no wonder that the Buddhism has been growing less and less spiritual, until now one would search in vain from Hambantotte to Uva for a single man to whom the Sinhalese could look up with adoring reverence, as the embodiment of the truth of the efficacy of the esoteric Yogic system practised and taught by the Founder. That is what makes my work so hard among them ; all they care for is the intellectual and moral training of their families, the spiritual is something beyond their grasp, and when I first went to the Island they even told me the ridiculous story that the time for development of Arahats had elapsed, whereas (as shown in the *Buddhist Catechism*), the Buddha himself expressly declares that there would never be lack of Arahats, so long as the members of his Sangha continued to observe the Ten Precepts.*

My tour also took me to several wards in Colombo and to Matara, far away down in the Southern Province, where that saintly woman, Mrs. Cecilia Dias Ilangakoon lived, and where I lectured at her large house, in presence of the chief priests of the Province, all of whom were interested to hear about the state of Buddhism in Japan. It was during this visit to her that Mrs. Ilangakoon gave into my possession the splendid collection of the Tripitikas, in 60 volumes, which she had had copied for me by 12 copyists at a cost of £300, and which work occupied two years in the doing. It is, perhaps, the finest collection of palm leaf writings to be seen in India. Mrs. Ilangakoon also promised me to add to it the *Tikka*, or Commentary, which would fill about the same number of volumes, and an old relative of hers at Galle told me last season when I called on him, that she had put a clause in her Will to that effect, but all I can say is, that while I have reason to know that there is a clause ordering the *Tikka* to be prepared, it has not come to my hands

* Cf. *Buddhist Catechism* ; foot note, page 56 (33d. Ed.) "In the *Digha Nikāya* the Buddha says : Hear, Subhadra ! The world will never be without Arahats if the ascetics (*Bhikkus*) in my congregations *well and truly keep my precepts.*"

as yet, although her estate was large and the cost could well have been afforded. Possibly her representatives or executors are not so friendly in feeling towards us as she was, and so have indefinitely postponed the fulfilment of her wishes. I visited Kataluwa, and then Galle, where great courtesies were shown me; thence back to Colombo and, on the 8th July, sailed for Madras. The ever blessed Adyar saw me again on the 11th, as glad a person to get home as ever was.

H. S. OLCOTT.

THE WISDOM OF THE SAGES.*

I HAVE accepted this theme rather falteringly, feeling it was such a vast one that I could but faintly touch it here and there, for the Wisdom of the Sages always has been and always must be knowledge of Deity, and a knowledge of the processes by which Deity works in this universe of His building, wherein man may pass from manhood to Godhood.

The Sages, the Guardians of men, the Guardians of humanity, the God-wise men who guard, shelter and teach earth's children, have expressed in many ways Their Wisdom to this human family over which They have a care. In the early or infant stage of human life, the lesson was taught through social form and government. Just for a moment let us glance back at one of those pictures from the olden times that occult history gives us, when truly "Divinity did hedge about the king," and from whose days that legend has come down to man, and still drapes with saintly garb, in the minds of devoted subjects, the anything but saintly men who to-day fill the positions of kings to humanity.

In those days, Initiates were the kings and rulers of this child-humanity of earth. They first taught humanity through the law and order of an ideal social state, through government. They taught unselfishness, lofty ideals, and pure life; for in those olden days no want drove men to crime. Upon the king was the fault if there was any suffering in the kingdom, and in obedience to the law that he inaugurated, every man was compelled to do that which was right and just in service, and was given a service by which he might grow in human stature. Just for a moment, to give you a little definite picture of that olden time, let us glance back at a state existent twelve thousand years ago wherein the king and his immediate assistants in the State were Initiates, God-wise men, men who had transcended the human intellectualism of the present humanity. In past ages they had lived and had transcended all human difficulties, and therefore were they fitted to become the Guardians of the humanity not yet come to the independent mental state. The kings held all of the land in trust for the people. A division was effected, by which a certain return of a portion of the holding of the land was assigned to the needs of the people—one-third. One-third was assigned to the up-keep of the priesthood, and one-third

* (A Lecture delivered in San Francisco, March 17th, 1900).

*MESSENGERS OF TRUTH. **

EVER since the rearing of the Aryan Root Race, in past ages, by its Manu, the Masters of Wisdom Who form the guardian wall of humanity and Who are ceaselessly working for the uplifting of the Great Orphan and its advancement in evolution, have from time to time sent forth Their messengers to Their younger brothers, to proclaim to them, in a fitting garb, such portions of Truth whereof They are the custodians, as in Their far-reaching sight and wisdom They have deemed necessary for the evolution of the infant human race, for the rise of the struggling orphan on to the next rung of the mighty ladder whose feet rest in the mire of the earth but whose height is lost in the glory and splendour of Almighty God Himself. Of all grades of wisdom and power have been these glorious Messengers who have appeared amongst us to teach us wisdom, to point out to us our true origin and destiny, to draw our attention to the path up which we have to climb, to show us the means that at our stage in evolution the Mighty Ones deemed best suited for furthering our onward march on our glorious journey. With tireless patience have the Teachers of Compassion been watching our struggles, noting our failures, encouraging our endeavours, and with the keen insight born of wisdom have They mercifully guided us and taught us, led us on with parental love and affection through the entanglements of our surroundings and proclaimed to us now and again some of the great truths of evolution suited to our intellect and for our progress, thus taking us as far onwards on our way as our little strength and capacity would allow. The great Rishis of old, wise and strong, were sent to us by Them. The holy Zoroaster, Lord of Purity, came from the Great White Lodge to instruct us; Gautama Buddha, Lord of Compassion, brought to us Their message; the Gentle Christ, Lord of Love, came from Their lodge to teach us, and in our own day have glimpses of truth hitherto hidden been proclaimed to us by a later messenger, our beloved H. P. B. Her message, like that of her illustrious predecessors, has inspired us once more with strength and hope. Not clothed as heretofore in the garb of a new exoteric religion, not hidden as hitherto in the protecting vesture of symbology, her proclamation has given us deep joy in that it has conveyed to us their assurance that the orphan has so far outgrown its infancy as to be capable of receiving a message of union and not separation; of comprehending the unity underlying all faiths and needing no longer for its progress the covering of truth in the mantle of an exoteric faith, a new religion superseding the older faiths and therefore more or less in antagonism with the latter. So far, to us Their judgment has been encouraging. To an age blinded by gross selfishness and materialism

* A lecture read before the Hyderabad Branch, T. S., on White Lotus Day.

was her message delivered. Five and twenty years, the cycle of strife and struggle, have glided away since she began to instruct us; bitter and carping indeed has been the opposition that the world has given to the messenger and her teachings, but thanks to Their gracious mercy, her self-sacrificing labours, and the Yeoman's service rendered by a few of her faithful disciples, the storm has been successfully braved and we are entering upon a promising cycle filled with hope and joy, with strength and courage. It is meet then that on this the first White Lotus Day of the dawning cycle of fair weather, when the clouds have lifted and the weather bids fair to be calm and peaceful, we, to whose hearts her message has brought joy and peace unspeakable that nothing else could bestow, should offer our humble but heart-felt feelings of love and gratitude to our beloved H. P. B. and should reverently bow to the Great Ones Whose messenger to us she was. Those only who knew H. P. B. can form an adequate conception of the sufferings she bore, of the pains she endured, the outbursts of ridicule, abuse, slander and hatred she faced; she, who brought to us tidings of peace and harmony and joy; she to whom we owe so much that we now possess of happiness; she who was prepared to sacrifice her very life for our elevation and advancement. And if the Theosophical Society which she founded is now on a sound and stable footing, if the noble teachings she gave out are going home to the hearts and spirits of an ever widening circle of men, if the stately ship of our Society is sailing over smooth and unruffled waters at present, let us not be oblivious to the fact that it is because she cleared away the initial difficulties; it is because she bore the brunt of the attack; it is because she sacrificed herself in order that her child might live and thrive. To this noble soul therefore let us humbly offer to-day our devout respects and humble reverence, our sincere sense of indebtedness and our deepest gratitude, and let us raise throughout the four corners of this world where her teachings have spread peace, our united voice of thanksgiving to her who brought us Light, who revealed to us Truth, who pointed out to us once more the way to immortality and who lifted us once again from our petty surroundings to the bosom of our Father in Heaven "in whom we live and move and have our being." And if it be asked what we each in our sphere can do to show our sense of gratefulness to our beloved teacher, there can be but one answer—SERVICE, dedication to eternal service. Service to the Society which she founded, service to Humanity for whom she sacrificed everything, service to the Masters of Compassion who sent her to instruct us; service to the mighty Logos Whose life is our life and Who is "nearer to us than breathing, closer than hands and feet."

Service and sacrifice are the glorious privileges of humanity, and to these privileges H. P. B. has brought us. Life is real only in so far as it is one of service. The joy in serving our fellowmen has no diminution, knows no ending; the bliss in the service of the Lords of Truth is incapable of decline; the Ananda in sacrificing to our Father

in Heaven, Who sacrificed Himself that we might be, passeth description. There is but one way of reaching the Feet of the Logos, the goal of evolution, and that is the way of sacrifice, the way of doing in miniature what the Mighty Lord did for us at the dawn of manifestation. Let us then, on this sacred day, imprint in golden letters on our heart of hearts the word "Service" and resolve to make our humble lives of sacrifice, so that from our joint devotion to the noble life that she bade us to live, from our joint dedication to the service of our fellow-men, may arise powerful flames that may consume the dross of whatever in us is gross and selfish and evil, and leave the pure gold of love and devotion that shall purify the world and help on the evolution and uplifting of humanity. In so far only as we attempt, steadily and unflinchingly, to lead purer and nobler lives, to purge away whatever in us is impure and selfish, to carry peace and love wherever we go, can we prove ourselves worthy of the teachings and deserving of the message brought to us by H. P. B.

J. J. VIM ADALAL.

CYCLES.

THE law of cycles, which is one of the most important in the theosophical system, has been propounded by the oldest religions in the world. It was taught by the Greek philosophers and afterwards defended by the Theosophists of the Middle Ages, but flatly denied by the "Wise men of the West." At the present time it is however again coming into prominence and in some instances men of science have themselves brought it forward.

Now what is a cycle? If we turn to the dictionary for the meaning of the word, we find among others the following definitions: (1), Cycle, a ring, a circle, akin to the Sanskrit chakra, a wheel or circle; (2), also an imaginary circle or orbit in the heavens, one of the celestial spheres; (3), an interval of time, in which a certain succession of events or phenomena is completed and then returns again and again, uniformly and continually in the same order; (4), a periodical space of time, marked by the recurrence of something peculiar, as the cycles of the seasons or the years.

From all these definitions we see that the cycles we are dealing with are ever recurring periods of time of different lengths; some are exceedingly small and others such as we cannot conceive of, a great many moving inside one another—wheels within wheels, as was said by Ezekiel in the Bible (Ez. I., 16-17).

As in a wheel there are ascending and descending arcs and as, after it has completed one revolution, it goes on again from its starting point, but at a farther distance on the road, so in the cycle, which is really progress by evolution, there is ascent and descent, repetition of

events, but at periods of certain distances or lengths of time apart from each other. We see in history a regular alternation of ebb and flow in the tide of human progress. The great kingdoms and empires of the world, after reaching the culmination of their greatness, descend again, in accordance with the same law by which they ascended; till having reached the lowest point, humanity reasserts itself and mounts up once more; the height of its attainment being, by this law of ascending progression by cycles, somewhat higher than the point from which it before descended.

The beginning of a cycle must be a moment, moments make a second, seconds minutes, minutes hours, hours days, days again months, years, decades and centuries. These are about all the cycles that people in Europe and America generally recognize, besides the moon and the great sidereal cycle. The cycle of the moon—golden number or metonic cycle, so called from Meton, who first proposed it—comprises a period of 19 years, after the lapse of which the new and full moon return to the same days of the year. The sidereal or solar cycle contains a period of 28 years, at the end of which time the days of the month return to the same days of the week, and the dominical or Sunday letter is the same again and follows the same order, hence it is also called the cycle of the Sunday letter according to the Julian calendar. The solar cycle is so arranged that the first year of the first cycle corresponds to 9 B.C. Besides these there are the Calippic cycle, so called from Calippus, who proposed it as an improvement on the Metonic cycle, a period of 76 years or 4 Metonic cycles; there is also, further, the cycle of *Eclipses*, a period of about 6,588 days, the time of revolution of the moon's node, and lastly the cycle of indiction, a period of 15 years, employed in Roman and ecclesiastical chronology; not founded on any astronomical period but having reference to certain judicial acts.

The cycles are looked upon by most people as simple measures of time or as used for astronomical purposes, only not as having any influence or bearing on the life and destiny of man. But we are told in the "Secret Doctrine:" "With the Pagans—of whom Coleridge rightly says, time, cyclical time, was their abstraction of the Deity, that Deity manifesting co-ordinately with, and only through Karma and being that Karma Nemesis itself—the Cycles meant something more than a mere succession of events, or a periodical space of time of more or less prolonged duration. For they were generally marked with recurrences of a more varied and intellectual character than are exhibited in the periodical return of the seasons or of certain constellations or sidereal motions. The latter are inseparably blended with the destinies of nations and men." Yes, if the doctrine of the cycles were fully known, all the future would lie before us like an open book, which he who runs might read. The same things return in other forms, whether in the outward, physical world or in the inner world of thought, as represented in the various systems and doctrines, creeds, dogmas and mental paraphernalia

in general, in which men dress up old ideas, believing and making others believe that they are something new.

Poets and philosophers at all times seem to have had, if not a definite knowledge, yet an intuition of this doctrine of cycles, else what did Shelley mean when he said :

The world's great age begins anew, the golden days return,
The earth doth like a snake renew, her winter-weeds outworn ;

Or Fichte, when he assures us that " it is a phenomenon of frequent occurrence, particularly in past ages, that what we shall become is pictured by something which we have already been ; and that what we have to obtain is represented as something which we have formerly lost. And, he adds, what Rousseau, under the name of Nature, and the old poets by the title of the Golden Age, place behind us, lies actually before us. Shall we then expect at some recurring cycle to re-become that which we are now ? To obtain a glance into the future cycle we have but to examine the situation around us in the present day, for history repeats itself.

Yes, if the doctrines of karma and reincarnation are true, then history must repeat itself ; then the doctrine of cycles must also be true, for karma and reincarnation and the cycles go hand in hand ; they form what might be called the Upper Triad of theosophical doctrines. Everything in the universe is subject to these. It is stated that even the Causeless Cause, the final goal of all rational philosophies, seems to yield obeisance to the law of karma which proceeds out of its own abyss ; for the manifestation of universes would appear to be only links in an infinite cycle of necessity. To work out its karma every soul, or every spark of the universal Over-soul, has to pass through its cycle of necessity through the process of involution and evolution until it goes back to its godlike origin. No soul can, we are taught, gain conscious (*i.e.*, individual) existence, unless it has passed through all the grades of such a cycle, unless it has gained this individuality ; at first through a natural impulse, then through its own efforts, which it imposes on itself and which are the fruits of its own reflections. Thus the vine trailing upon the soil, rises, first through the impulse which is given to it through the strength of its germ and then through the constant effort of its tendrils to climb up to higher and ever higher points. This individual consciousness has to pass through all the degrees of development and cyclic evolution ; there is a continual, gradual unfolding from the quite latent consciousness of the mineral to the highest vision of an archangel, and all advancement, all success, must be the result of its own efforts. No being can become a God or Deva unless he pass through the human life-cycle of karmic and cyclic rebirth. As this work cannot possibly be accomplished during the time of one earth-life, the soul has to reincarnate again and again, and thus be brought back upon this globe after a certain length of time. One cannot treat the subject of cycles without also touching upon karma and reincarnation.

As we have different kinds of karma, individual, national and racial, it follows that there must be the corresponding kinds of cycles, individual, national and racial, growing out of the spiritual, psychic and moral ones, which affect men more particularly. Sometimes they are divided into a sevenfold group to correspond with sevenfold nature, thus : the spiritual or divine ; the psychic or semi-divine ; the intellectual ; the passional ; the instinctual or cognitional ; the semi-corporeal ; and the purely material or physical. The individual cycles are of reincarnation, sensation and impression. The length of the individual reincarnation cycle for the general mass of men is fifteen hundred years and this in its turn gives us a large historical cycle, one moving within the other. For as the masses of persons return from devachan, in regularly recurring periods, to the earth and thus bring back to the globe the arts, the civilization, yea, the very individuals who once were on it at work, it must follow that the Roman, the Greek, the old Aryan and people from other ages will be seen again and can to a great extent be plainly traced. As the units in nations and races are connected together by invisible, strong threads, large bodies of such units moving slowly but surely, all together reunite at different times and emerge again and again together into new races and civilizations as the cycles roll their appointed rounds. Therefore the souls who made the most ancient civilizations will come back and bring the old civilization with them in idea and essence, which, being added to what others have done for the development of the human race in character and knowledge, will produce a new and higher state of civilization. This newer and better state of development will not be due to books, to records, to arts or mechanics, because all those are periodically destroyed as far as physical evidence goes ; but the soul, ever retaining in Manas the knowledge it once gained and always pushing to complete development the higher principles and powers, the essence of progress remains and will as surely come out as the sun shines. Various statistics have been collected, of war, great men, periods of progress at large commercial centres, the rise and fall of arts and sciences, cataclysms, such as earthquakes, epidemics, periods of extraordinary cold and heat, cycles of revolutions and the rise and fall of empires, etc. More than one thoughtful mind, while studying the fortunes and reverses of nations and great empires, has been deeply struck by the inevitable recurrence of similar historical events, reaching in turn every one of them and after the same lapse of time.

The historical cycles of wars and peace have been very well represented by Dr. E. Fasse in the shape of small and large wave lines running over the area of the old world. He points out the fact that if we divide the map of the old World into five parts, into Eastern Asia, Central and Western Asia, Eastern Europe, Western Europe and Egypt, then we will easily perceive that every 250 years an enormous wave passes over these areas bringing into each in its turn the events it has brought to the one next preceding. These waves may be called the historical waves of the 250 years' cycle. The first of them began in

China 2000 years B. C., the golden age of that Empire, the age of philosophy, discoveries and reforms. In 1750 B. C., the Mongolians of Central Asia established a powerful empire. In 1500 Egypt rises from its temporary degradation and carries its sway over many parts of Europe and Asia, and about 1250 the historical wave reaches and crosses over to Eastern Europe, filling it with the spirit of the Argonautic expedition and dies out in 1000 B. C., at the siege of Troy.

A second historical wave appears about that time in Central Asia. The Scythians leave the steppes and, towards the year B.C. 750, inundate the adjoining countries, going towards the South and West; about the year 500 begins in Western Asia an epoch of splendor for ancient Persia and the wave moves on to the East of Europe, where, about B. C. 250, Greece reaches her highest state of culture and civilization and farther on to the West, where at the birth of Christ, the Roman Empire finds itself at its apogee of power and greatness.

Again at this time we find the rising of a third historical wave in the East. China, after long revolutions, once more forms a powerful empire, and its arts, sciences and commerce flourish again. Then 250 years later, we find the Huns appearing from the depths of Central Asia; in the year 500 A. D. a new and powerful Persian kingdom is formed; in 750, in Eastern Europe, the Byzantine Empire, and in 1000 the second Roman Empire springs up, the Empire of the Papacy, which soon reaches an extraordinary development of wealth and brilliancy. At the same time the fourth historical wave approaches from the Orient. China is again flourishing. In 1250 the Mongolian wave from Central Asia covered an enormous area of land, including with it Russia. In Western Asia—about the year 1500—the Ottoman Empire rises in all its might and conquers the Balkan peninsula, but at the same time, in Eastern Europe, Russia throws off the Tartar yoke and rises to unexpected splendor in about 1750, during the reign of the Empress Catherine. What changes the year 2000 will bring forth remain to be seen. Besides these cycles of 250 years, every century is marked by the rise or development of Empires. Beginning with 700 B. C., there rise and fall in turn the Assyrian, Median, Babylonian, Persian, Greek, Macedonian, Carthaginian, Roman and Germanic Empires. The striking periodicity of the wars in Europe was also noticed by Dr. E. Fasse. Beginning with 1700, every 10 years is signalized by either a war or a revolution—and about every 50 years more particularly so. It would occupy too much space to enumerate them all; but if we just begin with 1712 when all European nations were fighting at the same time, we come, in 1761, to the seven years war; in 1810 and the following years, to the wars of Napoleon I., and a little before 1860, the Crimean, and a little after, the American Civil war.

Man is also affected by astronomical cycles, because he is an integral part of the whole and these cycles mark the periods when mankind as a whole will undergo a change. Modern wisdom is

satisfied with astronomical computations and prophecies, based on unerring mathematical laws; but ancient wisdom added to the old shell of astronomy the vivifying elements of its soul and spirit, astrology. Therefore the belief of the ancients in astrologers, soothsayers and augurs was warranted, because these in their day occupied the same place as our historians, astronomers and meteorologists, who perceive the movements and note the behaviour of meteors and comets, and record the periodical advents of these wanderers and "flaming messengers," and prophesy, in consequence, earthquakes, meteoric showers, and the apparition of certain stars, comets, etc. Astronomers are not laughed at or disbelieved because they foretell these things; then why should occultists and astrologers be disbelieved when they prophesy the return of some cyclic event on the same mathematical principles? Why should the claim that they know this return, be ridiculed? It is not prophecy, but simply knowledge and mathematically correct calculations which enable the Wise Men of the East to foretell, for instance, that England is on the eve of such and such a catastrophe; or that France is nearing a certain point in her cycle, or Europe in general is threatened with a cataclysm to which her racial cycle has brought her.

Both Egyptians and Greeks had their cycles; they are thought to have been taught by Eastern Sages, but it would be mere speculation to discuss the unknown Laros and Naros of the former. Of the Brahmanical cycles however we have had some information given. There is, it is stated in the "Secret Doctrine," a work among the secret books, called the "Mirror of Futurity," wherein all the Kalpas within Kalpas and Cycles within the bosom of Shesha, or infinite Time, are recorded. This work is ascribed to Pesh-Hun-Narada. There is another old work which is attributed to various Atlantians.

C. KOEHL.

[To be continued.]

ANUBHAVANANDA LAHARI.*

(Concluded from page 751, Vol. XX.)

HE alone is in enjoyment of self-emancipation during life and is a very great sage respected by all other sages, whose essentially pure intellect, having escaped falling into the mire of the blemish of looking at differentiation (as such), is unbounded, imperturbable, free from eager thirst after the vain pleasures of the world, and immersed in Parabrahm having for its beautiful form, Existence, Consciousness, and pure Spirituality.

41. He alone is in enjoyment of self-emancipation during life and is a very great sage, respected by all other sages, whose mind is always

* Translated by members of the Palghat Branch.

meditating upon God and in whose pure heart is implanted this pure beatitude-giving enquiry after emancipation which shoots forth into a Mandara tree * being nourished with the sprinkling of the nectar of Practice.

42. The disciple said: "O Guru, embodiment of knowledge, I ever bow to thee; O Thou, participating in the bliss of Parabrahm, tell me (please) who is superior to the other of the two great knowers of Atman, viz., he who is in Samâdhi (or deep contemplation) and he who is sporting in the world."

43. The reverend Guru said: "The knower (of Atman) who with a calm mind dwells in the forest, and the knower (of Atman) who is sunk in materiality are both equals, inasmuch as both have their intellects pure (free from attachment), immersed in the eternal consciousness, and inasmuch as both of them have emancipation and participate in the bliss of Parabrahm.†

44. "Equals are those two emancipated souls, participating in the bliss of Parabrahm, who hold their minds always in Parabrahm (the causeless cause), having tied their minds to the vision of pure and supreme beatitude, enjoyed by very great ascetics.

45. "Equals are those two emancipated souls, participating in the bliss of Parabrahm, who realise (the truth); (as if each were saying to himself) 'I am not the Creator, but the enjoyer; I am not the actor, but the thinker; I am not sunk in material pleasures, but I am of the essence of the Creator of the Universe.'

46. "Equals are those two sets of emancipated souls, participating in the bliss of Parabrahm, who fully realise (the truth); (as if each said to himself) 'I am not the earth or any other portion of the (vast) universe, neither the mind nor the intellect, neither birth, nor death nor the desire to know; I am neither bound nor free.'

47. "Equals are those two emancipated souls, participating in the bliss of Parabrahm, who have crossed the ocean of Samsara (the wheel of births and deaths) with the aid of the qualities already spoken of by me as existing in both in common, qualities which are realised by the wise and admired by sages like Vasishtha."‡

48. The disciple said: "O Guru, of pure intellect, having your mind engrossed in abstract purity, tell me, O Lord, how the pure and emancipated souls become entangled in the mire of worldly existence and how he who is emancipated even during life amuses himself. O Lord, cool as soon as possible my mind, burnt by the fire of doubt."

* One of the five trees of the Gods, these are Mandara, Parijata, Santhana, Kalpa and Harichandana.

† Have come to realise that they are no longer to return to rebirth.

‡ Says the Sruti (or the Veda), "This is the real essence of knowledge, viz.: there is neither destruction nor creation; there are neither the bound nor the striving, neither the absolute-desiring nor the emancipated." Also the Sruti says, "Here there is no variety at all."

49. The reverend Guru said : " When ignorance is destroyed, when the cloud of imagination is drifted away, when the transcendental troubleless seat of *Ātman* is attained, when the whole group of modifications is cut away and when the ocean of beatitude-giving truth is realised, then sporting in the world is like that of the rays of the sun (which are not contaminated by anything they come in contact with).

50. " When the false duality, exciting fears of eternal births and deaths, is broken up, and when the unsullied Truth, the one without a second, Consciousness-Bliss, not having even a very few modifications, too high to be reached by mind or speech, praised by many psalms in the Vedas—when such truth is well cognised, then sporting in the world is like that of the rays of the sun (uncontaminated by anything).

51. " When consciousness is well pleased with taking the full delight of enjoying Supreme Bliss, when the truth, beyond the wheel of births and deaths, ever existent beyond the (three) qualities (of *satva*, *rajas* and *tamas*), worthy of being known, reached by the great gods like *Siva* and others, and beyond all this illusion of form (gross and subtle) is well cognised, then sporting in the world is like that of the rays of the sun (uncontaminated by anything).

52. " The body is itself a moving chariot, all the organs of sense are so many unbroken horses, the charioteer is the great intellect. Ascending this car I (shall) to-day enter into the house of great happiness (beatitude) ; I will not be subject to the difficulties of births and deaths. When thus the truth is well cognised, then sporting in the world is like that of the rays of the sun (uncontaminated by anything)."

53. He who keeps this treatise on the emancipated in his heart, being possessed of the qualities of calmness, restraint and deep meditation, will really enjoy supreme beatitude, free from all hallucinations, and will become the embodiment of pure Bliss, which deserves to be sought after even by *Brahma*, *Hari* and *Siva*.*

54. Those who sing,† hear or meditate upon this delightful and auspicious hymn composed by the best of ascetics, *Sri Kesavananda*, will surely and speedily attain to Absolution giving Supreme Bliss. ‡

* The Hindu Trinity (Creator, Preserver and Destroyer.)

† All the Stanzas in the originals can be sung so as to produce a melodious effect.

‡ This last Stanza is what is known as *Phalaruti* (the verse speaking of the effect of reading or studying the book), generally given at the end of every book.

SELF SALVATION OR SELF SACRIFICE.

ONE of the most prominent facts in connection with the spread of the T. S. is the wide diversity of people who seek admission to the Society, stamping it at once with a catholic character on the outside, which is in strict harmony with what those who enter find Theosophy itself to be. Through various channels all sorts and conditions of men (which includes women) filter in. We welcome them from the student's quiet room, the busy world of business, the scientific laboratory, very largely from the spiritualistic circle, and still more largely from the dim religious light of the churches. I say most largely from the last, for I use the word churches in its very widest sense, not merely thinking of the people who fill the places of worship every Sunday, from these we do not recruit to any extent, but thinking rather of those by whom the devotional religious life would still fain be followed under the church's wing except for the fact that reason will no longer endorse the teaching—the bread has become a stone. Many years of the life may be passed in a sort of debatable land across which these souls journey, from church dogmatism en route to the Ancient Wisdom, so many years in some cases that the people themselves will think of themselves as altogether divorced from any aroma of devotional aspiration—yet the result of some careful observation tends to show me that those who have suffered the wrench from belief in the Christian or other atonement are those who bring the best foundation with them for practice of the devotional side of the Higher Life in Theosophy. Indeed I seem to see that the previous experience which makes the latter at all possible must have been had in some environment saturated very largely with religious forms and habits. These may or may not have been in this incarnation, but certainly in a recent one. Taking this larger view of the Ego's career, great has been the office of the religious life in preparing the soul for receiving the strong food of the Ancient Wisdom.

So, on this question of self-salvation, I want more particularly to speak to those who trace in themselves a strain of distinctly religious thought, dragging in questions of self-discipline in the present and of self-salvation as to the future. Now the general problem as to the soul's future presented by the churches all the world over, is that of the salvation of the man's own soul. Our own European form of 'religious belief' is exceptionally saturated with this. It is a continual harping on the one string. By such and such a stated method you can save your soul alive. Do this or do that, lest you should perish utterly. A whole life passed however nobly in an atmosphere deeply saturated with incentive for self-salvation cannot but have a deep influence upon the way in which that student of Theosophy who comes to it from the

churches will receive the teachings as to the great purpose of the Ego's life and the growth of the soul through many lives of more or less sustained struggle. It is true that if a grasp is obtained of the real great life of the Ego, salvation can never shape itself quite as before, but I see there is a danger of only, after all, immensely widening the periphery of the soul's life, while still remaining in the same old groove as to the prime necessity for saving our own souls, and making *that* the chief aim and goal of our efforts. Now I do not want to deny or detract from the fact of such prime necessity; but I want to say a word in denial of this being the end and aim of our great evolutionary career. I want plainly to put this question: "When at last you *have* saved your soul what are you going to do with it?" It is no longer possible to answer this with any reference to the inanities of golden crowns, and clouds and trumpets; people nowadays come to see this is indeed a very serious question. What *are* we going to do with the great Life when it is ours? Will it be enough, we ask ourselves, if we then reflect upon the vast panorama of experiences we have been through in the untold millions of years we shall have conquered? For a space it might content us, but in due course the tale will be ended, the summing up be done, or enough to compare these with those of all who have come through with us. Vast as the process may seem, this also will come at last to a close. And must it not occur to us that these very reflections and comparisons will be endlessly throwing up before us the question—"What about the others left behind? What about the untold host of units who have been partly through the panorama of our lives—unfolding the tale of their lives shoulder to shoulder with ourselves—these along side of whom we have sinned and suffered, whose groans of agony have gone up in unison with our own, or whose shouts of joy we have helped to swell and yet who still struggle on? What of those by contact with whom the very qualities which have made up the aroma of the perfected self have been ground out. Are all these through whom we have thus become what we are, to be nothing to us?" Nor will it be possible to feel that there is one unit amongst them who is not of great interest, of deep solicitation to us. No real thinker can shirk these questions when he comes to go down to the bed rock of what the future holds for him.

Now I know the utter futility of attempting to make the finished Nirmanakaya at a bound, but fully recognise that there are true disciples to be found at all stages between the occupants of the penitent's form, at the revival meetings, and the man who makes the Great Renunciation—but I think there are special calls at times to speak to some who dimly see the last great stage as something within possible reach before them. At any rate the mere picturing it as a possibility for any other one to reach must sometimes suggest a personal application, and bring up thoughts of wonder as to the measure of one's own capacity or future attainment. It is possible that these words may reach some

who first stand in this position and are even now asking themselves, "What am I going to do with my great future?"

Of course most of us are merely concerned now with the near future and to give this paper a practical value let me hasten back to the task of the present, to the question of present, of personal salvation, so as to consider its place in regard to the great Sutratma or thread on which the present is only strung like a bead. It is indeed most useful that the man of our time should feel that he *should* save his soul alive; anything rather than utter indifference, than cold contentment with what share can be got in the scramble for ease and comfort. Anything rather than the steeling of the heart to the refining sorrows of life, by the excluding walls of social, intellectual or even moral culture. If either you or I can do anything in this dark time to shake up out of this dreadful sleep any of the great host who are lying literally in the stillness, the apathy, of death, we should be indeed doing them the best service. It will matter but little what line of action they may take, whether they weep as Salvation Army penitents, or go to work in the city slums, or start Theosophical propaganda, so long as they set to work to do something for the future. However, let us all recognise that this waking up process is going on without our aid, in all stages of the pulsating life around us. The mere turning of the wheel of life is compelling more and more to wake up and move on, first to reclaim or save the present life's harvest, whatever may be seen to lie beyond.

It is often said that the most dangerous and deeply rooted form of selfishness is religious selfishness—if this be so the person stands in perilous case whose whole anxiety is the salvation of his own soul. And indeed this is common enough. It is not limited to Christianity, it confronts us everywhere and perhaps nowhere is it so forcibly thrust on us as in the religious ascetic of the East, for there we see the depths of the endurance reached to secure the longed-for, so-called liberation, Moksha. We are indeed most of us appalled at the struggles undergone to reach the goal of Nirvâna. The Indian yogin who stands on one leg for 20 years, or holds up one arm till it becomes withered, is but an extreme exaggeration of the Plymouth brother who trembles to think he may not be one of the elect.

It is true that his methods are much more effective and have some scientific knowledge behind them, and any real knowledge means so much power, but in so far as his thought is still no wider than himself he really runs in company with the other man. Both alike are engrossed with what is spoken of in our most advanced books as the "Eye Doctrine of the Law."

This term will appear to many as only another way of putting some dogmatic tenet familiar to an Eastern creed and foreign to all else. Yet if they take the trouble to look into it people will see this is not so. They will find if they are deep enough in their research that in every one

of the great religions of the past there have been two quite distinct sets of teaching given by all—one for the mass and one for the few. In Egypt the outer ritual was for the gay and happy crowd of the teeming millions, and the inner ordeal for the Initiate Kings and their immediate disciples. We find the great Buddha also speaking in one strain in his sermons from the mount and plain, and in quite another when he addresses his disciple, Ananda, and his few and immediate followers; and our own great Teacher, Christ, is just as marked in the line he draws, and in what he gives to the babes and sucklings, and what to his band of followers. I need not quote the passages, they are familiar enough, and so plain they cannot escape the understanding of the most superficial reader. All this is but a re-stating of the great necessity for the two sets of teachings found through all history—now spoken of in our most advanced books such as the "Voice of the Silence" as the "Eye Doctrine" and the "Heart Doctrine."

Now though we find this idea of one teaching for the many and another for the few, running right through all great spiritual teaching, we are not to suppose that there is any separation of humanity into sheep on the one hand and goats on the other, that in fact some are 'elected' and some are not; rather is the thought suggested that the goats in time are to become sheep. The Shrivaua or hearer passes on to become the Arhat and the Teacher. So in the Hindu thought the man of lower caste passes on after the needful incarnations into the highest Brahman caste, and we find the idea expressed in Christian Scripture where it says, "Seek ye first the kingdom of God and all these things shall be added unto you"—clearly expressive, one and all, of the idea that the one is but a stage toward the other.

So we shall find this idea an absolutely universal one—the salvation of the man's own soul acting as a stimulus towards the point in evolution where a man shall sacrifice all, and no less to the carrying out of the objects of God's creation; where he can see the meaning of the words—"He that would save his soul shall lose it." And if we quietly think it out it will appear a quite natural sequence that after many, many lives, bringing great and varied experiences, and at last a knowledge of the objects and purposes of the Logos with regard to His Manifested Creation, we come to see the whole magnificent sweep of kosmical evolution as an endless procession of units—ourselves and our fellows in evolution with us. And when this is reached the desire will come, quite naturally, to work, whatever we do, in harmonious accord with the Wheel of Life, and this will take the form, necessarily, of self-denial in every variety and aspect.

But before this stage is reached we all go through the earlier and lower scale of effort for the salvation of the Individual. First for the salvation of the personality, or, shall we say, for each of the personalities in turn as they come along. In each of these we have the problem put before us—how much of each life lived can we

reclaim, transmute and carry on as faculty into the eternal life, take with us into the boundless realms of the unknown, for only so much as is capable of this is 'saved,' all the rest is burnt up in the great fire of time. It matters not whether a man perceives the great truth of this merely partial salvation or not, each character at all strongly built up already does intuitively perceive the essential fact and acts upon it. Witness the efforts strong characters will make to acquire qualities they observe in others and perceive they lack themselves. Is it that they think to acquire something that will carve a path in worldly prosperity? Scarcely so, for many of the qualities so sought and striven for are not of the kind the world will pay high prices for; and again they are just as eagerly sought for in old people who know full well the world has now nothing to give beyond a quiet corner to rest in. It is that they perceive that in the acquisition of a new strength, an added faculty, they build in something to the greater and wider Life which transcends personality. They may be able to tell you nothing of the process by which these hard-won qualities will remain their veritable possession, but feel absolutely satisfied that 'they' themselves are so much the richer for what has been acquired.

What then should be more fitting and proper in a kosmical scheme in which nothing is ever really wasted, than, at the close of any one individual career, when the harvest of the whole round of lives is gathered in and another one is added to the roll of the perfect, that this completed power should be put to use. I believe myself that the complete scheme of the Deity is that it should, and moreover that there is that away down in the deepest fount of our natures which will ever tend to prompt at last the offering up of all that we are for the helping of the race we belong to. It may be that for long the appeal—

"Shalt thou be saved and hear the whole world cry?"

will not awaken full response, but the time will come when some reply will be given by all, and the Great Renunciation be prepared for.

Thus then, as I conceive, is the great "Doctrines of the Heart" brought within measurable distance of the lives of all. It is true that on first presentation it seems so far away, so out of reach, that most will be inclined to close out the thought of such supreme self-sacrifice as the refusal to accept the course of life, that we may step down to help the crowd of struggling men behind us. Only by slow unfoldment can we realise that there is that within the mysterious fount of the Life of God, within the great flame of that fire from which we are a spark, which will make possible and *natural* the final act of Renunciation.

W. G. JOHN.

THE DATE OF SRI SANKARACHARYA.

SEVERAL scholars, Indian as well as European, have expended a great deal of learning in unravelling the exact date of the birth of Sri Sankarāchārya. But they have arrived at no unanimity of opinion on the question,

The foremost of the ancient Indian authorities on the subject is Sri Vidyāranya's Sankaradigvijaya. It refers to Sankara's birth, in verse 71 of Chapter V., which is,—

"Lagne subhe subhayute sushuve Kumāram
Sri-pārvati sujanani subhavikshite cha |
Jâyâ satî Sivagurornijatangasamsthe
Sūrye kuje ravisute cha guraucha kendre. ||"

It is interpreted by Danapathisūri as,—

"Sūrye meshasthe, bhaume makarasthe, ravisute
mande tulāsthe, guraû cha kendre chaturthādanyatamarāsissthe."

(See book No. 21, page 54, Anandasrama Series, Poona).

In the recent work of 'Sankara Mandāra Saurabha,' by Nilakantha Bhat, is given the date in a verse which is,—

Prāsūta tishye * saradāmatiyâtavatyâ-
mekâ dasādhikatatonachatussahasryām.

Bhatta Yāgnosvara of Sūrat quotes this with approval in his *Ārya Vidyā Sudhākara* and understands Kaliyuga after the verse.† Pandit Siva Dutt, of Jeypur, identifies the given date with A.D. 788‡ of the Christian Era.

A traditional recital gives the same date in greater detail in the following couplet :—

Nidhināgebhavavyābde§ vibhave mâsi mādhave,
Sukle tithau dasamyām cha Sankarāryodayah smritah.

It refers to the year Vibhava, month Vaisākha, 10th of the bright fortnight.

The late Mr. Justice Telang of the Bombay High Court has dealt with the question at length in his learned introduction to the English Translation of the Bhagavad Gītā, (Sacred Books of the East), as well as in an able article in one of the early volumes of the *Theosophist*.|| As I have not the reference with me now, I cannot give his conclusions

* Read tishya (?)

† Tishya in the verse quoted above is a synonym for Kaliyuga.

‡ This is wrong; taking tata to signify 66 according to the *katapayādi* system, the date will be Kali 3923 (=A.D. 521-22). This accords with the date of Sankara's *Guhāpravesa* as given by Mr. Pāthak (*Indian Antiquary*, Vol. XI., p. 1744).

§ Read Vahnysabdē as given in *Indian Antiquary*, Vol. XI., p. 174.

|| See also *Indian Antiquary*, Vol. XIII., pp. 95 ff.

or reasons for the same, definitely. But I have a faint recollection that he gives the eighth or the ninth century A.D.*

The learned European Orientalists, from Colebroke and Wilson downwards, have bestowed considerable attention on the subject and given different dates varying from the fourth to the ninth century, A.D.

Their opinions have, however, been successfully combated, as being based on insufficient data and fanciful surmises, in a lucid and exhaustive article in the *Theosophist* of 1883, by the late Mr. T. Subba Row of the Madras High Court, and theosophic fame. It occupies 22 pages, from 140 to 162, in the collection of his esoteric works. He takes Vidyâranya's biography as authoritative on the matter, coming as it does from a highly learned and vastly read Sanyâsin who is in every way expected to know the truth about the date of Sankara, the hero of his work. He also accepts the correctness of the pedigree of Pithâdhipatis, kept in Sringeri. The verse quoted above from Vidyâranya has not, however, been so much as referred to in the article. This pedigree, if I remember rightly, shows that Suresvarâchârya, the immediate successor of Sankara to the Sringeri Math, is stated to have lived for 700 years. This period of longevity is too hard a nut for the modern sceptical mind to crack, much less to swallow.

The talented writer also refers to the initiation of Sankara into the order of Sanyâsin, by Govinda Tîrtha, as the main if not the sole point in determining the date of Sankara. He quotes the chapter and verse from Vidyâranya for supporting his view that Govinda Tîrtha is but another name of Patanjali, the great commentator on Pânini's Sûtras of Grammar, after he had taken Sanyâsa Âsrama from his Guru, Gaudapâda Achârya, who, it is said, lived shortly before the age of Buddha. The writer concludes, on the authority of Tibetan and Indian initiates, by making a startling assertion that Sankarâchârya was born in B.C. 510 (51 years and two months after the date of Buddha's Nirvâra). He also assures the world that his revelation of the date of the great reformer's birth gains abundant evidence from the inscriptions at Conjeeveram,† Sringeri, Jagannath, Benares and Cashmere.

I shall feel greatly obliged if any astronomer should calculate the exact date of Sankara's birth as given above by Vidyâranya and other writers, and publish it to the world through the columns of your valuable journal. I shall also feel thankful if further light is thrown on this vexed question by reference to any inscriptions now extant in India, as well as to the age of king Sudhânva, who is said to have materially helped in the propaganda of his religion. SIVA.

[The contributor is not responsible for the addition of these foot-notes. Some learned Hindu might be able to definitely settle this question of date, which has been discussed from time to time in the pages of the *Theosophist*. Ed.]

* Mr. Telang (in the article from the *Indian Antiquary* quoted above) comes to the conclusion that Sankara must have lived about the latter half of the sixth century.*

† No inscription from this place hitherto discovered, corroborates the statement.

Theosophy in all Lands.

EUROPE.

LONDON, *April 29th, 1900.*

The early part of the month was devoted to holiday making in honour of the great spring festival whereby Christianity proclaims its underlying connection with much more ancient forms of faith. The Blavatsky and several other London lodges held no meetings until the third week of the month, and head-quarters was almost deserted as so many members went out of town.

Colonel Olcott arrived on the evening of Easter Sunday and partly owing to the absence of members, just referred to, and partly owing to a misunderstanding about time of arrival, only a few people had the pleasure of welcoming him on arrival and he went forward to fulfil engagements in Edinburgh and other northern centres the following day. From there we learn that his visit has been cordially appreciated by the members, who think our President-Founder looking vigorous, and more youthful than on the occasion of his last visit. In London we hope to meet him on many occasions, but for the time being he goes to Belgium and Scandinavia before spending any length of time here.

We rejoice to hear of Mrs. Besant's arrival in Italy during the past week, and faint echoes reach us of lectures to be given in Naples, Rome, Florence and Venice so that a fortnight may elapse before she will finally reach London. It is interesting and gratifying to learn that so much life is stirring in Italy: Venice and Naples are entirely new centres of activity. We gather that the invitation to lecture in Venice comes entirely from outside the Society and is the more notable on that account. One of our members at work in northern Italy reports that there is indeed ample field for workers who are able to offer the life-giving waters of Theosophy to the thirsty souls of younger Italy who are stifled beneath the upas tree of superstition, or forced into the black pit of materialism.

The Monday afternoon 'at homes' inaugurated by Countess Wachtmeister at 28, Albemarle St., have been continued during her absence by various lady members with varying success. During May and June, when it is hoped Mrs. Besant will be present, no doubt we shall have to report very packed attendance at these agreeable functions.

The regular Thursday meetings of the Blavatsky Lodge were resumed on the 19th instant when Mr. Worsdell, of Chiswick, made another thoughtful contribution to the already long list of papers which have been written to show how closely modern science is coming into line with occult teaching on many important points.

The "Earliest Inner Commentary on the Original Outer Gospel" was the title of Mr. Mead's first contribution to the lecture list of this session, and the subject is to be continued on two subsequent occasions. Mr. Mead's studies in Christian origins grow in interest and the present course will no doubt find still fuller exposition in print, and thus be within reach of all students.

Countess Wachtmeister has been 'on tour' in the southern and south-western Counties—with what result we have not as yet heard. She is expected back very shortly.

Mr. Leadbeater is lecturing and holding meetings in Holland and Belgium. From what we hear they are of a very satisfactory character, but doubtless a report goes to the *Theosophist* direct from the countries concerned.

The lecture room at 28, Albemarle Street, it is hoped, will be frequently utilised for the meetings of various organisations as it is intended, if possible, to make it a source of revenue which will assist in reducing the rent. Already the annual meeting of the Humanitarian League has taken place there and was signalised by the appearance of a new quarterly journal entitled the *Humans Review*, and with many of its objects theosophists are necessarily much in sympathy. Its first article by Mr. Bernard Shaw, shows up the false position of so-called medical science, with regard to all the noisome prophylactics its vivisectional methods have produced, in that humorous and sarcastic style that is so peculiarly his own. He wittily suggests that the amount of critical energy at the disposal of mankind is a certain fixed quantity (a very small quantity) and that so much of it being at present absorbed in Biblical criticism none is left for weighing the extravagant claims of the modern medicine man—on the principle of the Law of the Conservation of Energy. We may all be the better for a dose of Mr. Shaw's common sense. Alas! it is not only the medicine man whose tall stories are swallowed open mouthed by uncritical humanity, and above all, it behoves the would-be occultist to cultivate a wise scepticism in the presence of 'claims' based upon any special and sacred infallibility. It seems as though every great outpouring of spiritual force brought its sequelae of less desirable phenomena and a well balanced mental attitude is eminently desirable if we would avoid being swept by the back-wash on to muddy and unprofitable shores.

Here is a definition of Death from a free church pulpit:—"Death is not the terminus but a wayside junction. We change carriages there; that is all." Not a bad simile—popular exponents please note!

A. B. C.

AMERICA.

A leading Chicago daily paper, the *Chronicle*, has offered to publish in its Sunday edition a series of articles upon Ancient Religions. These articles will be furnished by Mrs. Havens, one of the most ardent and indefatigable workers in Chicago. Newspapers offer a promising field at the present time for T. S. work, especially in the west.

The General Secretary, Mr. Alexander Fullerton, of New York City, is now established in new and very comfortable quarters at 46, 5th Avenue. His administration of the affairs of the Section are so characterised by justice and liberality that he has secured for the American Section the reputation of staunch steadfastness to the truths of Theosophy.

Mrs. Kate B. Davis spent two weeks in San Francisco, then visited Sacramento and is now in Seattle, Washington. She will visit several other points in the northwest and, returning to Minneapolis about the first of May will come from there to the T. S. Convention in Chicago, which opens May 20th.

A new Branch has been formed at Omaha, Nebraska, by Mr. Titus, who is now working at other western points. He expects to return to Chicago in time for the Convention.

Also a Branch has been formed at Corry, Penn., as the result of the earnest work of Mrs. Helen S. Johnson, assisted by a visit from Miss Walsh, last fall. Miss Walsh is still in Boston and will probably spend the summer in the east.

Mr. Randall, Pres. of the Chicago Branch, is now at East Las Vegas, New Mexico, giving lectures and class lessons under the auspices of the small but earnest Branch there. He will return to Chicago the last of April. All the Branches in Chicago still show much activity. The library of the Chicago Branch, at Headquarters, has recently had some important books added to its list, and the very efficient librarian, Miss Mary Adams, now has in the printers hands the MS. of the catalogue of the library. She has spent much time and labour in classifying and systematizing the issuing of books after the most approved methods, and as one result so far, is gratified to find an increase in the number of readers.

NEW ZEALAND.

The Annual Meeting of the Dunedin Branch was held on Feb. 7th, and the officers were re-elected for the ensuing year, Mr. G. Richardson being President and Mr. A. W. Maurais (Ravensbourne, Dunedin), Secretary. The Wellington Branch Secretary writes on the necessity of giving visiting members from other Branches a cordial welcome and letting them see that they are looked upon as brothers and sisters. The severe illness of the Secretary of the Woodville Branch (Mrs. Gilbert) has rather hindered work there; but with her improving health it will no doubt soon be resumed. The students' group at Nelson is studying the "Secret Doctrine" and the "Bhagavad Gita."

Mrs. Draffin has given two lectures in Auckland, in the Branch Rooms, on the "Teachings of Buddha." The collections are in aid of the Indian Famine Fund. A general subscription for that fund has been solicited by the General Secretary throughout the Section.

Reviews.

AVATARAS.*

The subject chosen by Mrs. Besant, upon which to speak at the last Convention of the Theosophical Society, was that most difficult one to deal with, the incarnation of the Logos in human form. A question so profound, so holy, so far beyond our power to understand, that her hearers had not dared to try to explain it even to themselves, but waited for her more masterful intellect and larger knowledge to put into words all that might be said on the subject. She first showed how to judge of the truth of things; "where human heart and human voice speak a single word, there you have the mark of truth." So, too, that which in all ages is asserted by men of

* Four lectures delivered at the 24th Anniversary meeting of the Theosophical Society, Madras, *The Theosophist* Office, 1900. Price, paper-boards, Re. 1; cloth, Re. 1-8.

diverse faiths, bears the stamp of truth. Taking this, then, as a rule to guide us in our search, we find that each religion claims that its great Founder was either an Incarnation of God, or, in the case of Christianity, the Son of God, which practically amounts to the same thing, as the Son was said to be divine. What is an Avatâra? "Fundamentally He is the result of evolution." In past ages, those who were to be Avatâras climbed slowly, as we are climbing, through all the phases of consciousness and self-consciousness, from minerals up through the various stages to the liberated man, and "higher yet, up the mighty hierarchy that stretches beyond those who have liberated themselves from the bonds of humanity; until at last, thus climbing, they cast off not only all the limits of the separated Ego, not only burst asunder the limitations of the separated self, but entered Ishvara Himself and expanded into the all-consciousness of the Lord, . . . living in that life, centres without circumferences, living centres, one with the Supreme." And the path to be trod by the aspirant is that of love—twofold love, "love to the One in whom he is to merge, and love to those whose very life is the life of God." The first, the losing oneself in adoration, the other, the giving of oneself in action. The first, the means by which we learn, the second, that by which we grow. And that which is beautiful in us, as we grow into larger consciousness; that which is beautiful in all about us; "all is the reflection of that tejas which is His and His alone. For as there is nought in the Universe without his love and life, so there is no beauty that is not His beauty." Dealing with the question of the source of Avatâras, Mrs. Besant traces it to the second of the Trinity; not to the Supreme Logos, not to the manifested Wisdom of the Logos, but to Him who is the builder and sustainer of form. He alone who is the life and consciousness of all forms, takes upon himself the limitation of a form. In the third lecture Mrs. Besant deals with special Avatâras; with those called the "fish," the "tortoise," the "boar," the "man-lion," the Avatâra which came in the stage of transition from beast to man; and showed how it might be possible for the Logos to limit himself to such forms and the need for such limitation. Then, passing rapidly over the first five human Incarnations, each with his great lesson to teach infant humanity, she, in the last lecture, deals at length with that great, that marvellous Avatâra, the Lord, Sri Krishna. How nobly all his words and actions stand out when explained by one who can catch the inner meaning and purport of them! and how unjust seem all the criticisms so freely passed upon Him by those who cannot perceive the divine purpose behind each act! Then the purpose of His coming, to prepare for the spiritualisation of the world, is shown and the method by which it was to be brought about explained. One may perhaps say that Mrs. Besant has given us, in these lectures, the most valuable of all her books, and yet, had we not had those she has written before, could we have understood in the least this wonderful and holy subject?

N. E. W.

THE STREAM OF SPIRITUAL TEACHING.*

We are glad to welcome, in book form, these interesting essays by Mrs. Cooper-Oakley which appeared originally in the *Theosophical Review*. The author has been indefatigable in her search through books and manuscripts

* "Traces of a Hidden Tradition in Masonry and Mediaeval Mysticism," by Mrs. Cooper-Oakley. London, Theosophical Publishing Society, 1900. Price Rs. 2-12.

in many languages, for each trace of history or tradition which would show that there has been a constant stream of spiritual teaching reaching from the misty past down to our own time. The subject is vast and there are the records of many centuries to examine, so that one finds in this book merely a few out of the many links in the chain.

We students of Theosophy have often been told that our Society is only the latest body through which the "Guardians of the World" are trying to help mankind, and through which spiritual teaching is given. When one reads records such as these, one dimly realizes the possibility that there may have been other movements equal to our own in value. Societies are destroyed when there is need of change; when the especial ideas which they were to inculcate are no longer of paramount importance; when further truths must be taught or when the members begin to care more for ceremony than for the meaning hidden under the symbols. Change and progress are the laws of the universe and are operative in societies as well as in animate forms, yet each society has had its place in preserving the ancient truths and in raising individuals from the mire of materialism and sensuality.

In the early childhood of humanity, nay, far on into manhood, ceremonies and symbols are valuable aids in religious effort. So we find in the ancient Indian teachings, and in all societies—religious or philosophical—in all ages, that certain acts must be performed and words must be repeated, with the purpose of arousing the higher nature. But this is the building of form, and "the building of form—even religious form—is materializing in its tendency." So when a form is outgrown, when it becomes rigid and cramps the life within, it is broken up and all that was of use in it is handed on to its successor.

Very interesting is the history of the masonic movement with all its transformations, many of these necessary because of the persecutions of the church. It is certain that the movement had spread all over Europe, and even to Africa. The standard of morality was high and the secret teachings were, in many instances, identical with our own theories. In the 3rd essay the Order of Knights of the Temple, that body of mystics whose teachings and ideals were so beautiful, is discussed. One historian of the Order speaks of a definite connection between the Templars and the Essenes, of whose community the man Jesus is said to have been a member. The following chapter is devoted to the Troubadours, a body of singers, who, under the form of supposedly imaginative poetry, sang the eternal truths in many countries for those who were able to understand the mystic symbolism, and who thus kept up communication between the students, scattered by persecutions. The closing chapter presents the story of the Holy Grail with its hidden meaning and with all historical data to be obtained. We think the student must find this little book of great value, both to himself and in convincing others of the thoughtful care which has always been shown in placing such spiritual teachings within the reach of man, as were fitted for his stage of evolution.

N. E. W.

THE SRĪ-BHĀSHYA OF RĀMANUJĀCHĀRYA,

TRANSLATED INTO ENGLISH, BY M. RANGA'CHĀRYA, M.A.,

AND

M. B. VARADARĀJA AIYANGA'R, B.A., B.L., VOL. I. *

The Śrī-Bhāshya, the Holy Exposition, is one of the most authoritative Sanskrit commentaries extant on the Brahma-sūtra which expounds in a terse, succinct and argumentative form the fundamental truths of the Vedic Religion in its highest aspect. The whole teaching of the Vedic Religion is thoroughly discussed in the commentaries on that vast body of sūtras (aphorisms) which is known by the name of Mīmāṃsā-Darsana, a system of philosophy and religion based entirely on the teachings of the Veda, the most ancient sacred scriptures of the Indo-Aryans. This system is divided into two great sections: (1) the Pūrva-mīmāṃsā of Jaimini, dealing with the details of the ritualistic portion of the Vedic teaching and hence called also Karma-mīmāṃsā, and (2) the Uttara-mīmāṃsā of Bādarāyana, treating of the nature of the soul, the universe, and God and hence called Brahma-mīmāṃsā. This latter is popularly called the Vedānta-sūtras, because it is mainly concerned with the teachings of the Upanishads, the Vedāntas, the final word of the Veda or Wisdom-Religion. The Upanishads—as the etymology of the word shows—are calculated to impart that kind of knowledge which, by way of eradicating the popular mistaken notions as to the nature of God, the soul, and the universe, leads ultimately to the soul's union with the Supreme. The Sārīraka-mīmāṃsā is another name by which the work is known, because it is an enquiry into the nature of the individual embodied soul, whose realisation is a means to the realisation of the Supreme who is the source of all being.

Such is the general scope of the Brahma-sūtras, one of the most tersely written works, and therefore, it naturally lends itself to different interpretations varying with different standpoints. Out of the many teachers who have commented upon the work, each from his own standpoint, and whose commentaries are still extant, may be mentioned, as most familiar to our readers, the names of Śaṅkarāchārya, Rāmānujāchārya, Śrīkantha-Sivāchārya, Madhvāchārya, and Vallabhāchārya, who are all leaders, if not also the founders, of the systems popularly known as the Advaita, Vaishnava, Viśiṣṭādvaita, Śaiva-Viśiṣṭādvaita, Dvaita, and Suddhādvaita Schools of the Vedānta, respectively. Their views as to the mutual relation of God, the soul and the universe, vary very widely from one another, ranging from the absolute non-duality of the Advaita School of Śaṅkarāchārya to the most pronounced and thorough-going dualism of the Dvaita School of Madhvāchārya. It is indeed very hard, nay impossible, to make out, so as to convince all, that the truth lies on any one side only. But wherever in fact the absolute truth may be found, these several interpretations are all valuable as so many attempts at systematising the scattered truths of the Vedic Religion, smoothing away as best they can all its rugged paths and explaining all its apparent incongruities and self-contradictions, and thus enabling whole classes of persons with distinctive intellectual and moral temperaments to hold to a religion which sets up the highest goal of human aspiration and points out the least thorny and yet the most certain path by which to reach that goal.

* The Brahmavidya Press, Triplicane, Madras, Rs. 5.

It has been a common complaint, voiced by the press and individual scholars, in India as well as in Europe, that while Sankarâchârya's School of the Vedânta has been before the English-reading public in one form or another for a generation or two, not even the most important works of the other schools have been translated into English. It was the *Arya Bala Bodhini* (if we mistake not) that complained—and, we think, rightly—that even a follower of Râmânujâchârya's school of the Vedânta devoted his first attempts to the propagation of Sankarâchârya's system for which so much had been already done. Very recently, in a letter published in one of the Madras papers, Prof. Cowell, one of the leading European Sanskrit Scholars, has declared that too much attention has been paid to Sankarâchârya's system of the Vedânta to the exclusion of other systems. The complaint is no doubt founded on fact; for, Sankarâchârya's most genuine works, namely, his commentaries on the Brahma-Sûtras, on most of the Upanishads, and on the Gitâ, have all been translated into English by Indian and European Scholars, whereas the works belonging to other schools of the Vedânta which have considerable followings in India have been sealed books to all English readers, except it be to the most erudite Sanskrit scholars among them. Lately there has taken place a very happy change for the better. The *Siddhânta-Deepikâ* or *The Light of Truth* has been giving in its columns, an English translation of Srikantha-Sivâchârya's commentary on the Brahma-Sûtra, prepared by Mr. A. Mahâdeva Sâstri of Mysore, which has reached the third pâda of the third adhyâya; and the latest issue of the *Theosophist* has announced the preparation of an English translation of Madhvâchârya's commentary on the same work. It is not quite two years since Mr. Govindâchârya, F. T. S., of Mysore, brought out for the first time, at great expense and with much labour, an English translation of Râmânujâchârya's commentary—a most important work of his,—on the Bhagavadgitâ, the Aryan Scriptural work on which his doctrine of Bbakti, (devotion of love to a personal God) mainly rests. For the philosophy, however, of his system as a whole, we should look only to the Sri-Bhâshya, his most elaborate commentary on the Brahma-sûtra. It is really a matter for congratulation that, following so close upon the publication of an English translation of the commentary on the Gitâ, should come an English translation of the S'ri-Bhâshya, a more laborious and costly undertaking, presupposing, on the part of the translator, even a more thorough insight into the different systems of Indian philosophy.

It is also fortunate that this mighty task has been undertaken and partially fulfilled by Prof. Bangâchârya, of the Madras Educational Department,—a name which needs no introduction from us to the people of the Madras Presidency and the adjoining provinces where he is known as a thoughtful writer and an eloquent speaker on many a literary, historical and religious subject. His collaborateur, Mr. M. B. Varadarâja Aiyangar, is an Advocate of the Mysore bar, taking a deep interest in the study of Sanskrit literature. The ponderous volume before us, written in good English, bears ample testimony to the learning, care, and study the translators have brought to bear upon the self-imposed task. It is the first of the three volumes in which the translators intend to bring out the translation of the S'ri-Bhâshya, and closes with the end of the first pâda of the first adhyâya. As the translators say in the preface, "the discussion of the various Vedântic problems dealt with in this volume is so full and so well expressive of the fundamental con-

clusions embodied in the B'ri-Bhāshya, that it gives the volume a characteristic completeness in spite of its being only a part of the whole book."

To enter a little more into the details of the contents. In the first place Śāṅkarācārya's Advaita doctrine of the Vedānta is tersely set forth in some of its details and refuted at great length. His theory that the universe proceeds from Consciousness owing to avidyā (nescience) or non-perception of the true nature of the Absolute Consciousness has been criticised from seven points of view. It has been argued that avidyā, such as is spoken of by the Advaitins, is inconceivable in itself; that there is no valid proof of the existence of such avidyā; that it cannot inhere in the Absolute Consciousness; that it cannot veil consciousness; that such avidyā is not a thing which is neither real, nor unreal, nor both real and unreal; that such avidyā is not a thing which can be removed by the knowledge of Brahman; and that, even if such avidyā should exist, mere knowledge cannot remove it. Further, as against Śāṅkarācārya's system, Rāmāṇujācārya has established that the universe is real; that the individual souls are many and distinct from one another and from the Supreme Being; that the attributes spoken of in the Upanishads in connection with Brahman are real; that salvation is attainable only through Bhakti or Devotion in Love to the Supreme Lord conceived to be quite a distinct being from the devotee; and, lastly, that the non-duality, so often referred to in the scriptures, applies to Brahman who is immanent in the whole universe of matter and sentient souls, these last being as real as Himself and held in complete subordination to Him, forming His body as it were.

Another point has been discussed at great length in the volume. The Mīmāṃsakas of the Ritualistic School maintain that the Vedas are intended to teach what a man has to do; to teach acts, the rites and the sacrifices by which he may attain various ends ranging from the goods of this world up to the highest good of salvation; that the Vedas are not meant to impart a knowledge of what things are in themselves, having nothing to do with an act enjoined; that, in short, instruction as to what Brahman is in Himself does not fall within the province of the Vedic teaching. This position of the Mīmāṃsakas has been overthrown in much the same way as Śāṅkarācārya and others have done. By way of clearing the ground, all the Vedānta Schools have had to establish, as against the Mīmāṃsaka, that the Vedas teach the nature of Brahman in Himself as well as what man has to do to attain some specific ends in this world or in the future.

Among other important topics treated in the volume may be noted (1) the refutation of the doctrine of the atheistic Mīmāṃsakas that works themselves can yield their fruits, without the intervention of God, an Intelligent Dispenser of the fruits of actions being a gratuitous assumption; (2) the overthrow of the Naiyāyika's attempt to establish the existence of God by mere inference (*anumāna*) unaided by Revelation (*Śruti*); and (3) the refutation of the Sāṅkya doctrine that Pradhāna, the insentient Root of Matter, can of itself evolve into the whole universe while Puruṣa or Spirit is a mere looker-on, so that Pradhāna, not Brahman, is the material cause of the universe.

The original Sanskrit Sūtras are given in the volume under review in the Roman type, each Sūtra being followed by a clear English rendering, with all omissions in the original supplied. The translation of the Bhāshya is literal and mostly clear. We are only afraid that the close literalness of the

translation has left the meaning of some of the passages somewhat obscure, especially in those sections which deal with controversial topics. One might wish that, in rendering some of the passages which treat of the Naiyāyika, the Mīmāṃsaka and the Advaitin's positions, of a highly technical nature, the translators had added such notes of their own or extracts from the *Sratapra-kāśikā*, (a gloss on the *S'ri-Bhāshya*), as may throw more light on the points which cannot be made clear by a close literal translation. It may be that all such attempts at elucidation may but confuse the dilettante reader. An earnest student, however, who may like to follow the *Bhāshya*, will certainly stand in need of further elucidation on such abstruse discussions.

The translators have prefixed to the volume an analytical outline of its contents which will surely be of great help to a student who may wish to refresh his memory after once studying the volume. In its place or in addition to it, we would recommend marginal notes, or a table of contents such as may be found prefixed to Bain's works on mental and moral science which may better catch the student's eye and enable him to know at sight the main heads under which the subject-matter is treated in the volume as well as its details.

On carefully comparing with the original some paragraphs in the English rendering, we have found that here and there some passages or portions of passages have been misconstrued and admit of improvement in rendering, as for instance p. 4, ll. 1—2; p. 34, ll. 1—13; pp. 243—246; p. 256, ll. 1—4; p. 266, l. 8 and the last five lines; p. 267, ll. 1—7; p. 268, ll. 2—5; p. 269, last two lines; p. 273, ll. 16—20. Faults such as these are perhaps inevitable in rendering a difficult work like *S'ri-Bhāshya*, however careful the translators may be. But we cannot help observing that absolute freedom from such defects will go far to clear the reader's path which is beset with so many difficulties. The translation is, on the whole, a meritorious performance, for which the thanks of all students of religion and philosophy are due to the authors and the publisher.

The perfect uniform system of transliteration of Sanskrit words occurring in the work forms a very satisfactory feature of the volume; while the style of printing and the general get-up reflect great credit upon the self-sacrificing and energetic publisher, Mr. Alasinga Perumal, B.A., of the *Brahmavā-din* Press, who, with his limited resources, has been able to issue such an attractive volume at a comparatively low price. The undertaking deserves all success and we anxiously await the publication of the remaining volumes of the work so useful to students of religion and philosophy.

A. M. S.

"THE TAITTIRIYĀ UPANISHAD WITH COMMENTARIES."*

By A. MAHADEVA SASTRI, B.A.

The above is perhaps one of the most valuable contributions to the literature of the Upanishads. The first 2 of the 4 parts are before us; Part I is 'an introduction to the study of the Upanishads,' by that famous scholar, Vidyanāyana Swamin. It is an exhaustive treatise on (1) the specific theme of the Upanishad; (2) the end in view; (3) as related to the other parts of the Veda, and, (4) those for whom its teachings are intended. The theme of this

* Price, Part I, Introduction, As. 8; Part II, Upanishad with Com., Re. 1-8.

science of the Upanishad is the Advaita, the non-duality of self, which cannot be known by immediate perception, subjective or objective, or empirical inference or by revelation. The immediate end in view is the attainment of the clear knowledge of the real nature of the Self as one with the secondless Brahman. The first in the series of results is the manifestation of Self as one with Parabrahman, who is the All. Then the loosening of the tie of the avidya and then of the tie of the heart; then the cessation of all doubts; then the extinction of Karma; then the abandonment of joy and grief; then the extinction of desire; then playing with the self exclusively; then the sole occupation of rejoicing in the self; then the sense of having done all that one has to do; then the state of perfect Bliss. The relation of the theosophical section of the Veda to the ritualistic section is that of end and means, either by way of purifying the Manas or creating a taste for knowledge. The end of the Upanishads being to impart knowledge, they are therefore intended for him who *knows*, not for him who *does*. The above points are treated of here with great lucidity of argument and closeness of logic and leave nothing to be desired in the way of an exhaustive discussion of the subject.

Part II is the Upanishad itself with the Commentary of Sankarāchārya, the Vartika of his pupil Suresvaracharya, the Bhashya of Sayana and the Tika of Anandagiri. Under the various headings of philosophy, of contemplation, the question of what to contemplate, the Vyahritis as a symbol of the Universe or the Brahman formed of thought and other attributes, the contemplation of Pranava, and whether the highest good results from good works or knowledge, the most important points of the Vedanta and the most knotty ones are dealt with and successfully solved.

The translation is faultlessly accurate and very happy in expression. The general get-up of the books is very neat and attractive and leaves nothing to be desired.

C. R. S.

TWO BOOKS ON PSYCHIC DEVELOPMENT.

"Easy Lessons in Psychometry, Clairvoyance and Inspiration," by J.C.F. Grumbine. Paper cover, price, \$ 50.

"Clairvoyance" by J.C.F. Grumbine, Syracuse N. Y., 2nd. Edition. Cloth, price \$3'00.

These two small books belong to that class of writing which lauds the development of clairvoyant capacities and which gives rules whereby any aspirant to the possession of these usually unprofitable faculties, is sure to attain the desired end. In the first book we find simple teachings and lessons. The author, although he has read some Theosophical books, speaks of man as a duality. His material portion consists of the physical body and that which we call the etheric body. All beyond that is spirit. So, to him the development of faculties dealing with the astral senses seems the grasping of spiritual or divine qualities. Psychometry is defined as "the science of feeling," and its object "is primarily to substitute, so far as it is possible and feasible, the intuition for feeling and reason, or guided by reason to allow intuition to penetrate the divine effluence or aura of life and thus to avoid the law and limitations of matter and reap the benefits of Divinity. Its researches are in and through the sphere of intuition." The

student is advised to "let the world babble." The light which he is seeking "is unquenchable, the truth indestructible and the spirit must cycle on to Nirvana." "Clairvoyance is the inalienable endowment, like instinct or any mental faculty, of spirit." When the student has "succeeded in mastering the System of Philosophy concerning Psychometry and Clairvoyance, that of Inspiration follows." It will be a new idea to students of theosophy that one may take lessons in *intuition* and *inspiration* as one takes lessons in spelling or arithmetic, with perhaps even more certainty of ultimately becoming a seer, than one has of being a scholar. The student is cautioned to see "that conditions are prepared whereby the intuition may perceive and spiritual consciousness receive divine direction. Keep the mind moist with spirit. Then all doubtful problems will be solved." The author says truly that "it is by means of this power which we designate prescience or intuition that man realizes his spiritual nature and eternity."

In the publisher's note to "Clairvoyance" we find the following modest statement: "The author is a seer; and while the philosophy herein declared and taught will satisfy the needs of those who recognize spirit, the spiritual nature and life of the world, its merits will and must stand the test of the invisible yet omnipotent spirit which shapes civilization and evolves consciousness." The definition of clairvoyance, as given in the "Easy Lessons," is amplified and we learn that the nature of clairvoyance is "the law of consciousness that makes clairvoyance the source or means of acquiring truth." Human nature is a possession and is the stage of evolution immediately preceding the development of the clairvoyant faculty. In the chapter entitled "Spirit limited in Matter" we are told that "for every spirit there is so much matter, and this matter is its property, and belongs to it forever." The body "is a photograph of a more interior and divine negative or image of soul; negative, because and when spiritualized, positive because and when materialized." There are some germs of truth in these books but they are so hidden in ambiguous phraseology that they are hard to find. The books will scarcely repay perusal when one may consult, instead, such a masterly work on "Clairvoyance" as that by Mr. Leadbeater. The prices of the books are exorbitant—"Clairvoyance" is worth, as books are priced, 50 cents instead of the amount named.

N. E. W.

IDEAL GODS AND OTHER ESSAYS AND POEMS,

By WM. SHARPE, M.D.*

The main poem in this book, namely, "Humanity and the Man," was issued a year or two ago, but appears in this volume revised. The author says his various poems "will be found to supplement each other in many particulars, and may therefore be looked upon each as a part of one poem on human life and evolution, both physical and spiritual, which might aptly be named, 'The Ascent of Man through the Worship of Ideals.'" Dr. Sharpe's other poems, "The Fall of Lucifer," and "The Dual Image," have been previously published in pamphlet form. There is much to commend in these works, some portions of which are above the average of poetic writings, but the book abounds in mistakes (due to careless proof-reading) which mar the general effect.

* H. A. Copley, Canning Town, London, E.

MAGAZINES.

The opening essay in *The Theosophical Review* for May is on "The Ideal Philosophy of Leibnitz." It is written by Professor E. M. Chesley, and is a valuable contribution. The first portion of "The Story of Lillá," by a Hindu Student, promises the opening up of some rich veins of esoteric lore. Miss Hardcastle writes on "The Psychology and Philosophy of the Christian Mystic, Rosmini." "Apollonius among the Gymnosophists and with the Emperors," is discussed by Mr. Mead with his usual classical grace of diction. Dr. A. A. Wells treats "Theism and Pantheism" mainly from the Western standpoint, and not exhaustively, for he proposes to throw some additional light upon the theme, in the next issue. "What is Theosophy?" is a translation from the French, relating to a highly interesting conversation held with a mysterious visitor, who, after elucidating the fundamental truths of Theosophy, suddenly vanishes. "The Value of Devotion," by Mrs. Besant, needs no recommendation to the reader, and Mr. Leadbeater's first instalment of "Some Misconceptions about Death" will richly repay perusal.

The original articles in *Theosophy in Australasia* are, "Does Justice Harbour All?" by W. G. John, and "Children and Theosophy," by R. B. "Faith, Doubt and Certitude," is the opening portion of one of Dr. Pascal's articles, as translated from *Le Lotus Bleu*.

The Theosophic Gleaner opens with the notes taken by Mr. B. K. Manker of Mrs. Besant's lecture delivered in Bombay on 6th April last. This is followed by "A Zoroastrian Prayer"—a lecture which was delivered before the Bombay Branch T.S.—and other articles of interest.

The Arya Bala Bodhini also republishes, from *The Gleaner*, the lecture given by Mrs. Besant in Bombay, gives an extended account of the White Lotus Day proceedings at Adyar, and has, among other matters, a few words about "Vaishnavism."

Revue Théosophique. The April number contains a translation of Mrs. Besant's helpful lecture, "The Law of Sacrifice" and the continuation of Mr. Leadbeater's "Our Relation to Children." Dr. Pascal has an interesting essay upon "Ancient Sociology of Castes and Classes." There are "Questions and Answers," a few paragraphs on "Mysterious Photography," "Echoes of Theosophic Movement," Reviews and an instalment of the "Secret Doctrine."

In *Theosophia*, for April, is a translation of an article of H. P. B.'s in the *Theosophist*, entitled "Yoga Philosophy." The translation of "Esoteric Buddhism" is continued, as are also the essays on "Tao-Te King" and "Confucius." "Letters from abroad," "Golden Thoughts," "White Lotus Day Fund" and notes of the theosophical movement fill the remaining pages.

Teosofia, Rome, April. In this number the article by the editor, Señor Decio Calvari, is concluded; there are further portions of the translations of the essays by Mrs. Besant and Mr. Leadbeater. In "Notes of the Theosophic Movement" we find references to Mrs. Besant's visit to Rome and the programme of her intended Italian tour, in which she is to visit Florence, Milan and Venice. There is a paragraph upon the tour of the President-Founder. Also notes of Mr. Chatterji's work in Florence.

Sophia.—"Emotion, Intellect and Spirituality"; "The Astral Records"; "Apollonius of Tyana"; "Ancient Peru," all being translations from the English.

We beg to acknowledge with thanks the receipt of the first eight numbers of the journal, *Sastra Mukthavati* from Pandit Anantā Chāryār, its

editor and publisher. It is a monthly magazine devoted chiefly to the Vedānta, Mīmāṃsā and Nyāya systems of the Hindu Philosophy and printed in Devanagari characters—at present the common alphabet to all. Pandit Anantā Chāryār is well-known in Southern India as an erudite Sanskrit scholar and his undertaking to conduct the journal assures its future prosperous course. The numbers one to eight contain 'Purushasūktā Bhāshya,' 'Gitārtha Sangraha' and 'Satadūshini' of Vedānta, 'Bhāttarahasya' of Mīmāṃsā, and 'Prāmānyavāda' of Nyāya, and the journal is conducted on the line of the *Benares College Magazine*. Its annual subscription is Rs. 5-6-0. We wish the journal success, and hope, considering the lowness of its subscription price that it will be amply supported by the public.

We acknowledge with thanks the receipt of the March, April and May issues of *Knowledge*, an illustrated magazine of Science, Literature and Art, published in London and founded by Richard A. Proctor. The latest achievements and experiments in science are here noted and the illustrations are of a high order. Among the contents of the April number we notice the following, which may serve as a sample of the regular issues: "The Karkino-kosm, or World of Crustacea"; "The Photography of Clouds"; "Astronomy without a Telescope"; "Earthquake Sounds"; "Is the Universe Infinite"; "The Constitution of the Sun"; "Across the Downs"; "The Mud-nest building Birds of Australia"; "Notes on Comets and Meteors"; "The face of the Sky for April," etc.

Acknowledged with thanks:—*The Vāhan, Light, Modern Astrology, Lotus Blüthen, L'Initiation, Immortality, Mind, The Ideal Review* (the old title, *The Metaphysical Magazine*, was a good one), *Notes and Queries, The New Century, Phrenological Journal, Banner of Light, Suggestive Therapeutics, Vegetarian Magazine, Brahmacharin, Brahmavidin, The Light of the East, Indian Journal of Education, Prabuddha Bhāratu, Journal of the Mahā-Bodhi Society, The Lamp, The Temple of Health, Rays of Light, Universal Brotherhood Path, The Arena, The Theosophic Messenger, The Golden Chain, The Dawn.*

CUTTINGS AND COMMENTS.

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

M. Flournoy, one of the Professors at the University of Geneva, has published a book entitled, "From *Memory of previous Incarnations.* India to the Planet Mars: A study of a case of Somnambulism." The book contains 420 pages and a great number of illustrations, among which are sample pages of writing in Sanskrit, Arabic and Martian (the supposed language of the inhabitants of Mars). Referring to this book, the *San Francisco Chronicle* has the following despatch:

"NEW YORK, MARCH 10.—A special to the Sun from Paris says: The greatest interest is shown here in a book by M. Flournoy, professor in the faculty of sciences of the Geneva University, giving the history of some remarkable observations. The case is the apparent reincarnation of a woman aged 30. She is of irreproachable character and engaged in a commercial house. She is subject to fits of somnambulism in which she refers to three previous existences—on the planet Mars, in India, and in France in the time of Marie Antoinette.

"Professor Flournoy, who at first suspected trickery, either spontaneous or instigated, abandoned the hypothesis when the woman, in telling of her life on Mars, spoke in presumably Martian language, using clearly articulated

sounds and forming words corresponding with definite ideas. The same words always corresponded to the same ideas. She also writes peculiar characters, which do not vary.

"As regards India, she speaks and writes Sanskrit and Arabic, showing a thorough knowledge of both. Flournoy verified, by means of old historical manuscripts accessible only to students of history, the truth of the phenomenal episodes to which she referred.

"No stress is laid on the Marie Antoinette period, as opportunity for trickery is too evident. As regards the other two, Flournoy vouches for their accuracy. The woman remembers nothing when she awakes. She never had an opportunity, in this life at least, of learning Arabic or Sanskrit. Flournoy offers no conclusions. He simply narrates occurrences, but does not disguise his perplexity.

"Several savants are investigating."

* * *

The Twentieth Century. Some ideas concerning the twentieth century are simplified by the *New York Sun*, in a logical manner as follows :

QUESTIONS AND ANSWERS.

What is a year ?

Three hundred and sixty-five days.

What is a century ?

One hundred years.

When did the year 1 end ?

December 31 of the year 1.

When did the year 2 begin ?

January 1 of the year 2.

When did the year 99 end ?

December 31 A.D. 99.

Did that complete the century ?

No.

When was the century completed ?

At the close of the year following 99, or at the close of the year 100.

When did the second century begin ?

January 1 of the year 1 of the second century, that is January 1, A.D. 101.

When does the nineteenth century end ?

At the close of the nineteen hundredth year, or at the close of 1900.

When does the twentieth century begin ?

It begins on day No. 1 of year No. 1. of the twentieth hundred years, that is, on January 1, A.D. 2000.

We must still see one more Christmas before the twentieth century begins.

* * *

Remarkable Snake-Bite Cure. The Rev. Father Desmet, S.J., writes :—" Make the wound bleed, and apply pure carbolic acid with a feather or a piece of cloth. I have seen in eight days three cures by this means. All the other cases treated by Rev. Father Deprins have been a success. Should the wound not bleed, make two or three incisions above the wound, and apply there carbolic acid. This simple treatment will save thousands of lives."